

PREPARATORY DOCUMENT FOR THE XI GENERAL CHAPTER

*«Let yourselves be transformed
by renewing your way of thinking» (Rm 12:2)*

**Called to be artisans of communion
to prophetically announce the joy of the Gospel
in the culture of communication**

INDEX

Second stage of the Pre-preparatory phase: “Interpreting”	3
1. Keeping track of the journey	5
2. A theme to deepen	7
3. The five challenges to confront with faith and hope	13
4. Let us look from within	
4.1. Questionnaire for the Confreres of the Society of Saint Paul	18
4.2. Questionnaire for the members of the Aggregated Institutes	22
4.3. Questionnaire for the Pauline Cooperators	23
4.4. Questionnaire for the Lay Collaborators	24
5. Annexes	
Scheme A: Liturgy of the Word	26
Scheme A1 (short form): Community meeting I	35
Scheme B: Eucharistic Adoration	38
Scheme B1 (short form): Community meeting II	46

SECOND STAGE OF THE PRE-PREPARATORY PHASE “Interpreting”

Starting from the letter of the Superior General of 8 December 2019, the second stage of the pre-preparatory phase for the XI General Chapter has been started which, again according to the method of synodal discernment, is called “**interpreting**”.

What does the action of interpreting mean and what does it consist of? «*Interpreting is a return on what has been recognized by using criteria of interpretation and evaluation starting from a perspective of faith*»¹. It is a matter of deepening and questioning the five challenges highlighted in the first stage – “**recognizing**” –, having as its guiding framework the theme and the biblical reference chosen for the General Chapter and which we will deepen later. It consists of questioning the challenges highlighted, bringing them down into one’s specific circumscription reality, to start constructive processes so as to “*renew our way of thinking*”.

It is important that in this second stage we **reflect together, we question ourselves together, we work communally** so that a shared and propitious path of conversion for the Circumscription and for the Congregation is realized.

We anticipate and explain that the last stage of the path of discernment will be “**selecting**”. But this will be the specific task of the

¹ *Instrumentum laboris* of the Synod of Bishops on the youth, no. 3.

Chapter. The chapter assembly, in fact, will be called to make choices for the journey and for the good of the Congregation. These choices, in addition to the action of the Spirit, will also depend on the choral involvement of all the Paulines.

Therefore, let each Pauline take to heart, take charge of this event and its preparation, participate with a generous and purposeful spirit in the construction of this event raised by the Spirit for the good of the Congregation. «*Let us not allow ourselves to be robbed of hope*»².

In this perspective, we present below an itinerary of work and a brief reflection on the theme and on the biblical reference, as well as on the five challenges that emerged in the first stage. In what follows, we propose the second questionnaire, with schemes for community meetings, so that these meetings are important moments of prayer, of reflection and of sharing.

A fruitful work to everyone!

Pre-preparatory Commission:

Father Vito Fracchiolla (Coordinator)

Father Antonio Rizzolo

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Father Rafael Espino Guzmán

Father Vito Spagnolo

² Pope Francis, *Evangelii gaudium*, no. 86.

1. KEEPING TRACK OF THE JOURNEY

In our journey, we believe it is useful to give you detailed indications on both the ways in which to carry out the work we ask you, and on the ways in which to collect and send us the fruit of this work.

In the process of taking on synodality as an ordinary style, this documentation needs to be shared, discussed, reworked and integrated with the contribution of all. We propose below a timeframe so that each and every Pauline can be consulted and give their contribution for the preparation of the next General Chapter.

1. Within the first half of February 2020, the Circumscription Superiors should forward all the documentation to the Local Superiors, to the Delegates of the Communities, to the Delegates of the Aggregated Institutes, to the Delegates of the Pauline Cooperators, to the Directors General of the Apostolate. The need for everyone's contribution should be insisted so that the next General Chapter may be a moment of common reflection on the present and, above all, on the future of our Congregation.
2. In the second half of February 2020, the Local Superiors and Delegates of the Communities organize a community meeting in which prayers and reflections on the theme of the General Chapter are to be prayed (see Scheme A, p. 27, or A1, p. 36). At the end of the meeting, the preparatory document for the XI General Chapter is given to each Confrere with an invitation to reflect, pray and answer personally the questions of the questionnaire.
3. In this context, a second community meeting should be scheduled to be held by the end of March 2020 during which, starting from

the answers of each confrere, the questions of the questionnaire will be answered communally, that is, as a community. Also for the realization of this meeting, we make a proposal for a community celebration (cf. Scheme B, p. 39, or B1, p. 47).

4. Community responses to the questionnaire must be sent to the Circumscription Superiors within the first week of April 2020.

The Delegates of the Aggregated Institutes and the Delegates of the Pauline Cooperators, although following the same timing, could carry out the meetings during the days of Spiritual Retreat already organized monthly. The final answer to the questionnaire could therefore be made for each Group. Members of the Aggregated Institutes and of the Cooperators should only be given the questionnaire concerning them.

The Directors General of the Apostolate are asked to find the best way to send each lay Collaborator the specifically prepared questionnaire and warmly invite them to reply. It is important to involve the greatest number of collaborators so that they feel the Congregation counts on them and wants to also involve them. Of course, it is assumed that the answers will be given by the individual lay collaborators and consequently must be collected by the Directors and sent, in their entirety, to the Circumscription Superiors within the first week of April 2020.

5. The Circumscription Superiors, with their Councils, having received all the answers to the questionnaire, will have the task of summarizing everything in a document and delivering this summary to the Pre-preparatory Commission as indicated at the end of the questionnaire (cf. p. 25).

For any clarifications, the Circumscription Superiors can contact the Coordinator of the Pre-preparatory Commission, Father Vito Fracchiolla (*vito.fracchiolla@paulus.net*).

2. A THEME TO DEEPEN

«*Let yourselves be transformed by renewing your way of thinking*» (Rm 12:2)

Reflecting on our role as artisans or craftsmen of communion and as prophetic witnesses puts us, first of all, in front of a change of mentality, as our father Saint Paul invites us: «*Be transformed by renewing your way of thinking*» (Rm 12:2). To be able to change, we must “*let ourselves be transformed*”, be open, humble, accept the grace of God and the new mentality that he offers us through the “*joy of the Gospel*”. It is not a question of making our own projects, where we are always the starting and finishing point, but deepening a call to which we must respond, in the light of the Spirit, not only personally but communally, in communion.

Certainly, this biblical reference will be the object of reflection both in the journey of preparation for the General Chapter and in the celebration of the Chapter itself. It is essential to place this thought in the context of chapter 12 of the letter of Saint Paul to the Romans and also to connect it with the thought of our Founder, specifically when he spoke of the importance of the positive use of the mind. Thus, insisted Blessed Father James Alberione: «*Everything comes from the mind. If one does a good work it is because he thought it and then he wanted it and then he did it. So always, the first point to look at is the mind. And, if there is any sin or imperfection, some defect, it is first in the mind. Oh, sanctify the mind, that is, according to the truth. Use your mind, your intelligence well*» (Vademecum, 274).

