



**INTERCAPITULAR ASSEMBLY  
OF THE SOCIETY OF SAINT PAUL**  
*ALFONSO, CAVITE (PHILIPPINES): 14-28 FEBRUARY 2013*

**REPORT OF THE SUPERIOR GENERAL**

**0. Introduction**

0.1. In order to place all the activities of the Interchapter under the protection of our Father Saint Paul, I desire to recall and briefly comment on a passage from the **first letter to the Corinthians** (14, 1-12) in order to apply it to our assembly.

In the Christian community of Corinth, founded by Saint Paul, the Holy Spirit is active, manifesting himself through numerous charisms and gifts given to individuals gathered in a praying assembly. Among the many charisms there are the **glossolalia** (the possibility to express oneself through incomprehensible words) and **prophecy** (inspired speech but with words that all can understand).

Since glossolalia was considered a privileged charism as an explicit sign of the presence of the Spirit, Paul intervenes by giving a theological explanation of the charisms, proposing communication as a priority value. *“He who talks as a glossolalist (speaker in tongues) does not talk to men, but to God, since nobody understands, while in spirit he talks of mysteries. On the contrary, one who prophesies talks to men for edification, exhortation and encouragement. One who talks as a glossolalist edifies himself; on the other hand, one who prophesies edifies the assembly.”*

To the personal boast of having a special charism that separates one in an exclusive relation with God, Saint Paul opposes the criterion of common utility.

In order to make his explanation even more understandable, Saint Paul has recourse to images: *“It happens in a similar way to inanimate objects that emit a sound, be it a flute or a lyre; if I did not make an exact distinction among the sounds, how could I know what has been sounded by the flute and by the lyre? And in truth, if the trumpet makes a confused sound, who will be able to prepare for combat?”*

If the **flute**, the **lyre** and the **trumpet** do not make clear sounds so as to be understood by all in the same way, they cannot be instruments to be used in social life because they do not create unity and communion of intents.

0.2. I would like, with a bit of boldness, apply to our intercapitular assembly the preoccupation that the individual charisms be a source of unity and communion, as Saint Paul explains to the community of Corinth, also making use of the comparison with the three musical instruments. **All the objectives** of our Interchapter must be able to resemble the **blare of a trumpet**, quite clear when it sounds and distinct when perceived, so that our assembly may be an event of “**communication**” in the style of Saint Paul: a process of unity among us and a true mobilization for all the Paulines in the world that we represent here.

Each one of us present here, with the particular service of authority that has been entrusted to us, must form unity and communion in thinking, interpreting, explaining, praying, living and promoting in our Brothers the **same identity** of the Society of Saint Paul, as willed by blessed James Alberione and by the Church.

I sum up the will of the Founder by citing the comparison with which he describes the Pauline and the entire Congregation: “The whole man in Christ, for a total love for God: intelligence, will, heart, physical strength. Everything, nature and grace and vocation for the apostolate. A cart that runs leaning on the four wheels: sanctity, study, apostolate, poverty” (*Abundantes divitiæ gratiæ suæ*, 100).

In a more explicit form the Primo Maestro, during 40th year of foundation of the Daughters of Saint Paul, affirms: “Always it has been said that the Congregation is like a cart that travels on four wheels: the spirit, study, apostolate, poverty. This is the cart on which the Gospel is brought to souls and on which we must stay to hand over this Gospel to souls. Let us remind ourselves what is the Congregation, what is the Pauline Family” (*Alle Figlie di San Paolo 1954*, p. 144).

All the forces of the Pauline and all the elements of the Congregation and of the entire Pauline Family **in function of the apostolate which for us is: to evangelize through the communication of each era, using all the forms and languages of communication.**

Every “wheel of the cart” must be in synchrony and turn in the direction of evangelization: the Congregation is not a “cart” fit for a museum or a mechanism that moves in an unbalanced way, where every wheel goes its own way. “All of the four wheels of the cart must proceed together, without jolts, without too many risks for the weight that they transport... If one wheel is forgotten, either the cart does not advance, or all of it heads to the precipice” (*Ut perfectus sit homo Dei*, II 117-118).

In this year dedicated to the Constitutions, meriting to be read and meditated in community form is **art. 66**: «Our community is characterized by the ap-

ostolic life, which “is part of the nature itself of the religious life” (PC 8b). Everything, from the concrete practice of fraternal life to consecration, to human, spiritual, intellectual and professional formation and to the structures of government and administration, has for end our apostolic vocation».

The universal magisterium on the consecrated life expresses itself in the same way: «In concrete, there is no religious life which exists “in itself” to which would be grafted, like a supplementary addition, the specific end and the particular charism of every Institute. There is no, in the Institutes dedicated to the apostolate, search for sanctity or profession of the evangelical counsels or of a life vowed to God and to his service, that is not intrinsically bound to the service of the Church and of the world» (*Potissimum institutioni*, 02.02.1990, n. 17).

When the spirituality and the practices of piety, when the intellectual formation, the community life, the religious vows and the structures of government and administration **are not drawn close by the magnetic pole of the apostolate**, the religious life in general and the Pauline life in particular breaks into pieces, loses its identity, its direction and the “cart” heads “toward the precipice.”

The identity of the consecrated life totally oriented to personal and communitarian sanctification with the specific mission, winds up in the identity itself of the Church: “Evangelizing is the grace and proper vocation of the Church, her deepest identity. She exists in order to evangelize” (Paul VI, *Evangelii nuntiandi*, 08.12.1975, n.14). The *Year of Faith* that we are living (11 October 2012 – 24 November 2013) in reference to the 50 years of Vatican Council II, the institution of the *Pontifical Council for the promotion of the new evangelization* on the part of Benedict XVI (*Ubicumque et semper*, 21.09.2010) and the theme of the XIII General Assembly of the Synod of Bishops (7-28 October 2012), *The new evangelization for the transmission of the faith*, are the universal ecclesial context that confirms the **motive of existence** of the Congregation: evangelization in communication employing communication.

This quite clear identity of the Society of Saint Paul, on the vigil of the first centenary of its existence (2014) has been reaffirmed in the *Introduction* of the **Final Document** of the IX General Chapter and constitutes a point of normative reference in the structuring of common mentality and methodology for the redaction of the concluding texts in the Provincial Chapters and in the Regional Assemblies: **the apostolate is the polar star** that directs our journey in history, from the time the Spirit has entrusted to Fr. James Alberione this mission and, by means of the various generations, has come to us today.

Our responsibility to accompany the mobilization of all our Brothers in the Congregation is synthesized well in the **objective** of the IX General Chapter: “During the centenary of the Pauline charism, we commit ourselves to rekindle with creative fidelity the gift received from God through Saint Paul and blessed James Alberione, announcing in fraternal communion the Gospel of Christ Way, Truth and Life in the culture of communication.”

0.3. **N. 223** of our **Constitutions** describes the work that all of us must realize during these days: “After three years from the conclusion of the Chapter, the General Government will convoke the Provincial Superiors, the Regional Delegates and, in the measure that it deems convenient, experts in the various sectors of formation and apostolate, for a verification of the plans programmed by the General Chapter and to talk with them about the most urgent problems of the Congregation.”

