



# Start

*This is the way, walk in it!*

*(Is 30,21)*



**Final Document**

*Ego dixi nunc coepi*

*Ego dixi nunc coepi*



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Layout:  
Communication Sector PSDP  
[comunicazione@doncalabria.org](mailto:comunicazione@doncalabria.org)

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# INTRODUCTION

*Ego dixi nunc coepi*

*With God's help I really want to start.*

*Ego dixi nunc coepi.*

*My God how many times have I said it this blessed nunc coepi.*

*Now with the grace of God I say it again.*

*Yes, Jesus, either holy or dead. Ego dixi, nunc coepi.*

*(Saint John Calabria, Diary, 29 August 1920)*

How many times has Saint John Calabria said to himself: "Now I start!"

We know that that *Ego dixi nunc coepi*<sup>1</sup> was referred to his **desire for holiness**, and that it was born from looking back and seeing only his own poverty. But after becoming aware of his poverty, and having entrusted it to the Lord's mercy, he immediately turned forward on a new horizon, which was always that *Kingdom of God* to be sought before anything else.

Confidence in taking the path again was founded solely on the grace of God, who would be able to guide the steps to fulfill his "great plans".

## ***In the same spirit we want to start***

After a General Chapter there is always the desire to start over again, with a new impetus, with new resolutions, with new ideas. ***This time we want to start afresh!***

To begin, in the same way as St. John Calabria.

We too start from the awareness of the many seeds of communion present in the soil of the Opera together with our fragility and the mistakes committed, but above all from the certainty of the grace of a call to carry out a project that is not ours, but is "**God's dream**".

## ***The "dreams" of God***

In the biblical world the "dream" is an experience that marks the lives of many characters, because ***the dream is a language***, a great metaphor in which man's aspirations and God's plan meet. And like a seed, like an anticipation of the future, the dream opens to hope, arouses curiosity, activates energy to plan, moves head, heart and hands.

<sup>1</sup> Latin expression used by Saint John Calabria many times in his *Diary*, which literally means "*I said, now I start*".

Entering the dimension of the dream means being willing to let one's heart ignite, take one's life in hand and direct one's steps in those ways that the dream has glimpsed.

In fact, the dream, a profoundly human experience, is according to the Bible one of the places where God makes Himself present to man, and the wisdom of reading and interpreting dreams for the present moment represents what connects the various stages of salvation history... Someone would call it **Providence!**

Life and faith act together in the stage of the dream and in the script that comes out of it a wonderful synthesis is realized between the aspirations of happiness of every man and God's plan for each one, which is ultimately a project of the fullness of life, of true happiness.

Thus man's freedom and the Lord's call to live holiness become a **single path** on which we can walk to realize God's dreams.

*"... your ears will hear this word behind you:  
**"This is the way, walk in it",**  
if you ever go right or left. (Is 30:21)*

And the greatest dream of God, the one that gathers all the others, was revealed to us by Jesus in the most beautiful moment, that of the total gift of self:

*"Holy Father, keep them in your name, the name you have given me, so that they may be one, like us." (Jn 17:11)*

Nothing will reveal more to the world the face of the Father than our communion. This is the **prophecy** that today we are even more called to be.

## **Start**

Let us really start to dream together **paths of communion**.

Let us praise the Lord for having called us to be part of this Family and, rooted in a history of holiness, let us walk this path together.

## **Ego dixi nunc coepi**

*Nunc. Now!*

*Maguzzano, 27 May 2022*

*The Poor Servants of Divine Providence  
Brothers and Sisters  
gathered in the XII General Chapters*

# DOCUMENT STRUCTURE

The Document collects the fruit of the long synodal work in preparation for the XII General Chapters of the Poor Servants of Divine Providence Brothers and Sisters. The first part of the Document "**God's dreams for the Calabrian Family**" was elaborated in the synodal phase of the Chapters, by Brothers, Sisters and Laity together, on 7-11 May 2022.