Called to be artisans of communion to prophetically announce the joy of the Gospel in the culture of communication

“Called to be...”

The enunciation of the theme of the Chapter begins with two words which are the root of what is said afterwards and which must be re-vitalized and made visible and meaningful day by day, today, in our daily life: *called to be*. The word “called” recalls our vocation: we have been chosen, we have been put aside, like Paul and Alberione, for a great project that is not ours, which we must discover day by day, which we must adhere to with all of ourselves. This shows the love, attention and importance that we have before the eyes of God. In fact, he has placed his gaze on us and has chosen us (cf. Mk 10:21).

In being “called to be” there is also our free response to this call, which occurred with religious consecration, a response to be confirmed and embodied day by day in our daily lives, a response that is not generic but concretized and implemented in the Society of Saint Paul, embracing the identity, the charism and the mission.

Among the challenges that our Congregation faces, the following were highlighted: «*lack of witnessing*»³, «*little rootedness in the Pauline spirituality*», «*difficulties in fraternal life and in relationships*». We are called to recover our identity as consecrated persons with a Pauline colour. We are invited to take root more in the Gospel, in Paul’s letters, in our spirituality.

³ The citations recalled in this section were received from the responses to the first questionnaire in preparation for the XI General Chapter.

“...artisans of communion...”

The choice of the word “artisans” is not for a current fashion, but because it expresses well the vision and the modality of the work to be done to strive for communion, which is our goal.

We Paulines are called to be people of communication (cf. VI General Chapter, 1992), or more profoundly: “artisans of communion”. The experience of the encounter with Christ (the call or vocation) makes us live in communion, that is, in a state of going out from ourselves to meet and love the other. The communion that we are invited to build by one’s own hand becomes a powerful sign of God’s love in the world and for this reason a powerful testimony of fraternity and the joy of the Gospel.

In an increasingly multi-ethnic, multi-cultural and multi-religious world context, promoting communion for us Paulines, also by virtue of our mission, becomes an imperative. But this communion cannot be born except through artisanship. The artisan is that small producer who practices the trade with difficulty, with patience, slowly, with constancy, but with particular skill. It produces objects whose realization requires a particular technical ability and a specific artistic taste. The artisan is a professional in his field, but he is also an artist, creative, innovator, meticulous. He engages and is deeply involved in his creation, “gets his hands dirty”, sees his work as an extension of his person. He gives life, edits. It is a work made of small and large gestures, every day, in every situation, in every little detail, as did Jesus and his disciple Paul of Tarsus.

Being artisans of communion means, as Pope Francis has indicated, «*to exercise patience, dialogue, forgiveness, fraternity*»⁴.

⁴ Pope Francis, *Angelus* of 19 February 2017.

“...to prophetically announce the joy of the Gospel...”

Our presence in the culture of communication must be prophetic, because prophecy is an essential characteristic of consecrated life and especially of the Pauline life. As Pope Francis reminds us, *«prophecy is telling people that there is a path to happiness and grandeur, a path that fills you with joy, which is precisely the path to Jesus. It is the path to be close to Jesus. Prophecy is a gift, it is a charism and it must be asked of the Holy Spirit: that I may know that word, in the right moment; that I may do that thing in the right moment; that my entire life may be a prophecy. Men and women prophets. This is very important. “Let’s do what everyone else does...”. No. Prophecy is saying that there is something truer, more beautiful, greater, of greater good to which we are all called»*⁵.

“...in the culture of communication.”

To characterize today’s vast world of communication, the concept of “culture of communication” seems very significant. In fact, communication – by now outdated as simply related to instrument – is the most significant and conditioning element of today’s culture. Recalling that “culture” is the set of rules, faith, stories, habits and social characteristics, language, music and art, that is, the mentality, lifestyle and way of doing, shared through meetings and interactions. Considering the culture of communication, we underline some aspects to deepen by taking up the annual letter of the Superior General and the document *Editorial Guidelines* (2018), mainly regarding our role as Paulines in this context.

⁵ Meeting of Pope Francis with the participants during the Jubilee for Consecrated Life, Vatican, Paul VI Hall, 1st February 2016.

a) **The Pauline identity:** *«As what our Founder said, “the apostolate is a fruit, and the fruit comes from the plant” (cf. Vademecum, no. 961). The plant is each of us as persons. For us Paulines, the fruit largely depends on how we live our Christian and charismatic identity, because it is in this way – obviously associated with other personal and cultural data and our own life experience – that we communicate with our confreres, with our lay collaborators, with the interlocutors of our apostolate. It is with this identity that we are present in the “culture of communication” and we are called to promote the encounter».*⁶

b) **The Pauline: man of communication:** *«The biggest challenge is to renew the Pauline Publisher as a “man of communication”. It is with this identity and with all that this expression means that we want to be present in the “culture of communication”; a “publisher” who seeks to integrate the apostolate with prayer, with study (understood as “studiosità”), with community life, etc. and that he would strive to be a true builder of a culture of encounter. The whole person for a more fruitful apostolate: mind, will, heart. Everything else depends on this integral and integrated life!»*⁷.

«For the Pauline, communicative ecosystem is not a space that is reduced to the professional field, but a true vocation and missionary place that coincides with the environment of life and proclamation of the Gospel; it is our “existential form of witnessing”. To be able to respond to this call, the Pauline Publisher must be a person of faith, passionate about the Gospel, capable of «feeling with Jesus, with the Church and with St. Paul». He is a person full of prophetic audacity that emanates

⁶ *Apostle Communicators. For a culture of encounter*, Letter of the Superior General 2018, section 2.

⁷ *Ibidem*, section 7.

from his process of “Christification”, through the progressive formation of the whole person: mind, will and heart»⁸.

- c) The Pauline: man of relationships:** *«Attentive to “relationships” as a key point of communicative practice and to networks as places of collaborative creation of meanings and contents, the Pauline Publisher must look for new forms of presence and action, not so much tied to the means but rather to culture and the new grammar of communication, being at the service of all the people of God, especially the men and women who live in today’s peripheries»⁹.*

«Conscious that communication is an environment and culture, that is, the space and time in which we live today, and that everything and everyone is connected online, in constant relationship, it is fundamental “to strengthen our apostolic commitment in becoming formators in the field of communication”»¹⁰.

- d) The Pauline: in continuous formation:** *«Formation is an essential element for the Pauline apostle-communicator, just as it is for the lay collaborators who work side by side with us. The new generations of Paulines must be formed in and for the culture of communication and encounter – with courage, creativity and hope – and not only according to the requirements of the canonical curriculum and those of a simply mechanical and instrumental use of means».¹¹*

⁸ Editorial Guidelines. Identity, contents and interlocutors of the Pauline apostolate, 7.1.