0.4. The **objectives** that, during these days, we must reach as we pray, think, evaluate and look together toward the future, are two: The **first**: to carry out a verification about the realization of what the IX General Chapter has established, entrusting its operative lines particularly to the Superior General and his Council, to the Superiors of Circumscription, to the local Superiors, to the Pauline international organisms, to the communities and to the individual confreres. We must offer a documented analysis of what has already been realized and of what still remains to be accomplished during the next triennium of the operative program traced by the IX General Chapter.

The **second**: to together deal with the most urgent problems of the Congregation. The most urgent problems are: what must still be realized of what the same Chapter has deliberated on: some phenomena connected with external contexts and the evolution of the Congregation; finally, events that have taken place and questions that have arisen after the celebration of the General Chapter, above all taking as point of reference the triennium of preparation for the centenary of 2014.

0.5. The **redactional schema** of the report takes into consideration a global vision and by continent of the **Paulines today**; it reviews the individual **operative lines** entrusted to the General Government in the various **priorities**, making reference to the work of the **international Organisms** and of the **Commissions** that depend on the General Government; presents the activity of the **General Postulator** of the Pauline Family, of the **General Procurator**, of the **General Bursar**; informs about rapports with the other **Institutions of the Pauline Family**, with the **universal Church** and with the **local Churches** and, finally, explains **the most urgent problems** of the Congregation.

#### **MEMBERS OF THE SOCIETY OF SAINT PAUL: 31.12.2009-31.12.2012**

*Number of members and median age.* In the period included between 31.12.2009 and 31.12.2012 the members of the Society of Saint Paul have passed from **991** (with median age of 60,71) to **966** (median age 59,86). In the same period the deceased have been **64** (distributed thus: 16 in 2010, 29 in 2011, 19 in 2012), while the Congregation has been blessed with **103** novices and **72**

first professions. Influencing in a sizable way the drop of the members has been the number of abandonments.

**Geographical areas.** If we group our presence in three big geographical areas, we note some evident differences regarding the composition and median age of the members. The three big areas are:

- Latin America (**LA**): Argentina-Chile-Perù, Brazil, Colombia-Ecuador-Panamá, Mexico, Venezuela-Bolivia;
- the **EAST**: Australia, Korea, Japan, India-Nigeria, Philippines-Macau;
- the **NORTH**: Portugal, Spain, Italy, Great Britain-Ireland, Poland, Canada-France, Congo, United States, the General Government.

On 31.12.2012, residing in the NORTH are almost half of the members of the Institute (**475**), but with very high median age (65,07) with respect to LA (51,41) and to the EAST (50,45). While in the triennium considered (from 31.12.2009 to 31.12.2012) the NORTH and LA have had a drop in the number of the members (respectively from 500 to **475** and from 203 to **191**), the EAST has seen the number of its members grow from 288 to **299**. Moreover, the EAST is the area with the lowest median age (52,99 in 2009 and **50,45** in 2012).

The areas LA and EAST have each a **number decidedly superior of juniors** (on 31.12.2009: respectively 40 and 50; on 31.12.2012: respectively 42 and 57) with respect to the NORTH (27 and 33). Of the 72 first professions made during the triennium referred to, 30 have taken place in the LA area and 28 in the EAST, while in the NORTH area only 14 (of which 7 in the Congo and 4 in Nigeria; in Europe only 3).

**Disciples and clerics.** Very significant is the comparison between the data relative to the proportion between the priests and the perpetual disciples (therefore perpetual professed members) and the one relative to the clerics and temporary disciples. On 31.12.2009 the rapport between the priests and the perpetual disciples was 554 to 320, on 31.12.2012 548 to 286. Very diverse are the proportions between the **members in formation** (comprising temporary and perpetual clerics, deacons and temporary disciples): on 31.12.2009 104 clerics (temporary and perpetual and deacons) and 13 temporary disciples; on 31.12.2012 121 clerics and 11 temporary disciples.

**Abandonments.** In three years the Congregation has had **103** novices (20 in 2010, 40 in 2011 and 43 in 2012), while the deceased have been **64**. Always during the triennium **20** are the confreres who have left the Congregation: **4** are priests passed to the secular clergy, **3** for dispensation from the priestly tasks, **2** priests for dismissal, **1** cleric dispensed from the perpetual vows, **9** juniors dispensed from the temporary vows, **1** at the expiration of his vows (50% of those who have left belong to the LA area); **6** confreres who have reentered after a period of exclaustation or *absentia a domo*.

At present (on 31.12.2012) we have: **3** irregular situations, **3** members on the way to incardination, **3** priests for whom in course is the process of their dispensation from the priestly duties, **6** confreres in *absentia a domo* and **4** confreres in exclaustation.

*Communities and number of members present in them.* Actually **44** are the communities that count less than 5 members; **57** the communities that count from 5 to 19 members; **9** those that have from 20 to 50 members, while no community today has more than 50 members. **15** are the communities with less than 3 members, communities that canonically cannot be denominated in that way.

## **1. Apostolate**

1.1. The **first priority** in the apostolate concerns the missionary thrust of the Congregation on the occasion of the Centenary in order to realize “*new presences, attention to the faraway, the adoption of new ways and new languages in communication.*”

**Operative line 1.1.1** entrusts the General Government to “*strengthen our presence in Africa*” and to “*study a project that expands our presence even in other continents.*”

In Nigeria the Brothers of the Province India-Nigeria have strengthened our presence through the start of a novitiate, the official opening of a community (in Enugu) and through a bookstore in Sri Lanka.

The Paulines of the Democratic Republic of the Congo have opened a bookstore in Brazzaville (Congo).

The government of the **Province India-Nigeria** has the intention to open new presences in other African nations of the English language; the government of the region **Democratic Republic of the Congo** is proposing to be present in other African nations of the French language.

The province of **Argentina-Chile-Perù** has opened a bookstore in Uruguay and Paraguay. The province of **Colombia-Ecuador-Panamà** has opened a bookstore in the Dominican Republic. The province of **Mexico** has returned to Cuba. The province of the **United States** has received the assignment from the General Government to start a presence in Chicago.

The region of **Australia** has been invited to be present in New Zealand, at least with a bookstore. The region of **Poland** is preparing forms of Pauline presence in bordering nations. The region of **Portugal** has started its apostolic activity in Angola. The region of **Venezuela** is present in Bolivia, through a bookstore and some Brothers.

1.2. The first reflection about these accomplished realizations leads us to express **gratitude and encouragement** to the Circumscriptions that have wanted an expansion of the Pauline charism in other nations. The “missionary” commitment is a sign of vitality and of desire to grow while looking to the future. The local Churches ask for, approve and appreciate **our specific charism**; only he who only has urgency of “priestly ministry” turns to us with other intentions. The Congregation is unyielding on the specific service that we can give to the local Churches: evangelization using communication, nothing else. What-

ever other form of collaboration goes subjected to the explicit permission of the Superior General and of his Council, as **art. 76** of the Constitutions provides.