In the second part of the Document, "**God's dreams for the religious life of the Brothers Poor Servants of Divine Providence**" there is the synthesis of the Chapter work carried out by the Poor Servants Brothers gathered in Maguzzano, on 12-27 May 2022.

In the third part of the Document, "**God's dreams for the life of the Sisters Poor Servants of Divine Providence**", there is the summary of the Chapter work carried out by the Poor Servants Sisters gathered in Maguzzano in the same period, 12-27 May 2022.

For each aspect you will find:

## **Look**

A brief analysis of the context, that summarizes the sharing of the good seeds recognized on the journey and also the "weeds" that were possibly recognized in the synodal process as obstacles to living the prophecy of communion that we are called to manifest.

## **Dreams of God**

Represents a goal that the synodal journey has brought out as a horizon to strive for and that becomes a concrete objective to be fulfilled so that God's dream may be manifested.

## **Ways to follow**

These collect the indications about the actions to be taken as our "starting point". Sometimes they are not "novelties" at all. But it is essential to grasp how the novelty is represented by that *nunc*, the actual moment that makes them immediately viable.

## **Resolutions**

They are like the signs indicating the ways to be traveled, which clearly express the manner in which to undertake the journey on the identified roads. Priorities, urgent matters, indispensable indication, to be effective. *Ego dixi!*

# INDEX

<b>introduction</b> _____	03
<b>Document Structure</b> _____	05
<b>Part One</b>	
<b><i>GOD'S DREAMS FOR THE CALABRIAN FAMILY</i></b> _____	09
<b>A FAMILY BORN OF A CHARISM</b>	
1 - The source: the Charism of the Calabrian Family _____	11
2 - Identity and belongingness _____	12
<b>FORMATION, THE KEY TO RENEWAL</b>	
3 - Formation: presence and accompaniment _____	14
<b>SYNODAL STYLE RENEWS RELATIONS</b>	
4 - The synodal style, a new kind of relationship _____	16
5 - Animation and shared management: Divine Providence at the center _____	17
<b>THE MISSION</b>	
6 - Mission and abandonment to Providence _____	19
7 - Mission with the poor _____	20
<b>COMMUNICATION OF THE CHARISM</b>	
8 - Communication: proclamation of the charism _____	22
9 - Communication: being the voice of communion _____	23
<b>Part Two</b>	
<b><i>GOD'S DREAMS FOR THE RELIGIOUS LIFE OF THE BROTHERS POOR SERVANTS OF DIVINE PROVIDENCE</i></b> _____	25
<b>IDENTITY AND FORMATION</b>	
10 - Vocational animation and paths of formation _____	27
11 - The special vocation of the Poor Servant _____	29

## **RELIGIOUS LIFE**

- 12 - The mission of fraternity \_\_\_\_\_ 31
- 13 - Interculturality and inter-generationality \_\_\_\_\_ 32
- 14 - The service of authority \_\_\_\_\_ 34

## **SERVICE**

- 15 - Preferential choices \_\_\_\_\_ 37
- 16 - The Calabrian parishes \_\_\_\_\_ 39
- 17 - Calabrian Management Method \_\_\_\_\_ 40
- 18 - Communication and sustainability \_\_\_\_\_ 42

## **Resolutions of the brothers Poor Servants of Divine Providence \_\_\_\_\_ 44**

### ***Part Three***

## ***GOD'S DREAMS FOR THE LIFE OF THE SISTERS POOR SERVANTS OF DIVINE PROVIDENCE \_\_\_\_\_ 47***

## **IDENTITY AND FORMATION**

- 19 - Identity and life in the Spirit \_\_\_\_\_ 48
- 20 - Formation \_\_\_\_\_ 51
- 21 - Vocational culture \_\_\_\_\_ 54

## **OUR FRATERNAL RELATIONS**

- 22 - Communion in fraternity \_\_\_\_\_ 56
- 23 - Synodality and service of authority \_\_\_\_\_ 59