⁹ Ibidem, 3.1.

¹⁰ Ibidem, 6.3.3.

¹¹ Ibidem, 7.2.

3. THE FIVE CHALLENGES TO CONFRONT WITH FAITH AND HOPE

In the responses to the first questionnaire, there were affirmations, reflections and proposals from the confreres which we report to you and which we ask you to consider as questions that each one may consider. We have grouped them under the five challenges that the Circumscription Superiors and the General Government considered as priorities for the Congregation.

First challenge

There is a lack of witnessing and little rootedness in the Pauline spirituality, from which most of the community, formative and apostolic problems arise, in addition to the loss of the sense of our mission in many confreres.

In the responses to the first questionnaire, several confreres underlined the problem of the lack of witnessing, connected largely «to individualism, to the pursuit of personal interests, up to the struggle for power»¹². Many speak of the self-referentiality that damages the Pauline life in its various spheres: communitarian, formative and apostolic. By connecting this first challenge to the wheel of piety or spirituality, we can see that a broad vision of spirituality is missing, as that element which must penetrate and positively “contaminate”

¹² The quotes reported in this section were received from the responses to the first questionnaire in preparation for the XI General Chapter.

all dimensions of the Pauline apostle-editor. We are thus called to be “artisans of communion” to become true witnesses of the consecration and joy of the Gospel, both internally and externally, that is, in our communities, between professed members and our young people in formation, and in relationships with lay people and other institutes of the Pauline Family; especially through our apostolate, our specific charism of proclaiming the Gospel in the culture of communication.

Second challenge

There are difficulties in fraternal life and in relationships, existence of the spirit of competition and individualism, which prevent teamwork and availability for service in the Congregation. The aging (physically and of mentality) of the members and the scarcity of vocations must also be kept in mind.

This second challenge is closely related to the first and its roots probably come from the same causes. These include «*individualism and the associated inability to work together*». There is a dialectic that is sometimes not integrated between the individual and the community and the top-down business model that we have embraced in many places does not facilitate the solution of the problem, but amplifies it because the relationship between confreres is hardened according to the role. The director, for example, manages choices with the power of authority, not always in an inclusive way, with dialogue, with involvement. According to some responses, many Paulines have become mere professionals and have lost the sense of apostolicity. It is emphasized that the “corporate” vision has led to the «*trap of economic gain*», to «*little co-responsibility and collaboration*», «*feeling less the apostolate as an expression of community life*», «*little communion, unity and sharing of the ideal of life*» and also to «*a marked clericalism*». Lastly, «*we have neglected*

the life of fraternity» which we are now invited to reconstruct through a renewed way of thinking, of working and of living the Pauline life, spirituality and mission. We know that, considering the nature of our mission, we need to pay attention to professionalism, the laws of industry and commerce, organization and work. All this, however, must be considered as a means and not an end. We are therefore invited to reflect on our mission not starting from the “industrial” logic, but from the evangelical and charismatic one. To be “artisans”¹³, in fact, is not in opposition to professionalism but by engaging the whole heart and soul in the mission.

Third challenge

Lacking are the perspectives of renewal of the apostolate, creativity and enthusiasm in launching new processes (Evangeliū gaudium, no. 222) and in seeking new forms of expression of the Pauline apostolate. We need to encourage apostolic creativity, give more space to young people, and qualify our collaboration with the laity.

Clearly connected to the “wheel” of the apostolate, this challenge underlines the same difficulties that emerged widely during the 2nd *International Seminar of the Pauline Publishers* (2017) and concisely presented in our recent *Editorial Guidelines* (2018). Above all, young people feel that our current apostolate must be enriched with the new forms and languages of communication. It does not mean abandoning traditional means, but definitely embracing all the variants of today’s communication, entering the mentality of the culture of communication because only in this way will we regain crea-

¹³ As Pope Francis illustrates: «artisans of justice and peace» – *Message for the LIII World Day of Peace* (1 January 2020); «artisans of fraternity» – *Message in the Piazza del Campidoglio in Rome* (26 March 2019); «artisans of hospitality» – *Welcome ceremony in Thailand* (21 November 2019); «artisans of peace» – *Angelus* (1 January 2019).

tivity and audacity to prophetically announce the joy of the Gospel. Looking deeply at the answers to the questionnaire, we see that there is confusion about the universal vision of the apostolate and about our identity and apostolic specificity in the current culture of communication. This is the real apostolic-editorial “crisis”, which invites us to rethink our structures and our mentality, overcoming comfort and self-reference to start new processes and be an “outgoing” Congregation, significant in the Church and in society.

Fourth challenge

Aiming at integral Pauline formation, initial and ongoing, more focused on the mission, based on the orientations of the Seminars on the Pauline Publisher and on Formation, to favour a change of mentality and establish a fruitful dialogue with today's world.

Along with aging, constant departures and lack of vocations, many Paulines identified the weak integral formation as a great challenge for the future of our mission. The XI General Chapter must take seriously the theme of formation, initial and ongoing, aimed at the mission, as was reflected at length during the 2nd *International Seminar on Pauline Formation for the Mission* (2019). Some responses emphasize the «scarcity of models of the Pauline life» and the fact that «our lifestyle does not attract the new generations», elements that connect us deeply to previous challenges and encourage us to rethink our way of living in community and apostolically, «allowing ourselves to be transformed» (cf. Rom 12:2). The joy of the Gospel must first of all penetrate our life (biblical-charismatic formation) in order to announce it to others. The figure of the artisan can illuminate us a lot in the formation field, because formation, as well as artisanship, is a challenging, demanding, tiring and continuous job, but

it brings beautiful results, true works of art. Being called to be artisans, we must begin by forming true, authentic and creative artisans, transmitting the “techniques” necessary for their future “profession”, in a personalized and dynamic way.

Fifth challenge

Assume synodality as an ordinary style in the community and apostolic life, in collaboration among the circumscriptions and within them, in relationships with the Pauline Family, to overcome self-importance and be an “outgoing” Congregation.

As the Superior General emphasizes, Father Valdir José De Castro, in his letter of 8 December 2019, in which he informs on the theme and date of the XI General Chapter, *«the next General Chapter will have to give new impetus to the Congregation, in the specificity of the his mission and through a synodal journey, and to encourage a spiritual and charismatic renewal, an apostolic creativity, an attention to formation and collaboration with the laity»*. Synodality thus becomes a working methodology and a style of government and mission, that is, a form of “journeying together” (*syn*, together and *odòs*, journey), as a single body, seeking true communion. Being “artisans of communion” is fundamental in the synodal journey, which involves several stages: listening, dialogue, discernment, decision, realization.