1.3. The ideal start of a presence in a nation on our part is **a community that carries out an apostolate of ours**. The Pauline charism, in fact, does not end up in the “**apostolic products**” that we can offer, but in order to be presented in its originality it needs that the apostolate be perceived as an **expression of a community of apostles** and a **model of an ideal of life for the youth**. The need to be at least present through initiatives of apostolic character has led to the decision to open bookstores, edit publications, and work on web initiatives. However, the apostolic presence can also be transformed into opportunities for **vocational search**, provided this preoccupation is felt by the major Superior and by the general Coordinator of formation.

1.4. The operative line entrusted to the General Government underlines only one of the ways to give concreteness to our missionary commitment: **new presences**. In the priority, instead, there is also listed: **attention to the faraway and adoption of new ways and new languages of communication**.

On its part the General Government has committed itself to promote also the **other** forms “missionary” presence, including them in the programmatic letter of the Superior General in view of the Provincial Chapter or of the Regional Assembly and through the observations to the respective *Apostolic Project* and *Iter formativo* examined by the **CTIA** and by the **SIF** before being approved by the General Government.

1.5. The **second priority** concerns the growth of the “*collaboration within the Congregation, in the Pauline Family and with the laity.*”

**Operative line 1.2.1** charges the General Government to “*review the Statutes of the international Organisms so that they may be more operational and to make known their activity.*”

On 21.12.2010 the General Government has reviewed, approved the *Statute* and nominated for a triennium (2011-2013) the members of the International Technical Committee for the Apostolate (=CTIA). On 25.01.2011 the *Statute* of the Europe-Congo Group (=GEC) has been reviewed and approved; on the days 1-6.11.2011 the General Government has participated in the General Assembly of the Group in Rome. On 29.02.2012 the *Statute* of the *Conference of Asia Pacific and English-Speaking World* (=CAP/ESW) has been reviewed and approved; in the days 05-12.02.2012 I have participated, together with some General Councilors, in the General Assembly of the Group carried out in February 2012 in Makati (Philippines).

I have been present in the General Assembly of the Ibero-american Center of Pauline Editors (=CIDEP) on 09-14.11.2010 in Apelação (Portugal); since the *Statute* has not undergone significant modifications, we remain waiting for

the next General Assembly (November 2013, in Brazil) for the revision and approval.

1.6. The **CTIA** is an Organism that operates under the dependency of the General Government for the animation and the coordination of the apostolate on the level of the Congregation. These past years it has concentrated its works on some matters that in these days will be reprised by the General Councilors Fr. Ciro Monroy and Bro. Blaise Thadathil, in charge of the apostolate inside the General Government.

On 29.06.2011, the CTIA publishes *Frame of reference and proposal of methodological guide for the elaboration of the Apostolic Project of the Circumscriptions of the Society of Saint Paul*. On 26.11.2011 these have been published: *Frame of reference and proposal for the realization of the policies and administrative and control procedures in the Circumscriptions of the Society of Saint Paul; Some methodological indications for the elaboration of the budget of sales-expenses and investments in the Society of Saint Paul; Guide for the elaboration of the manual of procedures or company manual*. On 22.11.2012 these have been published: *Criteria for San Paolo multimedia developments; Ethical protocol of the Society of Saint Paul; Guide for the elaboration of the ethics Directory of the Society of Saint Paul; Norms regarding human resources in the Society of Saint Paul*.

The activity carried out until now by the CTIA has focused in a particular way on the criteria and methodologies for the management of our apostolic activities. The concern for a mentality and a method of correct work which is valid for all is a way to apply today the exhortation of our Founder about the value of “organization” in our apostolate. Moreover, the economic and communications context in which we live today demands this strictness if we want to make possible the future of our apostolic activity.

Already with the *Project of the San Paolo Biblical Center*, about which I shall speak soon, and with the next *Seminar about the Pauline Editor*, the CTIA widens its commitment including also a reflection and concrete operational proposals attentive to the contents of our editorial work.

1.7. A criterion that has guided the General Government in the revision of the **Statutes** of the GEC, CAP/ESW and CIDEP is to make them uniform, so that upon reading them in synopsis, although taking into account the different situations, the three Organisms may be characterized by the same strategic choices and by the same management methodology. The participation in the General Assemblies of the three Organisms has allowed correcting and making better the Statutes.

Since all the aspects of the Pauline life are **oriented to the apostolate**, the General Government has accepted, reflected on and integrated in the Statutes the collaboration between the general Directors of the Apostolate and the general Coordinators of formation. Once the Statute of the CIDEP has been revised, the

three Organisms in elaborating their continental-linguistic apostolic Project will also have to include in the mission the search for vocations, the formative stages and the specializations.

Based on the experience of the last Assemblies, all the Statutes will program common encounters, in the beginning and in the end, of the general Directors of the apostolate and the general Directors of formation, with the participation of the major Superiors, but it will be necessary to let the elaboration of the projects take place taking into account competences.

1.8. **Operative line 1.2.2** asks: “*The General Government and the Governments of Circumscription, in accord with the international apostolic Organisms, are to elaborate a project that coordinates the biblical pastoral of the Congregation.*”

The CTIA has prepared and presented to the General Government the Project of *Statute* for a **San Paolo Biblical Center** to answer the request of this operative line. The General Government has examined, discussed and integrated the Project of *Statute* which in these days will also be submitted to you since the IX General Chapter also asks for the involvement of the major Superiors. After the Interchapter we shall proceed to the elaboration of the complete **Project**.

1.9. The **third priority** in the apostolate asks to «*strengthen the “pedagogical choice,” becoming formators in the area of communication, at the service of the Church*».

The General Chapter indicates strengthening in the Congregation “**the pedagogical choice**” in the field of communication and at the service of the **Church**. Our charism of evangelizing in communication by means of communication, also taking into account the radical changes that have taken place after the invention of the printing press, requires from us Paulines first of all specializations in the field of communications, to supply the competences necessary in realizing well the editorial apostolate. But even the research, the study and the teaching of the disciplines that study the complex contemporary phenomenon of communication are **integrating part of our charism**, as clearly affirmed in our Constitutions of 1984 (**art. 74**).

The need for the Paulines of **an adequate preparation in communication** goes back to the Primo Maestro: “Our apostolate requires science. Common science first, then the science of the means of communication: hence we must arrive at the redaction not only of books and periodicals, but also of other areas of our apostolate, like the preparation of films, of radio and TV programs, of discs, etc.” (*San Paolo*, March 1969).

The Special General Chapter of 1969/1971 has motivated the need for “a Pauline institute of studies” for social communications (*Chapter Documents*, nn. 168.576) which has become reality with the foundation of the International Pauline Study of Social Communications (=SPICS) which has carried out a pio-

neering work and one of quality in the formation in communications of Paulines and of other students, religious and lay.

1.10. **Operative line 1.3.3** indicates that the General Government “*is to develop the potentialities and interchange among the Centers of specialistic formation in communication operating in the Congregation (COMFIL, FAPCOM, SPSF).*”

I desire first of all to thank, in the name of the Congregation, the Province of Philippines-Macau (SPSF), the Province of Brazil (FAPCOM) and the Province of Mexico (COMFIL) for what they are realizing in their respective centers of formation in communication. Each of the provincial Superiors of these three just enumerated can give an important contribution to suggest how in concrete can be realized “*the development of the potentialities and the interchange*” asked by the IX General Chapter.