## **TO WHOM THE LORD SEND US**

- 24 - Our service \_\_\_\_\_ 61

## **Resolutions of the Sisters Poor Servants of Divine Providence \_\_\_\_\_ 64**

## ***Private audience of the Calabrian Family with the Holy Father Francis \_\_\_\_\_ 67***



**XII GENERAL CHAPTERS**

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***THE PROPHECY OF COMMUNION***



**FINAL DOCUMENT**

**Start**

*“This is the way, walk in it!”*

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**PART ONE**

***God’s dreams  
for the Calabrian Family***

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# A FAMILY BORN OF A CHARISM

## Look

The *family spirit* in the Opera was born of the charism itself and is linked to a free call from God which, to the extent that it is accepted and shared, increases the sense of belonging to the Calabrian Family.

*The presence of religious and laity within the one family is perceived by all as a great wealth. Sharing a single common charism and embracing the same mission of the Opera is a free gift of God. Many people feel attracted to it, they feel it alive and current and express it in daily life and in the different realities of the Opera.*

Together with these *good "seeds"*, we identify the presence of some *"weeds"* that threaten the growth of the Calabrian Family:

- *The little knowledge of the charism and enthusiasm in witnessing it.*
- *Loss of the essential values of the Calabrian charism and a certain tendency to conform to the mentality of the world.*
- *A lukewarm spiritual experience, which prevents us from recognizing the Paternity of God and his face in the poor.*
- *The fear on the part of some religious to open up, and share the charism with the laity, with the risk of even feeling ourselves "owners of the charism".*
- *The fear of the laity to get involved and to commit themselves, with personal and professional life choices, with the charism.*
- *The decrease in vocations to the consecrated life, both male and female, in some Delegations.*
- *The absence of the religious or lay components impoverishes our ability to bear witness to the charism.*



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**Part One: God's dreams for the Calabrian Family**

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# 1. The source: the Charism of the Calabrian Family

We are a family born of a living and current charism that has as its source the Paternity of God that makes us children and brothers.  
As a family, God calls us to make concrete his dream for us:

## *Dream of God*

*Proclaiming the Gospel bearing witness to his love as a Provident Father, to the fraternal communion and love for the poor.*

## Ways to follow

- 1.a** Deepen and spread the Calabrian spirituality through an updated and contextualized re-reading of the charism.
- 1.b** Take care of the **human, spiritual and charismatic life** of each member of the Calabrian Family, proposing strong experiences of spirituality (prayer, celebrations, retreats...), fraternity, and mission with the poor.
- 1.c** Create paths to know and assimilate the Calabrian **charism at all levels**.
- 1.d** Promote the creation of **Calabrian groups** among collaborators or other lay people who wish to know, deepen and adhere to Calabrian spirituality.
- 1.e** Foster **meeting spaces** where Brothers, Sisters and Laity can share the charism and life experiences.
- 1.f** **Keep open** to those who have distanced themselves from the Calabrian Family.
- 1.g** Particular emphasis should be given to **the 150th anniversary of the birth of St. John Calabria** (8 October 2023) by seizing the opportunity for a renewed proclamation of the charism in all the territories in which the Calabrian Family is present.

## 2. Identity and belongingness

The Calabrian Family was born of a Charism, and belonging to it is linked to a *Call*. In this Family, every vocation – priestly, religious, and lay – is a gift that enriches it. We are all guardians and co-responsible for the charismatic heritage and together we bear witness to the charism in its completeness.

### *Dream of God*

***Consolidating the charismatic identity and the sense of belonging***, through our lifestyle, communion and mission.

### ***Ways to follow***

- 2.a** Develop the ***identity card of the Calabrian Family***, which highlights the charismatic foundations, the peculiar elements of our belonging, the different vocations that compose it, the general orientations for a specific and shared formation and mission...
- 2.b** Know and deepen the identity proper to each vocation and to the different groups/Congregations that make up the Calabrian Family.
- 2.c** Promote with various initiatives the ***commemoration of St. John Calabria***, for example: (with the celebration of) the 8th of each month, novenas, anniversaries and events of the Opera...
- 2.d** Offer welcoming spaces aimed above all at ***young people***, so that they can discover the beauty of the charism and come to the choice to live within the Calabrian Family.
- 2.e** Continue to promote the ***service of animation and accompaniment of vocations*** in all areas of the Calabrian Family: formative, social, educational and parish.
- 2.f** May the General Councils (of the Poor Servants, Brothers and Sisters and of the Missionaries of the Poor) establish the ***Council of the Calabrian Family*** and, assisted by some lay people, draw up its own regulations in a synodal way, defining the consultative and/or planning and/or decision-making functions. This Council then should be implemented in each Territory.