4. LET US HAVE A LOOK FROM WITHIN

4.1. QUESTIONNAIRE FOR THE CONFRERES OF THE SOCIETY OF SAINT PAUL

The answers to the first questionnaire revealed the five challenges we are now called upon to confront. On this basis, a new series of questions was developed which have been left open to offer everyone the opportunity to fully express their reflections, following the path indicated in chapter 1.

First challenge

There is a lack of witnessing and little rootedness in the Pauline spirituality, from which most of the community, formative and apostolic problems arise, in addition to the loss of the sense of our mission in many confreres.

1. On what situation depends the uprooting from our spirituality?
2. How can the spiritual roots of our Pauline life and our apostolate be recovered?
3. How can we better understand our charism and the thought of the Founder so that our spirituality is increasingly centred on Jesus Master and the Apostle Saint Paul?

Second challenge

There are difficulties in fraternal life and in relationships, existence of the spirit of competition and individualism, which prevent teamwork and availability for service in the Congregation. The aging (physically and of mentality) of the members and the scarcity of vocations must also be kept in mind.

1. Why is it that individualism has made such a strong breakthrough in our communities?
2. How can we revitalize fraternal life so as to become “artisans of communion”?
3. How can we face the reality of the aging of our confreres?
4. Do you have any suggestions on the problem, so important for our Congregation, of the scarcity of vocations?

Third challenge

Lacking are the perspectives of renewal of the apostolate, creativity and enthusiasm in launching new processes (Evangeliu gaudium, no. 222) and in seeking new forms of expression of the Pauline apostolate. We need to encourage apostolic creativity, give more space to young people, and qualify our collaboration with the laity.

1. Why is it so difficult to renew our apostolate to be truly in step with the times?
2. How is it possible to help confreres to live as Christians and as religious-prophets in the culture of communication, especially in the digital environment?

3. Do you have any ideas to better qualify the collaboration with the lay collaborators?
4. What specific actions do you suggest to involve the greatest number of Paulines, giving more space especially to young people, in the research, planning and valuing of our apostolic work?

Fourth challenge

Aiming at integral Pauline formation, initial and ongoing, more focused on the mission, based on the orientations of the Seminars on the Pauline Publisher and on formation, to favour a change of mentality and establish a fruitful dialogue with today's world.

1. How can we promote an integral formation of the Paulines that points to human-Christian maturity and covers all dimensions of the Pauline charism?
2. In what way can we strengthen the link between initial and ongoing formation and our specific mission?
3. How can we foster a new mentality, capable of understanding and harmonizing cultural diversity and dialoguing with the current culture of communication?

Fifth challenge

Assume synodality as an ordinary style in the community and apostolic life, in collaboration among the circumscriptions and within them, in relationships with the Pauline Family, to overcome self-importance and be an "outgoing" Congregation.

1. How can we undertake more forcefully the path of synodality, accomplished through listening, dialogue and discernment, already underway in the Church?
2. How must we act and what processes must we follow in order to achieve ever-greater unity and mutual collaboration in the spiritual-apostolic field with the other institutions of the Pauline Family, concretely involving more and more the Aggregated Institutes and Cooperators?
3. How can we make our own the dynamism of an outgoing Church, particularly in the environment and culture of communication?

4.2. QUESTIONNAIRE FOR THE MEMBERS OF THE AGGREGATED INSTITUTES

In view of the next General Chapter of the Society of Saint Paul, which will take place from 11 April to 2 May 2021, we want to give all of you, members of the Institutes aggregated to the Society of Saint Paul, the possibility to offer suggestions and reflections. We therefore propose a track of questions that you can freely use for your own contribution. The theme of the Chapter has been defined in this way: «*“Let yourselves be transformed by renewing your way of thinking” (Rm 12:2). Called to be artisans of communion to prophetically announce the joy of the Gospel in the culture of communication*».

1. How do you evaluate the “spiritual health” of our Congregation, the Society of Saint Paul, and of the Pauline Family? Do you have any suggestions to further enhance the spiritual-apostolic heritage that our Founder left us, both within the Pauline Family and outside, to the recipients of our evangelizing mission?
2. On the apostolic level, do you feel involved in the Pauline mission? How can we collaborate more effectively and concretely as Pauline Family?
3. Father Alberione stressed the role of “altrice” of the Society of Saint Paul within the Pauline Family. What does this task consist of, in your opinion? Was it done properly?
What do you expect for the future and what suggestions can you offer?
4. Pope Francis has repeatedly stressed the choice of the style of synodality for the whole Church. How can we live this style concretely in the Pauline Family, assuming the “outgoing” dynamism that should be proper to the whole Church?

4.3. QUESTIONNAIRE FOR THE PAULINE COOPERATORS

In view of the next General Chapter of the San Paolo Society, which will take place from 11 April to 2 May 2021, we want to give all of you, Pauline Cooperators, the possibility to offer suggestions and reflections. We therefore propose a track of questions that you can freely use for your own contribution. The theme of the Chapter has been defined in this way: «*“Let yourselves be transformed by renewing your way of thinking” (Rm 12:2). Called to be artisans of communion to prophetically announce the joy of the Gospel in the culture of communication*».

1. How do you evaluate the “spiritual health” of our Congregation, the Society of Saint Paul, and of the Pauline Family? Do you have any suggestions to further enhance the spiritual-apostolic heritage that our Founder left us, both within the Pauline Family and outside, to the recipients of our evangelizing mission?
2. The Lord called us to live unity through diversity. How can we grow in communion and mutual collaboration within the Pauline Family, enhancing the specific charism of each and initiating listening and discernment processes in view of a wider diffusion of the Gospel to the women and men of our time?
3. On the apostolic level, do you feel involved in the Pauline mission? How can we collaborate more within the Pauline Family?
4. Pope Francis has repeatedly stressed the choice of the style of synodality for the whole Church. How can we live this style concretely in the Pauline Family, assuming the “outgoing” dynamism that should be proper to the whole Church?

4.4. QUESTIONNAIRE FOR THE LAY COLLABORATORS

In view of the next General Chapter of the Society of Saint Paul, which will take place from 11 April to 2 May 2021, we feel the importance of listening to lay collaborators who share our apostolic commitment in various capacities. For this, we have prepared some questions to receive suggestions and points for reflection. The theme of the Chapter has been defined in this way: «*Let yourselves be transformed by renewing your way of thinking*” (Rm 12:2). *Called to be artisans of communion to prophetically announce the joy of the Gospel in the culture of communication*».

1. Knowledge

What degree of knowledge do you have of the mission of the Society of Saint Paul and its Founder, Blessed James Alberione?

What do you ask the Society of Saint Paul to help you grow in the knowledge of its charism and its mission?

2. Participation

In addition to being an employee or collaborator, do you feel part of the mission of evangelization in the culture of communication, proper to the Society of Saint Paul?