While participating in the provincial Chapters of the Provinces just mentioned, I have noticed that the Center of communication has been an object of evaluation, discussion and decisions since in all three Centers of formation there are specific problems: professors, contents of the disciplines, pedagogical methodology, investments for the didactics and managerial coordination on the part of the Paulines. We are in the face of three different Centers due to their geographical, linguistic and cultural placement, the aims they pursue and the history that characterizes them.

The General Government considers accompanying these three Centers with two strategic choices. It is necessary, first of all, that each of the Centers acquire an ever better defined **physiognomy**, not only for the disciplines that are taught, but above all for the **specifically “Pauline”** that should characterize our schools with respect to the others. The “Pauline” specific is the “**pastoral**” characteristic which for the students not involved in religious aims signifies that the “theoretical study must give ability for concrete activities” according to the exigencies of the actual society; for the students with prospects of evangelization to be able to acquire a “mentality and operative capacity which puts communication as base for evangelization.”

It is necessary, moreover, that the activity of teaching of the three Centers be held by all as a “**true apostolate in communication**” and that the Governments of Circumscription, with the approval of the Superior General, have the foresight to **invest** so that the young Paulines may specialize in disciplines of communication.

1.11. We can group **some operative lines** that refer to the responsibility of the General Government: **1.3.1** *The General Government is to coordinate and harmonize the specializations in the formative and apostolic area in order to respond to the common needs of the Congregation and of the individual Circumscriptions;* **1.3.2** *The General Government is to sustain through bourses of study the persons who the Governments of Circumscription orient to a specialization*

*in communication; 1.3.4 The Governments of Circumscription are to program with the consent of the General Government the specializations in the new technologies of the “digital continent”; 3.2.3 The Government of Circumscription, in accord with the Superior General and taking into account its own apostolic and formative urgencies, is to elaborate a program of specializations for the juniors and young perpetual professed; 4.1.2 The Government of Circumscription, in accord with the Superior General, is to promote the formation of some Paulines in the field of administrative management.*

The IX General Chapter asks for a direct involvement of the General Government so that it may work in close collaboration with the Government of the Circumscriptions in order to promote “the specializations,” above all of the juniors and of the young perpetual disciples and Pauline priests.

The **basic motive** which justifies this insistence is expressed with clearness in **priority 3.2**: «Elevate the general cultural level of the Congregation and “create thought.”» Our charism requires a **serious cultural preparation**. Particularly required are specializations in the various fields of communication, in digital communication and in administration. The choice of specializations is not improvised, but must be part of the formative process which gradually allows to make specific a “personalized plan” for every junior.

The reasons that explain the involvement of the General Government are to be sought, first of all, in **guaranteeing** that there be, in the Government of the Circumscriptions which have Paulines they can allow to specialize, an effective programming of the specializations, without the haste of wanting to immerse the young perpetual disciples and the priests in an apostolate without the due preparation.

The General Government, moreover, must **collaborate** so that within the same Circumscription there be a complementary diversity of specializations, taking into account both the real attitudes of the juniors and of the young Paulines, and of the apostolic and formative needs of the Circumscription itself.

Finally, the General Government, having a global vision of all the Circumscriptions, can **promote** specializations that are for the service of all, besides contributing to the needs of a single Circumscription.

Taking into account the requests that have come to approve specializations, both as personalized project for juniors and as the choice of young Paulines, I think to be able to say with frankness that in the next triennium it is necessary that **the collaboration be more real** among us in order to put into practice these five operative lines.

If as General Government, on the occasion of the Interchapter we have discovered ourselves to be in difficulty, based on the data that we possess in the general archives, in order to elaborate **the complete map of the specializations** that have been done or in the process of realization on the part of Paulines of all the Circumscriptions starting from 2004 until today, it means that it is time to take seriously the five operative lines in question.

As already has happened previously, the General Government considers as “**bourses of study**” in favor of the Circumscriptions also the economic investment for the Confreres who, while inserted in the community Canonico Chiesa, participate in the Course on the charism of the Pauline Family or realize studies of specialization in Rome.

## 2. Community and spirituality

2.1. **Operative line 2.3.1** asks that: “*The General Government is to entrust to the Center of Pauline Spirituality the task of preparing aids for the reading and understanding of the charismatic texts of reference.*”

On 21.12. 2010 the General Government has reviewed and approved the *Statute* of the Center of Pauline Spirituality (**CSP**) putting explicitly among the specific objectives the realization of the **operative lines 2.3.1** and **5.3.2** (relative to the centenary of 2014). After the demise of Fr. Silvio Pignotti and of Fr. Eliseo Sgarbossa, the General Government has nominated as **Director** of the CSP Fr. Vittorio Stesuri and has inserted as members Fr. Giovanni Battista Perego and Fr. Teofilo Pérez.

On 3-10 October 2012, two General Councilors made a canonical visit to the Center of Pauline Spirituality to understand the concrete difficulties that are there to work in group. The report prepared by the Director in view of the Interchapter confirms that the specific objectives entrusted to the CSP remain unfinished. Based on the results that will be there within three months, the General Government will take further decisions in the composition of the CSP.

2.2. The realization of **operative line 2.3.2**, entrusted to the Superiors of Circumscription, which points to “*valorize the Course of Formation on the Charism of the Pauline Family,*” has until now been made concrete in **13 Paulines** (3 in 2009/2010; 4 in 2010/2011; 3 in 2011/2012 and 3 in 2012/2013). It is necessary to add that since 25.06.2009 the Society of Saint Paul has the responsibility of coordinating the Course.

Among the objectives provided for by the *Statute* of the Course on the Charism of the Pauline Family is included its **successive valorization**: “The Course has also the purpose of forming a group of brothers and sisters qualified and competent to transmit to others the legacy of the Pauline Charism.”

## 3. Vocational animation and formation

3.1. **Operative line 3.1.1** has established: “*The General Government through the SIF is to study adequate strategies in order to make better the formation of the formators and of the vocational animators.*”

The *Statute* of the SIF has been reviewed and approved by the General Government on 18.12.2010 and on the same occasion for this organism have been charged the General Councilors Fr. Carlo Cibien (President) and Fr. José

Salud Paredes, and 3 other Brothers have been nominated as members. From 26 to 28 April 2011 the members of the SIF have held their first meeting.

On 28 June 2011, the General Government approves the *Guide of the SIF for the redaction of the Iter formativo*. During the meeting of the major Superiors with the General Government (14-20 November 2011), the President of the SIF has explained and consigned the *Lines of action for the formation of the formators, Lines of action for the preparation to the perpetual profession, Presentation and valorization of the Constitutions and Directory for the formation of the formators and of the formandi*.

The President of the SIF has participated in the animation of the meeting of the **GEC** (16-20 September 2012, Cinisello Balsamo, Italy) and of **CIDEP** (03-08 December 2012, Lisbon, Portugal). All the Iter formativi presented since 2010, before being approved by the General Government, have been examined by the SIF.

The letter addressed on 23 May 2012 by the President of the SIF to all the operators of SSP in the field of promotion and formation, has not received feedback. The Congregation by now has at its disposal **numerous and adequate texts** about vocation promotion and integral formation which merit to be better valorized.