# FORMATION, KEY TO RENEWAL

## **Look**

The renewal of our life and mission as Calabrian Family depends on the formation we receive or offer. Without adequate formation, risk repeating ourselves, stopping and losing the sense of what we are and what we do. It is the key that opens the door to a meaningful life and mission.

*The whole Calabrian Family manifests the need for formation, there is a strong desire to learn more about the sources of the charism and the Calabrian lifestyle. The experience of this journey of preparation for the Chapters has matured the desire to assimilate the synodal style, also through formative courses. We note that formation initiatives were intensified at all levels, including online mode.*

Among the "weeds" that prevent or make more tiring the process of authentic formation emerge:

- *Little interest in personal formation and resistance to participating and getting involved in formation proposals.*
- *There is often a lack of growth and knowledge, both of skills and "knowing" about the charism.*
- *Some Pastoral Councils of the houses lack proposals and formative initiatives or they do not find support from the Management Councils.*



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**Part One: God’s dreams for the Calabrian Family**

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### 3. Formation: presence and accompaniment

Formation is fundamental for shaping, preserving, and growing the charismatic identity and the belonging of each member to the Calabrian Family. It helps us to respond to the common call to incarnate the charism and to live the mission in the diversity of vocations, religious and lay.

#### *Dream of God*

**Initiate new and shared** formation processes, in which the Holy Spirit shapes us as children of God; a kind of formation that helps us to recognize, deepen and live our charismatic identity and the richness of the different vocations and groups of the Opera.

#### *Ways to follow*

- 3.a** Set up a **"central" formation team** of the Calabrian Family made up of Brothers, Sisters and Laity, prepared and available for this service.
- 3.b** Build and offer **shared formative paths**, to assimilate the charism and communicate it with current and attractive language.
- 3.c** Elaborate a **Calabrian formative method**, to be implemented in paths of formation to the charism and mission, for the members of the Calabrian Family at all levels; favouring those methods of learning by doing.
- 3.d** Design a first **level path of initial formation for new employees** and a second level path of ongoing formation.
- 3.e** Prepare a **plan of spiritual and formative accompaniment** for lay groups belonging to the Calabrian Family (external Brothers, alumni, volunteers, Calabrian groups, friends of the Opera ...). May the religious communities, assisted by lay people, accompany the formation paths of the groups present in the houses.
- 3.f** The Parishes entrusted to the pastoral care of the Opera should propose **formation courses in the charism**, through the various pastoral ministries and movements.
- 3.g** Implement **joint formation courses** in which the specific themes of consecrated and lay life are reflected upon and deepened. .

# THE SYNODAL STYLE RENEWS RELATIONS

## *Look*

God is a Provident Father and we are all children and brothers, members of a family where we can weave fraternal relationships to build together a common project to live and carry out united, with perseverance and passion. The synodal style renews our relationships and awakens the sense of belonging to the Calabrian Family and the sense of co-responsibility in building fraternity and communion.