3. Relationship with the Paulines

How is your relationship with the Paulines within the apostolic activities of the Congregation? What are the positive and negative aspects that you find in collaborating and working to-

gether with the Paulines and what suggestions would you give to overcome and eliminate any obstacles? How do you evaluate their testimony of religious life and their specific competence?

4. Mission

Does the Society of Saint Paul respond to the needs of the Church and of today's society? How should the Pauline apostolate be updated in the world of communication to be truly in step with the times? Do you have any concrete suggestions to better face the digital challenge?

The Circumscription Superiors, with their Councils, having received all the answers to the questionnaire (respecting the above calendar, see p. 5), will have the task of **summarizing everything in a document that would result to a maximum of 16 pages**: no more than 10 pages for the questionnaire to the confreres, 2 pages for the Institutes, 2 pages for the Cooperators, 2 pages for the lay Collaborators. This summary will be the main source for the elaboration of the *Instrumentum laboris*. Any other personal or group contribution, spontaneously constituted, will also be taken into consideration, however as a secondary source. **The submission of this document/summary**, together with any attachments deemed significant, must be made exclusively in digital format (Word) **within but no later than 30 May 2020** to the following email address: *capitologenerale@paulus.net*

5. ANNEXES

(PREPARED BY THE CENTRE OF PAULINE SPIRITUALITY)

SCHEME A

Liturgy of the Word

*«Let yourself be transformed
by renewing your way of thinking» (Rom 12:2).*

ENTRANCE HYMN

C¹⁴. In the name of the Father and of the Son and of the Holy Spirit.

A. Amen.

C. May the Lord, who guides our steps on the way of love and peace, be with you all.

A. And with your spirit.

INTRODUCTION

C. Dear confreres, our Constitutions define the General Chapter as “a saving event” and “a particular Easter celebration” (cf. *Constitutions*, 211). In order for the Chapter to fulfil these functions, we need the spiritual commitment of all of us. Let us begin the litur-

¹⁴ C = Celebrant, A = Assembly, R = Reader

gy of the Word of God, which we wish to celebrate in the community of brothers and as a community of brothers. During our prayer, we will consider the words of St. Paul taken from the Letter to the Romans, which have been chosen as a biblical reference to the theme of the Chapter. In this prayer, we join with our confreres from all over the world to participate jointly in the preparation of this event and to feel responsible for its direction and reception.

COLLECT

C. *Let us pray.* Allow us, O Father, to feel in our midst the presence of Christ your Son, promised to all who are gathered in his name, and let us, in the Spirit of truth and love, experience in us an abundance of light, mercy and peace. Through our Lord Jesus Christ, your Son, who is God, and who lives and reigns with you, in the unity of the Holy Spirit, for ever and ever.

A. Amen.

FIRST READING

R. From the Letter of St. Paul to the Romans (Rom 12:1-5)

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect. For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members

have the same function, so we, who are many, are one body in Christ, and individually we are members one of another.

The Word of the Lord.

RESPONSORIAL PSALM (OR OTHER HYMN) – Ps 24:4-10

Res. Let me know, Lord, your ways, teach me your paths.

Guide me in your truth and instruct me,
because you are the God of my salvation,
I have always hoped for you. *Res.*

Remember, Lord, your love,
of your lifelong loyalty.
Do not remember the sins of my youth:
Remember me in your mercy,
for your goodness sake, Lord. *Res.*

Good and righteous is the Lord,
the right way to sinners;
He guides the humble according to justice,
he teaches the poor his ways. *Res.*

All the paths of the Lord are truth and grace
for those who keep his covenant and precepts. *Res.*

GOSPEL

C. From the holy Gospel according to Mark (Mk 12:28-34)

One of the scribes who had heard them arguing approached Jesus and, seeing how well he had answered them, asked him: «What is the first of all the commandments? ». Jesus answered: «The first is: Listen, Israel! The Lord our God is the only Lord; you will love the Lord your God with all your heart and with all your soul, with all your mind and with all your strength. The second is

this: You shall love your neighbour as yourself. There is no other commandment greater than these». The scribe said to him, «You have said well, Master, and according to the truth, that He is one and there is no one else but Him; to love Him with all your heart, with all your intelligence and with all your strength, and to love your neighbour as yourself is worth more than all holocausts and sacrifices». Seeing that he had responded wisely, Jesus said to him, «You are not far from the kingdom of God». And no one had the courage to question him anymore.

The Gospel of the Lord

COMMENTARY

R1. From a Lenten homily by Fr. Raniero Cantalamessa¹⁵

«Everything in us begins with the mind, the thought. There is a maxim of wisdom that says:

Watch your thoughts because they become words.

Watch your words because they become actions.

Watch your actions because they become habits.

Watch your habits because they become your character.

Watch your character because it becomes your destiny.

Before the works, the change must therefore take place in the way of thinking, that is, in faith. At the origin of worldliness there are many causes, but the main one is the crisis of faith. In this sense the Apostle's exhortation only relaunches that of Christ at the beginning of his Gospel: "Repent and believe", repent, that is, believe! Change your way of thinking; stop thinking "according to men" and begin to think "according to God" (cf. Mt 16:23). St Thomas Aquinas was right to say that "the first conversion is done by believing": *prima conversio fit per fidem*».

¹⁵ First Lenten homily, 23 February 2018, *Redemptoris Mater* Chapel, Vatican.

R2. From the teaching of Blessed James Alberione¹⁶

«*Mens impletur gratia*» [The mind is filled with grace]. May Communion be complete: union of body and union of heart, union of will, union of mind: thinking like Jesus, reasoning inspired by faith, judgments according to the divine mind, both natural and supernatural. «*May the action of the heavenly gift, Lord, take possession of our minds and bodies*».

Faith is unifying and transforming. It unites us to God, infinite truth, making us enter into fellowship with divine thought; to know God as He revealed Himself in the creation and incarnation of the Son. «*Through faith the light of God becomes our light; the wisdom of God, our wisdom; the knowledge of God our knowledge; the mind of God our mind; the life of God our life*» (Charles-Louis Gay).

There is a virginity of mind and faith! It is guarded like the purity of the senses. Not a Communion only of body or only of heart or only of will, but first of all of mind; to unite ourselves with our most noble faculty to the mind of Jesus; to have with him one mentality. «*It is the superior being that assimilates the inferior*» [Saint Augustine]. «*Lord, fill us with your light*», according to the Liturgy.

The first part of the Redemption worked by Jesus Christ concerns the mind: he preached his Gospel. This redemption applies to everyone who, detesting all falsehoods, becomes similar to Jesus Christ in mentality. This is the fruit of our communication with Him. In Communion, Jesus also heals the diseases of the mind: «*Let the mind also be healed*», in order to overcome ignorance, thoughtlessness, forgetfulness, obtuseness, superstition, prejudice, etc. Jesus will think in us: «*Christ lives in me*» [Gal 2:20]. Now intellectual life is the first and most important.