3.2. In order to contribute to the realization **priority 3.2** «*Elevate the general cultural level of the Congregation and “create thought,”*» to the General Government has been entrusted **operative line 3.2.1** “*The General Government is to propose as annual theme an aspect taken from the general objective of the Chapter.*”

The themes proposed in the context of the centenary of the Pauline charism, are:

- \* 2011: rekindle through **creative fidelity**
- \* 2012: the gift received from God by means of **Saint Paul**
- \* 2013: and **blessed James Alberione**
- \* 2014: announcing **in fraternal communion**
- \* 2015: the Gospel of **Christ, Way, Truth and Life**
- \* 2016: in the **culture of communication**.

3.3. The annual themes are reprised, above all developing the updating, in the redaction of the annual letter requested by **operative line 3.3.1** “*The Superior General is to redact an annual letter that has as basic reference a fundamental work of blessed James Alberione.*”

The plan of the annual letters provides:

- 2011: *Abundantes divitiæ gratiæ suæ* (The abundant riches of his grace)
- 2012: *Ut perfectus sit homo Dei* (That the man of God may be perfect)
- 2013: *Appunti di teologia pastorale* (Notes of pastoral theology)  
*La donna associata allo zelo sacerdotale* (The woman associated with priestly zeal)

- 2014: *Apostolato stampa* (The press apostolate)
- 2015: *L’apostolo Paolo* and *Donec formetur Christus in vobis* (Till Christ be formed in you)
- 2016: *La spiritualità apostolica paolina* (The Pauline apostolic spirituality)

The **principal redactional criteria** for the elaboration of the annual letter are: to present the thought of the Founder; to proceed to an updating of it bearing in mind the changes in society, in culture, in communication, in the Church, in the theology of the consecrated life, in the universal magisterium regarding communication, in the development of the Congregation; to offer an example of methodology so as to stimulate a creative individual and communitarian reading of the work presented.

#### 4. Administration and service of authority

4.1. In administration, **operative line 4.1.1** asks: “*The General Government is to establish new modalities of application of the Pauline Fund at the service of the Congregation.*”

The objective of the operative line goes to be found in the meaning that it has from its institution willed by the Founder: “The Pauline Fund has the aim of **gathering helps in order to give helps**: like S. Paul who asked for offerings to help the Church of Jerusalem” (*San Paolo*, August 1957, in *Carissimi in San Paolo*, p. 923). The same aim is affirmed in the Special General Chapter of 1969/1971: “To be able to finance new initiatives in the apostolate and new foundations, help Provinces and Houses depending on the General Government and finding themselves with particular needs (*Chapter Documents*, n. 835).

The Constitutions establish: “The Superior General with the consent of his Councilors, establishes the contribution that the individual provinces, regional delegations or houses, must deposit to the general treasury for the common needs of the Congregation” (a. 207.5).

The *Service of Authority in the Society of Saint Paul. Manual* has established the current modality: “To sustain the General Government – and its structures that are at the service of all the Congregation – the Circumscriptions bring an annual contribution, established presently at 1% of all the gross income” (*SdA.M.*, 131,6).

For this reason, the Pauline Fund will be explained by a report of Bro. Lorenzo Vezzani, vice-general Bursar, giving information both about the **contribution of 1%** received by the General Government (revision of the sum on which to calculate the 1%, issuance of the invoice through the SASP, trademark rights, etc.) and about the “**helps**” that have been given to Provinces and Regions in the **spirit of solidarity** in the Congregation, drawing from the Pauline Fund (donations, loans, etc.).

4.2. In relation to the service of authority, **operative line 4.2.1** – regarding the revision and updating of the norms – entrusts to the General Government the constitution of “*a working Commission which puts in order the material until now gathered and, involving the communities, suggests further improvements to be proposed to the Interchapter in view of approval in the next General Chapter.*”

The *Commission for the revision of the norms of the Congregation* has been nominated on **22 December 2010** and has carried out with commitment, precision and promptness the task received and made precise in the letter of 14 March 2011. All of us will be able to appreciate the quality of service rendered by the Commission to the Congregation and, in particular, to the Interchapter, during the days dedicated to the analysis of the proposals gathered and elaborated.

Even now we express our gratitude to the Commission in the person of its President Fr. Teofilo Pérez who has had the generosity to be present to accompany us in the works that we shall realize in the next days dealing with the norms.

In a more detailed manner will be explained the objective and the methodology of work for the week dedicated to the analysis of the proposals dealing with the norms of the Congregation (*Constitutions and Directory, Service of authority in the Society of Saint Paul. Manual, Ratio formationis*). I only anticipate that the modifications which will be approved by this Interchapter on all the normative texts that we shall examine, are the redactions with proposals of corrections which will be submitted to the works of the next **X General Chapter**.

## **5. Pauline Family**

5.1. In view of deepening “the unity and the convergence of apostolic goals of the Pauline Family” willed by the Primo Maestro (cf *Ut perfectus sit homo Dei*, I 20.381), **operative line 5.2.1** establishes: “*The Superior General is to take care of the international coordination of the IPVSC.*”

I want to recall, above all for the provincial Superiors, the regional Superiors and the Delegates of the Institutes the still actual validity of the contents of the first *International Meeting of the Delegates of the Pauline Institutes of Consecrated Secular Life (=IPVSC)* carried out in Ariccia (12-18 September 2009). The commitment for a knowledge of the exact identity of the IPVSC ought to be one of the initiatives contained in the program of continuing formation in the Circumscriptions and in the Pauline communities. Equally the knowledge of the Association of Pauline Cooperators (=ACP), whose new **Statute** has been approved *ad experimentum* (2012) valid for all the Institutions of the Pauline Family which provides also for a **Directory**, elaborated by every Congregation, and which we shall examine during the Interchapter.

With letter dated 22 October 2010 I have assigned as **General Delegate of the IPVSC** the Vicar General Fr. Celso Godilano who, in relation with the

Superiors of Circumscription and the Delegates follows with attention the “aggregated” Institutes as “proper work” of the Society of Saint Paul. To him and to all the Delegates in our Circumscriptions, the gratitude of all of us for their service of Pauline animation.

For general information, I present the numerical data about IPVSC and about ACP until 31.12.2012: **Institute of Saint Gabriel the Archangel: 69** (10 novices, 17 with temporary vows, 42 with perpetual vows); **Institute of Mary of the Annunciation: 636** (30 novices, 60 with temporary vows, 546 with perpetual vows); **Institute of Jesus Priest: 251** (18 novices, 39 with temporary vows, 194 with perpetual vows); **Institute of the Holy Family: 2650** (154 novices, 453 with temporary vows, 2043 with perpetual vows); **Association of Pauline Cooperators: 2160** (approximate number).

5.2. **Operative line 5.2.2** leaves to the assessment of the Superior General or of the Superiors of Circumscription the invitation to the General or Provincial Chapter or to the Regional Assembly of members of the IPVSC. When, in these days, it will be the time to talk about the X General Chapter, this indication will be examined.

5.3. In order to realize priority 5.3 regarding the Centenary of the Pauline Charism in 2014, **operative line 5.3.1** establishes: *«The General Government is to indicate to the Governments of Circumscription a “guideline,” in view of the centenary of the Congregation, so that it may be celebrated in a homogeneous and harmonious way.»*

As you know, the entire Pauline Family has wanted to involve itself in the celebration of the centenary of the birth of the Society of Saint Paul, as “**mother cell**” of all the other Institutions. For the planning of a triennium of preparation, an **intercongregational Commission** has been formed presided over by the Vicar General Fr. Celso Godilano, who has elaborated the **triennial project** following the indications decided during the meeting of the General Governments of the Pauline Family in January 2011.

However, taking into account the operative lines established by the IX General Chapter, as Society of Saint Paul we have also nominated (December 2010) a **Commission composed of only members of the Society of Saint Paul**. The reason, which I have explained also to the General Superiors of the four Pauline female Congregations, is that the Society of Saint Paul after a hundred years of existence has some “specific problems” of updating of the charismatic legacy received from blessed Alberione.

The Commission of the Society of Saint Paul, gathered in Rome (26-28 May 2011) under the presidency of the Procurator General Fr. Alberto Fusi, has prepared an **aid to the celebrations**: it has collaborated, together with the *Center of Pauline Spirituality* and the *Historical Commission for the Centenary*, in the redaction of **three files**, for every year, in order to stimulate the reflection on

some “important” themes in the life of the Congregation and has proposed some initiatives for 2014.

At a hundred years from birth, there has also been thought of undertaking the redaction of a **Dictionary**; taking for granted that it is part of the charismatic identity of each of the ten Institutions to belong to the Pauline Family, also proposed to the other four Pauline female Congregations has been their participation in the realization of a **Dictionary of the Pauline Family**.

Since the dates of foundation and the historical situation of each of the four Pauline female Congregations are different, the General Superiors have decided to not participate in the realization of the Dictionary. In successive meetings among the General Superiors and in exchanges of written letters a final agreement has been reached which leaves the whole responsibility of the contents of the Dictionary to the Society of Saint Paul.

For this reason the **Historical Commission for the centenary** has been established solely composed of members of the Society of Saint Paul which has met in Rome (19-24 March 2012) under the presidency of **Fr. Giancarlo Rocca**. At present the Commission is coordinating the work of the Paulines charged with the redaction of the entries assigned and requesting, while respecting the modalities agreed upon among the five General Superiors and giving notice to the President, documentation and information from the other Institutions of the Pauline Family.

5.4. **Operative line 5.3.2** which asks for “*the realization of an updated biographical volume about the Founder and about the Congregation, and of a volume with ample photographic documentation,*” has been entrusted, as hinted already, (*cf 2.1*), to the Center of Pauline Spirituality. The hypothesis of the production of a “film or documentary” regarding blessed Alberione has been taken in consideration by the General Superiors of the five Congregations, but for the moment there is no concrete project.

## 6. Activity of the Postulator General

6.1. By letter dated 1 September 2010 **Fr. Jose Antonio Perez** (Spain) has been nominated Postulator General to dedicate himself full time to the activities of postulation, starting with a course of qualification followed at the Pontifical Urban University (2011).

The first commitment of the Postulator General is to take care of our “saints”: the **Servant of God**, Mother Scholastica Rivata (pddm); the **Venerables** Francesco Chiesa, Andrea Borello, Maggiorino Vigolungo and Maestra Thecla Merlo (fsp) and the **Blesseds** James Alberione, Timothy Giaccardo and Sr. Maria Clementina Anuarite Nengapeta.

At this moment there are no significant cases to be studied as “miracles” to be valorized in the canonical processes. For the beatification and canoniza-

tion, humanly speaking, everything follows the norms; now it is up to Providence to manifest its will.

6.2. Although it remains established that the Postulator General of the Society of Saint Paul is the **Postulator of the entire Pauline Family**, the four Pauline female Congregations have on hand a Sister who takes care in a particular manner of the activities of postulation and they collaborate with the Postulator General forming a work group.

6.3. For the purpose of making people pray to, make known and proposing as examples our “saints,” the Postulator General is committed in the **animation** and production of **divulgative materials** (small pictures with prayers, sending of relics, redaction of biographies, articles, meditations, interviews, courses of spiritual exercises, lessons for the charism Course, documentation for the site of the postulation in *paulus.net*, preparation of a bas-relief in bronze to be placed in the sanctuary of the Moretta (Alba) etc.).

In view of the centenary year, the Postulator General has the task of managing all the necessary procedures for the **transfer** of the body of blessed Timothy Giaccardo from the crypt of the Sanctuary of the Queen of Apostles in Rome to the temple of San Paolo in Alba.

Agreeing with him on time regarding the dates, the Postulator General is available for animation in our Circumscriptions and the experiences already realized have given positive fruits. Let us all accept the invitation that he intends to address to us on the occasion of the Interchapter: to know, to make known, and to let people pray to our “saints” whether within the Pauline Family or in the local Churches.

## **7. Activities of the Procurator General**

7.1. The Procurator General **Fr. Alberto Fusi** has been nominated through letter dated 1 September 2010 to which has been attached an *Office*.

Starting from the moment he took possession of the task, the Procurator General has carried out assignments of representation in events of the Holy See in the name of the Superior General; has informed about nominations inside the Roman Curia and in episcopal seats where we are present with our communities and apostolate; has taken care of public relations with some of those in charge in the Vatican.

7.2. A task of particular delicateness is the role of the Procurator General in dealing with **situations** of Confreres due to *absentia a domo*, exclaustation, incardination, dispensation from the perpetual vows, indult to leave the Congregation, dispensation from the duties of the priesthood respectively with the *Congregation for the Institutes of Consecrated Life and the Societies of Apostolic*

*Life, the Congregation for the Clergy, the Congregation for the Doctrine of the Faith, the Congregation for Catholic Education and the Apostolic Penitentiary.*

In order to follow the norms provided by the canonical legislation in facing these problems, the Procurator General works in close contact with the major Superiors of Circumscription for whom he has prepared also a **Help** for a correct canonical procedure in the various problematic cases.

Let us accept the **invitation** that the Procurator General addresses to the Superiors of Circumscription to be attentive, precise and solicitous in the exchange of information with him and to be diligent in putting into practice the correct canonical procedures.

## **8. Center of Pauline Spirituality**

8.1. At present the **members** of the Center of Spirituality are: Fr. Vittorio Stesuri (Director, nominated on 21 March 2011), Fr. Teofilo Pérez, Fr. Giovanni Battista Perego, Fr. Guido Gandolfo, Fr. Rendón Medina Gabriel and Fr. Devasia Puthiyaparambil. Right from its **foundation** (19 June 1971) the CSP has been asked **multiple services** which during some periods have been focused on particular activities: study of the Pauline spirituality in its apostolic identity, critical edition of the *Opera omnia* of the Founder, working on its edition in the three most spoken languages in the Congregation; contributions to studies for magazines and conferences and for timely interventions in international Seminars; preaching and animation of retreats, spiritual exercises, lessons at the Course of charism, days of continuing formation, etc.