¹⁶ "Love the Lord with all your mind", in *Bollettino San Paolo*, April-May 1955, p. 4.

MOMENT OF SILENCE

HYMN

INTERCESSIONS

- C. God has entrusted the charism to us through Blessed James Alberione, for which we share a common responsibility. The intercessions that we will now address to God the Father for the mediation of the Divine Master, indicated by our Superior General in the letter of convocation of the XI General Chapter, take into account the main challenges that await our Congregation.
- R. Let us pray together: ***Through Christ, with Christ and in Christ, hear, O Father, our supplication.***
1. *«Pauline spirituality is our prophetic voice in the Church, within which we have a specific responsibility: it is therefore the task of each one of us to spread it» (Constitutions, 13). Lord, revive in us the need and readiness to exchange the spiritual gifts among us in our communities and strengthen us to bear witness to your love for all those we meet and to whom we are sent.*
Let us pray.
 2. *«Following Christ, who asks us for a communion of life like that of the Divine Persons and warns us that we will bear witness to him if only we “love one another as he loved us”, we strive to realize the Church's aspiration that Christ's disciples live with “one heart and one soul”». (Constitutions, 16). Lord, help us to build brotherhood and mutual respect in communities. Give us your strength to overcome selfishness, fight the temptation of individualism, overcome divisions, let them be replaced by a willingness to help one another, to cooperate and to be united.*
Let us pray.

3. *«The charism that has been handed over to us is a point of reference for all the Pauline generations who are called to transmit it into their own time. It commits us to discover and interpret the “signs of the times”, and to a great dynamism, in harmony with the Pauline motto of our Founder: “I strain forward”». (Constitutions, 67).* Lord, make us more sensitive to your inspirations so that we may preach the Gospel in today’s world with courage and creative fidelity. Help us to carry out fruitful apostolic initiatives and to follow new paths so that the culture of communication may become more and more the place and means of encountering Jesus and proclaiming him to people.

Let us pray.

4. *«Formation is never completed; the commitment to continuous renewal and progress in all fields never ceases: growth in Christ is without boundaries and the demands of the apostolate are always new» (Constitutions, 156).* Lord, send new vocations to our Congregation and enkindle in us a sense of responsibility for their formation. Awaken in us the conviction that we need ongoing and deepened formation that will help us to respond effectively to all the challenges that await us in our personal, community and congregational life for the Pauline apostolate today.

Let us pray.

5. *«Every member of the Congregation has the right and the duty to take part in the common search for God’s will in his community. This search is carried out through fraternal dialogue, prepared and conducted in prayer and in charity, in a spirit of discernment: it must foster the indispensable participation and co-responsibility of each member» (Constitutions, 43).* Lord, let us become as a Congregation and as the Pauline Family a community united to You and among ourselves; a community that lives in a spirit of

unity, responsibility and cooperation; that lives, preaches faithfully and gives to the world Jesus Master the Way, the Truth and the Life.

Let us pray.

OUR FATHER

C. With trust and freedom of the children we say together:

A. *Our Father...*

C. Infuse in us, O Father, the Spirit of intellect, truth and peace, so that we may strive to know what is pleasing to you, to bring it about in unity and harmony. Through Christ our Lord.

A. Amen.

PRAYER FOR THE GENERAL CHAPTER

O divine Spirit, who, sent by the Father in the name of Jesus,
infallibly assist and guide the Church,
pour over our Chapter the fullness of your gifts.

O gentle Master and Comforter,
enlighten our minds,
let abundant fruit ripen from this Chapter;
let our commitment
of sanctification and apostolate take new vigour;
spread ever further the light
and the power of the Gospel among men.

O sweet Guest of souls,
confirm our minds in the truth,
dispose the hearts of all to obedience,
so that the deliberations of the Chapter
find generous assent and full compliance.

Renew in our Family

the wonders of a new Pentecost.
Grant that, united in unanimous and more intense prayer,
around Mary, Mother of Jesus, and the Apostles,
spread the kingdom of the Divine Master,
in the spirit of the Apostle Paul. Amen.

PRESENTATION AND DISTRIBUTION OF THE DOCUMENT

CONCLUDING RITES

C. The Lord be with you.

A. And with your spirit.

C. May Almighty God bless you, the Father and the Son and the Holy Spirit.

A. Amen.

C. Go in peace, glorifying the Lord by your life.

A. Thanks be to God.

FINAL HYMN

SCHEME A1 (SHORT FORM)

Community Meeting I

*«Let yourself be transformed
by renewing your way of thinking» (Rom 12:2).*

INITIAL PRAYER

L¹⁷. In the name of the Father and of the Son and of the Holy Spirit.

A. Amen

L. O Jesus Master Way, Truth and Life.

A. Have mercy on us.

L. Mary Queen of the Apostles.

A. Pray for us.

L. St. Paul the Apostle.

A. Pray for us.

L. Blessed James Alberione and Timothy Giaccardo.

A. Pray for us.

L. From all sin.

A. Deliver us, O Lord.

HYMN (OR PRAYER) TO THE HOLY SPIRIT

A. O Divine Holy Spirit, eternal love of the Father and of the Son, I adore you, I thank you, I love you, I ask for your forgiveness for all the times that I have opposed you in me and in others. Come down with many graces in the sacred ordinations of bishops and priests, in the consecrations of men and women religious, in the confirmation of all the faithful: be light, holiness, zeal.

¹⁷ L = Leader, A = Assembly, R = Reader

To you, Spirit of Truth, I consecrate my mind, my imagination, my memory: enlighten me. May I know Jesus Christ the Master and understand his Gospel and the doctrine of the Church. Increase in me the gift of wisdom, of knowledge, of intellect, of counsel.

To you, sanctifying Spirit, I consecrate my will: guide me in your will, sustain me in the observance of the commandments, in the fulfilment of my duties. Grant me the gift of fortitude and the holy fear of God.

To you, life-giving Spirit, I consecrate my heart: guard and increase in me the divine life. Grant me the gift of piety. Amen.

READING

R. From the Letter of St. Paul to the Romans (Rom 12:1-5)

I therefore exhort you, brothers, by the mercy of God, to offer your bodies as a living sacrifice, holy and pleasing to God; this is your spiritual worship. Do not conform yourselves to this world, but let yourselves be transformed by renewing your way of thinking, so that you may discern God's will, what is good, pleasing and perfect. By the grace which has been given to me, I say to each one of you: do not consider yourselves more than is fitting, but evaluate yourselves wisely and justly, each one according to the measure of faith which God has given him. For as in one body we have many limbs, and these limbs have not all the same function, so also we, though we are many, are one body in Christ, and each one for his part, are members of one another.

The Word of the Lord.