8.2. Since the commitment of the *Opera Omnia* presently absorbs in minimal part the activity of the CSP and that its members are committed in different mansions, in the revision of the *Statute* we have put the question of giving at this moment a quite precise task to the apostolate of its members, committing them to the realization of **two operative lines** of the IX General Chapter (*cf* 2.1). We have asked the CSP the **priority realization** of what is entrusted, considering that the spiritual animation cannot absorb full time because such a task is not the monopoly of the CSP, but the **first responsibility** of every Superior at all levels (*cf Constitutions*, a. 165) and the commitment of all Paulines (*cf Constitutions*, a. 13).

## **9. Activities of the General Bursar**

9.1. In the meeting of the General Council on 19 July 2010 nominated have been **Fr. Giuseppe Proietti**, General Bursar and **Bro. Lorenzo Vezzani**, Vice-general Bursar who of common accord take care in particular of the gathering and analysis of the economic and financial budgets of the Circumscriptions in view of preparing and submitting to the General Government the **annual budget of the Congregation**; handle the information about the **real estate pat-**

**rimony** of the entire Congregation; accompany the **Pauline Fund** and the other contributions of the Circumscriptions; take charge of the **investments, donations, loans and restitutions** established by the General Government.

9.2. Among the information regarding the economic and financial situation of the Congregation that will be given by Bro. Lorenzo, I desire that attention be also given to **some themes** which will be recalled: the relations between the Superior and the Bursar at all levels of government for clarity in their **respective competences**; the prudence of the **testament** for the members of the Congregation; the **correct procedure** when real estate is alienated; the **complexity** in order to realize the solidarity of the 1%.

## 10. Methodology of government

10.1. During these three years we have worked, first of all, on the numerous **canonical expiration dates**: consultations, nominations of the Superior of Circumscription, program letter for the new Provincial or regional Government, verification visits after a year. I have personally participated in provincial Chapters and regional Assemblies (except the provincial Chapter of Japan, delegating the Vicar General).

As **choice of style of government**, I have decided to not do any **canonical visit** in view of the nomination of a Superior of Circumscription: I think that it is a work of the General Council, to know the reality. Instead, I have reserved for myself the **fraternal visits** and to be present in the provincial Chapters or regional Assemblies. With much joy I express the closeness and participation of the General Government and of the members of the General House on the occasion of first professions, perpetual professions, deaconal and presbyteral ordinations, jubilees, significant anniversaries and even family losses or funerals of confreres.

10.2. Another fundamental commitment of these three years has been the **application** of the operative lines of the IX General Chapter, in particular, as I have already shown, the realization of what the General Chapter has entrusted to the General Government.

On the part of the General Government, based on the service that it is called to carry out, there has been the concern that to all the levels of the Congregation are to be applied the corresponding operative lines decided by the IX General Chapter. The favored instrument has been the **Program Letter** sent to the Circumscription in view of the Provincial Chapter or Regional Assembly. The exhortation has been constant to include in the programming of the Circumscription the operative lines of the General Chapter.

The General Government has at disposition two other important instruments to verify the effective application of the IX General Chapter: the attentive examination of the **Iter formativi** and of the **Apostolic Projects** of each Cir-

cumscription. The approval requested so that these two documents may be effective, has the purpose of verifying their syntony with the journey that the Congregation is realizing and, first of all, their syntony with the operative lines of the Chapter.

10.3. In order to deepen the topics in view of a definitive decision during the official General Council, we are realizing some **Councils of Study**, wherein with calm, time and the necessary documentation reflection is done, hypotheses of solution are given thought and one arrives to an agreement that will then be made official.

The positive results that have been the fruits of the Councils of Study motivate me to encourage you also to use this methodology, also to be understood as “**continuing formation**” for Governments at all levels. A very useful example can be when a major Superior, with the elected Council in the provincial Chapter or in the regional Assembly, starts his service: it is, for example, fundamental to read and meditate together the decisions and the actions which the provincial or regional Superior can establish with “**deliberative**” vote of his Council, only after having “**heard**” the opinion of his Council or “**alone**” (without either the vote or the opinion of the Council).

10.4. During the second week of the month of January every year, all of the General Government participates in a meeting with all the members of the General Governments of the four female Congregations. In the course of three full days, the **General Governments of the Pauline Family** reflect on a particular theme, work in groups, exchange information and come to some common conclusions.

In the meeting of January 2010 – lived in the commitment to resolve eventual conflicts and deepen the common elements of the “Pauline charism” – the operative conclusion has been the decision to mobilize all the Institutions of the Pauline Family in a triennium of preparation for the centenary of the Society of Saint Paul (1914-2014), mother cell of the whole Pauline Family. For this in **January of 2011, 2012 and 2013** the theme of reflection has been the one indicated in the **program of the triennium** for the whole Pauline Family: remembrance of the example, work and teaching of blessed Alberione; reflection on the creative fidelity of the Pauline Family; projection of the Pauline charism into the future.

10.5. With an average of two meetings every year, the Superior General and the four General Superiors of the female Congregations meet to treat topics of common interests and for an exchange of information on the realities of the respective Congregations. Among the results of the meetings of the **General Superiors of the Pauline Family** of these years are: approval of the *Statute* of the **Association of Pauline Cooperators** (which provides for the preparation of a **Directory** on the part of every Circumscription and a **Regulation** redacted by

every Circumscription), the creation of an intercongregational Commission for the historical study of the prayers of the Primo Maestro contained in the **Book of prayers of the Pauline Family** (which has finished its works), the constitution of an intercongregational Commission to study how to update the prayers redacted by the Primo Maestro and the confirmation of an intercongregational Commission for the running of the site *Alberione.org*.

Another theme that has occupied the works of the General Superiors is in reference to the common celebration of the triennium of preparation for 2014: the redaction of a **Dictionary of the Pauline Family** (*cf* 5.3) Upon reaching a hundred years of existence, together with the General Council we have decided to narrate the history of the Society of Saint Paul; since belonging to the Pauline Family is an unchangeable element constituting the identity of every Institute founded by blessed Alberione, it is not possible to tell the story of our Congregation without presenting the entire Family.

Right from the beginning, taking into account the situation of each of the Congregations, the idea has been shared as an appealing ideal in theory but hard to realize. After some fraternal exchanges among us, the decision has been that the Society of Saint Paul assume the **full responsibility of all the redaction**, though obtaining information from the Pauline female Congregations.

## **11. Phenomena and outstanding problems in the Congregation**

11.1. Before any assessment from a human point of view, I retain it dutiful to remind that it is the **Spirit of the risen Lord** that guides us and continues to pour out his “abundant riches” on the Congregation and on the entire Pauline Family. Only the fatherly omniscience of the Trinity knows the radical commitment of sanctity and apostolate which is present in our Congregation and the good that the Paulines dispersed in the nations of the five continents accomplish personally and as community through our specific apostolate.

We only have to thank God who is capable of considering us his useful “collaborators,” notwithstanding our limitations and our misery: the prayer of the **Pact of success** remains still as our best way to reaffirm our availability for the vocation and mission that God has given us as a gift.

11.2. Putting together the knowledge that at this time the General Government has acquired regarding persons and realities of the Congregation through the reports that each of you has prepared for this important appointment of verification and relaunching, we can identify some **phenomena** and **problems** that characterize our Congregation during this precise moment.