MOMENT OF SILENCE

COLLECT

L. *Let us pray.* Give us, O Father, the grace to feel in our midst the presence of Christ your Son, promised to all who are gathered in his name, and let us, in the Spirit of truth and love, experience in us an abundance of light, mercy and peace. Through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, one God forever and ever.

A. Amen.

PRESENTATION AND DISTRIBUTION OF THE DOCUMENT

Animated by the Superior

FINAL PRAYER

L. The Lord has given us his Spirit. With the trust and freedom of children, we say together: ***Our Father...***

L. O God, true light of our conscience, in you alone we know what is good; your Spirit save us from the dark night of evil in which no one can work, for we walk as children of light in the footsteps of your Christ. Who lives and reigns with you, in the unity of the Holy Spirit, one God forever and ever.

A. Amen.

BENEDICTION

L. The Lord be with you.

A. And with your spirit.

L. May Almighty God bless you, the Father and the Son and the Holy Spirit.

A. Amen.

L. Go in peace, glorifying the Lord by your life.

A. Thanks be to God.

HYMN

SCHEME B

Eucharistic Adoration

*Called to be artisans of communion
to prophetically proclaim the joy of the Gospel
in the culture of communication*

OPENING HYMN FOR THE EXPOSITION

ACT OF ADORATION

L¹⁸. Let us pray with Blessed James Alberione, proclaiming acts of faith, hope and charity:

Act of faith

Jesus, Eternal Truth,
I really believe you are present
in the bread and wine.
You are here with your body,
blood, soul, divinity.
I feel your invitation:
«I am the living bread descended from heaven»
and «take it and eat it;
this is my body».
I believe, Lord and Master,
but increase my weak faith.

¹⁸ L = Leader, A = Assembly, R = Reader

Act of Hope

Jesus, only way to salvation,
you invite me, «Learn from me».
But I resemble so little like you!
You, Jesus, pleased the Father; you are my model.
Draw me to you, and give me the grace
to imitate you especially in virtue
that I need the most.

Act of charity

Jesus Master, you assure me:
«I am the Life».
«He who eats my flesh and drinks my blood,
will have eternal life».
In baptism and reconciliation
you communicated this life of yours to me.
Now you feed it, making it my food.
Take my heart; detach it
from the vain things of the world.
I love you above all things, with all my heart,
because you are infinite good and eternal happiness.

INTRODUCTION

L. Let us honour Jesus the Divine Master, who looked upon each one of us and called each one of us by name to follow him in the Society of St. Paul. In the light of the Eucharist, we will consider our Pauline identity, as proposed in the theme of the XI General Chapter: *«Called to be artisans of communion to prophetically proclaim the joy of the Gospel in the culture of communication».*

HYMN

JESUS THE TRUTH

- R. In the first part of our prayer we will listen to fragments of the Gospel and the letters of St. Paul, to which we will respond together with the words of the Declaration of the X General Chapter.
- L. We have been called to be artisans of communion.**
- R1. From the Gospel according to John: «Father, I pray not only for these, but also for those who will believe in me through their word: that all may be one; as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you have sent me» (Jn 17:20-21).
- R2. From Saint Paul' s Letter to the Ephesians: «I therefore, prisoner by reason of the Lord, exhort you: behave in a manner worthy of the call you have received, with all humility, gentleness and magnanimity, bearing one another in love, having at heart to preserve the unity of the spirit through the bond of peace. One body and one spirit, as one is the hope to which you have been called, that of your vocation» (Eph 4:1-4).
- A. «Although “speaking not only of religion, but of everything in a Christian way” (AD 87; cf. AE 159), we offer the Gospel to all; it is not a set of concepts or normative formalities, but the very Person of Jesus Christ, Way, Truth and Life (cf. Jn 14:6), One Master (cf. Mt 23:10), Saviour of the world. From the personal encounter with Christ will spring “pastoral conversion” and the missionary impetus that will bring us out of our sterile security to reach everyone, even reaching the existential, cultural and geographical frontiers of the present. “Today, when the networks and means of human communication have made unprecedented advances, we sense the challenge of finding and sharing a “mystique” of liv-

ing together, of mingling and encounter, of embracing and supporting one another, of stepping into this flood tide which, while chaotic, can become a genuine experience of fraternity, a caravan of solidarity, a sacred pilgrimage” (EG 87)». ¹⁹

MOMENT OF SILENCE

L. We have been called to be artisans of communion **to prophetically proclaim the joy of the Gospel.**

R1. From the Gospel according to Matthew: «The angel said to the women: “Be not afraid! I know that you are looking for Jesus, the crucified one. He is not here. He has risen, in fact, as he had said; come, look at the place where he was laid. Quickly, go and say to his disciples, ‘He has risen from the dead, and behold, he has gone before you to Galilee; there you will see him’. Behold, I have told you”. Having hastily left the tomb with great fear and great joy, the women ran to make the announcement to his disciples» (Mt 28:5-8).

R2. From the Letter of Saint Paul to the Romans: «Paul, servant of Christ Jesus, apostle by call, chosen to proclaim the gospel of God – which he had promised through his prophets in the Holy Scriptures and which concerns his Son, born of the seed of David according to the flesh, constituted Son of God with power, according to the Spirit of holiness, by virtue of the resurrection of the dead, Jesus Christ our Lord; through him we have received the grace to be apostles, to raise up the obedience of faith in all nations, for the glory of his name, and among them you are also called by Jesus Christ» (Rom 1:1-6).

A. «Communicating the Gospel in the culture of communication is not an optional choice for us; it is a binding duty: “Woe to me if I

¹⁹ Chapter Declaration, “Evangelizing today in joy as apostle communicators and consecrated persons”, 6.

do not preach the Gospel!” (1Cor 9:16). We therefore confirm our commitment to carry out this urgent and delicate task for the men and women of our time, and to fulfil it with joy. Pope Francis told us this in the audience granted to the Pauline Family on 27 November 2014, at the conclusion of the centenary year, encouraging us to “continue on the path” opened by our Blessed Founder, Father James Alberione, “always keeping our eyes on vast horizons”: “The joy of the gift received out of pure love is communicated with love. Gratitude and love. Only those who have experienced such joy can communicate it, indeed they cannot fail to communicate it, because ‘the good always tends to communicate itself’”». ²⁰

MOMENT OF SILENCE

- L. We have been called to be artisans of communion to prophetically proclaim the joy of the Gospel **in the culture of communication**.
- R1. From the Gospel according to John: «I am the true vine and my Father is the vinedresser. Every branch that bears no fruit, he cuts it away, and every branch that bears fruit, he prunes it so that it bears more fruit. You are already pure because of the word that I have spoken to you. Remain in me and I in you. Just as the branch cannot bear fruit from itself if it does not remain in the vine, so neither can you if you do not remain in me. I am the vine, you are the branches. He who remains in me, and I in him, bears much fruit, because without me you can do nothing» (John 15:1-5).
- R2. From the Second Letter of Saint Paul to the Corinthians: «Our letter is you, a letter written in our hearts, known and read by all men. For it is known that you are a letter of Christ composed of

²⁰ Ibidem, 2.

us, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts» (2Cor 3:2-3).

- A. «We know, however, that our mission is not identified with the use of one or other means of communication, but with the very fact of communicating the Gospel of Jesus Christ to all in a speedy and effective manner, in the spirit of the Apostle Paul. Blessed James Alberione teaches us: *“The goal to be achieved is that which imposes the means...”* (UPS II, 193). On the other hand, we note that although communication has reached the whole world, much of humanity is still excluded from the use and benefits of avant-garde communications. To all, without exception, we will bring the Gospel message that liberates and transforms. We are Church and we want to be, with the Church, a Congregation “outgoing”, “on the way” to place ourselves next to the “new Macedonians” (cf. Acts 16:9) who call upon us: the present crowds without a pastor, the forgotten minorities, the excluded, the sick of all infirmity, the trampled on by society, the unheard young people or victims of modern addictions, the unemployed and migrants, the hungry for bread and truth, those who have excluded God from their existence, those who have lost the meaning of life... » (Chapter Declaration, 4).

HYMN

JESUS THE WAY

- L. We do an examination of conscience in silence, using the proposed questions.
1. What destroys the unity in my Community and in our Circumscription the most? What do I do and what else can I do to make the experience of brotherhood stronger and more concrete?

2. What fears accompany my reaching out to the other within the Community and my apostolic reaching out to my brothers and sisters in the “peripheries”? How can I overcome these fears?
3. Does the Pauline apostolate still fill me with joy? With what commitment of mind, will and heart do I participate in the proclamation of the Gospel by the Congregation?
4. How can I prevent the loss of apostolic zeal and enthusiasm among the various difficulties that arise?
5. A culture of communication is primarily concerned with building real and deep relationships between people. What actions do I take to actively participate in this process?
6. How do I use the technical means and the various possibilities at my disposal to build a culture of communication?

HYMN

JESUS THE LIFE

- L. In the words of our Founder, let us pray confidently the invocations to the Eucharistic Divine Master:

Jesus Master, sanctify my mind and increase my faith.

Jesus, teacher in the Church, draw everyone to your school.

Jesus Master, deliver me from error,
from vain thoughts and from eternal darkness.

O Jesus, way between the Father and us,
all I offer and all I await from you.

O Jesus, way of holiness, make me your faithful imitator.

O Jesus the way, make me perfect like the Father in heaven.

O Jesus the life, live in me, that I may live in you.

O Jesus the life, do not allow me to be separated from you.
O Jesus the life, let me live forever the joy of your love.
O Jesus the truth, that I may be the light of the world.
O Jesus the way, that I may be an example to shape souls.
O Jesus the life, that my presence everywhere
may bring grace and consolation.

- L. *Let us pray.* O God, you want all men to be saved and come to the knowledge of the truth; look to our Congregation and send us your Holy Spirit so that the Gospel may be proclaimed in the culture of communication and your people, gathered by the word of life and shaped by the power of the sacraments, may proceed on the way of salvation and love. Through Christ our Lord. Amen.

HYMN

BENEDICTION

L. The Lord be with you.

A. And with your spirit.

L. May Almighty God bless you, the Father and the Son and the Holy Spirit.

A. Amen.

L. Go in peace, glorifying the Lord by your life.

A. Thanks be to God.

FINAL HYMN

SCHEME B1 (short form)

Community Meeting II

*Called to be artisans of communion
to prophetically proclaim the joy of the Gospel
in the culture of communication*

INITIAL PRAYER

L²¹. In the name of the Father and of the Son and of the Holy Spirit.

A. Amen

L. O Jesus Master Way, Truth and Life.

A. Have mercy on us.

L. Mary Queen of the Apostles.

A. Pray for us.

L. St. Paul the Apostle.

A. Pray for us.

L. Blessed James Alberione and Timothy Giaccardo.

A. Pray for us.

L. From all sin.

A. Deliver us, O Lord.

HYMN TO THE HOLY SPIRIT OR PRAYER

A. O Holy Spirit, through the intercession of the Queen of Pentecost, heal my mind from thoughtlessness, ignorance, forgetfulness, harshness, prejudice, error, perversion, and instead conceive Wisdom, Jesus Christ-truth, in everything.

²¹ L = Leader, A = Assembly, R = Reader

Heal my sentimentality from indifference, distrust, bad inclination, passions, feelings, affections, and instead conceive the tastes, feelings, inclinations, Jesus Christ-Life, in everything.

Sanctify my will from apathy, lightness, fickleness, inconstancy, sloth, obstinacy, bad habits, and instead conceive Jesus Christ-Way in me, the new love for what Jesus Christ loves and Jesus Christ Himself.

Divinely elevate:

intelligence with the gift of Intellect,

wisdom with the gift of Wisdom,

knowledge with Understanding,

prudence with Counsel,

justice with Mercy,

fortitude with the gift of spiritual Strength,

temperance with the Fear of God.

Amen.

READING

L. **From the Gospel according to John** (Jn 17:1,9-11)

[At the Last Supper Jesus] lifted up his eyes to heaven and said: «Father, the hour has come: glorify your Son that the Son may glorify you. I pray for them; I pray not for the world, but for those whom you have given me, because they are yours. All my things are yours, and yours are mine, and I am glorified in them. I am no longer in the world; they are in the world, and I come to you. Holy Father, keep them in your name, what you have given me, that they may be one, like we are».

The Gospel of the Lord.

A. **Praise to you, Lord Jesus Christ.**

MOMENT OF SILENCE

COLLECT

L. O God, source of all communion, no one has anything to give to his brothers and sisters unless he first communicates with you; give us your Spirit, bond of perfect unity, so that you may transform us into a new humanity free and united in your love. Through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, one God for ever and ever.

A. Amen.

COMMUNITY WORK ON THE QUESTIONNAIRE

Animated by the Superior

FINAL PRAYER

L. As a community of brothers guided by the Spirit of Jesus and enlightened by the wisdom of the Gospel, we dare to say: **Our Father...**

L. *Let us pray.* O God, you want all men to be saved and come to the knowledge of the truth; look to our Congregation and send us your Holy Spirit so that the Gospel may be proclaimed in the culture of communication and your people, gathered by the word of life and shaped by the power of the sacraments, may proceed on the way of salvation and love. Through Christ our Lord.

A. Amen.

BENEDICTION

L. The Lord be with you.

A. And with your spirit.

L. May Almighty God bless you, the Father and the Son and the Holy Spirit.

A. Amen.

L. Go in peace, glorifying the Lord by your life.

A. Thanks be to God.

HYMN