Also helping ourselves through the statistics of the present members of the Congregation, we must observe the composition of the **various generations** of Paulines. In some Circumscriptions we observe **two phenomena** that converge: on one hand, the lack, from a more or less long period, of insertion of young men and the increase of the median age accompanied also by the numerical de-

crease due to the deaths of the Brothers. On the other hand, there are Circumscriptions with members distributed in the various generations and with regular presence of young men.

11.3. From this varied composition of the Paulines, arise combined with other causes, some **problems** that we can note in the “four wheels” of the Pauline cart. There is a different attitude toward the **identity of the Pauline charism** and the knowledge of the **thought and work of the Founder**. Where generally the presence of the more adult generations predominates, there is less disposition or curiosity to question the identity of the charism or the Founder. This attitude is not motivated by lack of interest, but by one’s experience, more or less long, which has resolved once for all these problems.

In the face of the possibility of proposing the charism or explaining the Founder to young men on a search or that have been inserted from other Circumscriptions, the diversity of curiosity and reformulation is revealed.

Where there is the co-existence of different generations and the presence of young men, we note a greater receptiveness to reflect on the charism and to know the Founder but sometimes the last generations of Paulines have a formulation and a very limited knowledge of the Founder which can also be an obstacle for an updating.

11.4. Where the more adult generations prevail, with the due exceptions, the commitment in **continuing formation**, in particular in making oneself updated in **studies** and in the **apostolate**, is sometimes poor and at other times left to free initiative. It is not without reason that the IX General Chapter has committed the Congregation to “elevate the cultural level” and to “create thought.”

Where there is the presence of different generations, we note generally a greater readiness for continuing formation, for specializations and for studies, above all for basic studies of the juniors.

It is, however, necessary to point out that if the studies in philosophy and theology are justly attended in specialized centers outside the Congregation, except in some cases, not always they are integrated in the community through the systematic study of the Pauline charism and through a serious initiation in communication. Thus is set the problem of the “competence of the formators” which returns regularly with the need to “form adequate formators.” The studies of specialization, beside being encouraged, must be agreed upon and authorized according to the indications of the IX General Chapter.

11.5. In the Circumscriptions where the median age of the Paulines is higher and scarce and the presence of youth is nil, often continuing a rich and meritorious tradition, the apostolic activities are tied prevalently to the **printing** of books and magazines with some complement of other **traditional mass media**. As a result there arises the problem of a meaningful opening to **digital**

**communication** and to the valorization of the **presence of lay persons** substituting Paulines.

Where there is the co-existence of different generations, generally in fact, the prevalence of the apostolic activity is equally in the printing of books and magazines, even if there is more potentiality of talents for initiatives in other mass media and, above all, in digital communication. To let a Pauline with an apostolic mentality formed after the communicative model of mass media collaborate with the mentality of a Pauline imbued with the communicative model of the internet, is not discounted. If we want a future in the internet apostolate, we must invest in young men who may prepare themselves for this specific field of communication.

11.6. Where there is the prevalence of adult generations, with praiseworthy exceptions, **community life** is limited to some activities done together; private initiative is sometimes justified also by the fact that, in deference to the laws of labor or the lack of competence needed in the developments that have taken place, there are Brothers that are cut off from a “community” apostolate.

When we observe the communities where there is the co-existence of various generations, phenomena are noticed that are more complex and with resulting problems. Sometimes the young generations question if some practices of piety, some habits of handling the economic resources, some individual lifestyles are left to free interpretation or if all the Brothers must observe the same Constitutions.

The younger generations, in the concrete prospect of “starting today to be the Paulines of the future,” must be formed in “group work” and to accept “complementary specializations.”

The ideal for a Pauline community life is to have at disposal a “**Community Project**” that elaborated with realism on available human and financial resources, translates on the local level the “**Apostolic Project**” and the “**Formative Project**” of the Province or Region.

11.7. The international situation on the economic and financial level, the changes in the civil laws on the international and national level, the evolution of the cultural values in the structuring of persons, the rapid and radical changes in communication, are among the determining factors that must allow us to face with new eyes even **our vows of consecrated life**.

Where there is the prevalence of adult generations, sometimes, there is hardship in accepting changes of regime in daily life, presence in certain places, consolidation of communities, suppression of apostolic activities, one time glorious, which cannot anymore be financed because continually losing, etc. Almost it seems that the crisis or at any rate the changes of civil society cannot be of concern to us.

The co-existence of different generations, sometimes, shows the **contrast** between the more adult generations who have often contributed to the present

situation with great sacrifices, and the intermediate generations more inclined to expenditure and to the risk of investment and change.

The younger generations have the right to be “**informed and formed**” about the economic and financial themes in their bigness: from the more immediate handling for the expenses of “family” life, to the elaboration of the preventive and final balances in apostolic societies, to the variety of investments whether of the savings or of the projects of the apostolate, to the laws of the *Civil Code* for the management of the apostolic enterprises, to the management of the real estate patrimony, etc.

In order to be a Congregation that adopts **communication** in order to evangelize, there is need for an “internal” communication that creates **commun-ion** among all.

### **Concluding exhortation**

Our Interchapter, with its objective of verifying the journey of three years after the IX General Chapter so as to be aware, thanking God and the Brothers, of what has been realized and, at the same time, to invoke the Spirit and to mobilize all the energies for a collective relaunching, also intends to be an **ecclesial event** that inserts itself in the context of the most significant events lived by all the baptized.

I again remind that we are living the **Year of Faith**, proclaimed by Benedict XVI in the 50th anniversary of **Vatican Council II**, that the XIII General Assembly of the **Synod of Bishops** on the theme “*The new evangelization for the transmission of the Christian faith*” has taken place and being prepared is a post-synodal *Apostolic Exhortation* on evangelization today.

Since all the ecclesial community is ever more becoming aware that the Church exists to **evangelize** and that, above all in the face of the phenomenon that is continually growing of those who abandon the faith, a **new evangelization** is rendered necessary, we must meditate what is affirmed in the *Message to the People of God* disseminated at the end of the Synod of Bishops: “Evangelization requires that attention be given to the world of social communications, a road on which, above all in the new media, so many lives, so many questions and so many expectations cross each other. A place where often consciences are formed and the times and the contents of lived life are scanned. A new opportunity to reach the heart of man” (n. 10).

We too, a portion of a Church which has its reason for existence in evangelizing, must reaffirm with force and clarity that **all and all of us are at the service of evangelization using present-day communication**: we do not have other reasons in our personal and community life; when this fascinating ideal tones down or becomes obscure, we lose our identity. We must make ours the life program of our Father Saint Paul: “I do all for the Gospel” (*1Cor 9,23*).

In this second year of preparation for the centenary of 2014, which I have wanted to characterize as the **Year of the Constitutions**, all of us must meditate

and render actual the words of blessed James Alberione: “There are articles in the Constitutions that do not allow the Pauline Family to grow old or to make itself useless in society: it is enough that they be interpreted well and made operative: always there will be new initiatives directed to the single apostolate or leaning on it” (*Abundantes divitiæ gratiæ suæ*, 130).

Fr. Silvio Sassi  
*Superior General*

25 January 2013  
*Feast of the Conversion of Saint Paul*