*The synodal and participatory path we are following is consolidating relationships, educating us on dialogue, listening, fraternal correction, co-responsibility, and involvement. Steps of closeness and communion have also been taken among lay groups and between Brothers and Sisters. The welcoming atmosphere that reigns in our communities, activities, and Calabrian groups, makes us feel "at home", as our Founder wanted.*

Among these *good seeds* also some *weeds* emerge, which obscure our proclamation and the witness of communion:

- *Individualism, personalism, indifference, attachment to power... prevent walking together and working with a synodal style.*
- *The lack of sincerity in dialogue and the ability to listen.*
- *A clerical mentality, which classifies people according to their roles or functions.*
- *Pessimism, non-constructive criticism, and gossiping.*
- *The temptation to consider cultural and intergenerational diversities as a barrier to communion.*



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“Start”. XII General Chapters, Final Document  
Part One: God’s dreams for the Calabrian Family

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## 4. The synodal style, a new modality of relationship

The Calabrian charism is a lifestyle and relationship. It is the relationships, made of attention and mutual acceptance, which express the face of the Calabrian Family and its spirituality. The **synodal style** is the vital, attractive and engaging force of the "family spirit" that shapes communion.

### **Dream of God**

*"Let us make synodality our modus vivendi et operandi, that is, walking together, in mutual and profound listening, which generates new and authentic relationships".*

### **Ways to follow**

- 4.a** Elaborate a **Vademecum on the synodal style in the Calabrian Family**. (Practical indications on how to form ourselves and live synodality in the different levels and areas of the Calabrian family).
- 4.b** Follow the path of open dialogue, fraternal correction and forgiveness, to **humanize and qualify relationships** in the Calabrian Family.
- 4.c** Qualify the **spaces and times dedicated to listening** to the Word of God, the brother's/ sister's experience, the reality and the signs of the times, to discern the plan of God the Father.
- 4.d** Seek **new ways of expressing the charism**, in fraternity and communion with all the members of the Calabrian Family.
- 4.e** Live true fraternity and communion between Religious (male and female) and laity, **apart from roles and functions**.
- 4.f** Create **channels of communication**, knowledge, and communion between the different members/realities that make up the Calabrian Family.

## 5. Animation and shared management: Divine Providence at the center

The processes of animation and management in the Calabrian Family are a way to announce and witness the charism. They are truly so if they foster communion, co-responsibility, collegiality, sharing and the involvement of all. This mode of management fosters the ability to discern God's will together and to make courageous choices.

### *Dream of God*

May the processes of animation and management in the Calabrian Family bear the ***imprint of the Calabrian and synodal style***, putting at the center the abandonment to Divine Providence and attention to the person.

### *Ways to follow*

- 5.a** Create mechanisms of ***participation and co-responsibility*** in discerning the choices and the decisions to be made.
- 5.b** Integrate the formation journey with a ***workshop of formation*** for encounter, dialogue, listening, discernment and collegiality.
- 5.c** ***Schedule regular meetings*** between the General Councils, the Delegation Councils, and between the Delegation Councils with the Council of the Calabrian Family.
- 5.d** ***Implement the Calabrian management method*** in all activities, and continue the formation meetings for Calabrian managers in order to internalize the technical-charismatic processes necessary to conduct an Opera born of a charism.
- 5.e** Create a ***"Lay Consultative Council"*** (a group of competent persons who can offer advice, opinions and information), which supports the General and Delegation Councils.

# THE MISSION

## Look

In the mission, the richness of the charism is manifested with its many nuances and the different faces of the Calabrian Family, consecrated and lay people, who share together the project of evangelical life according to the charism and the style of the Opera. Communion in and for the mission, as a project shared by all, opens us to reciprocity and to seek together, with courage and joy, the new peripheries that need the light of the Gospel.

*There are many voices that testify to the concrete commitment of the Opera to the poorest and most needy. Even in this difficult time of the pandemic, initiatives have multiplied to respond to new forms of poverty, in trust and abandonment to Providence. The dedication and generosity of so many Religious and laity who "get their hands dirty" in the service of the poor is acknowledged. The Divine Providence, as a tender mother, has always sustained us. One of the important elements to carry out the mission was the Calabrian management method, which favored collegiality and participation.*

We must also recognize certain attitudes that are "weeds", which take away beauty and prophecy from mission and communion.

- *The lack of direct involvement with the life of the poor, delegating the service or reducing it to a welfare system.*
- *The danger of seeking human security, relying on management strategies with a typical corporate style, instead of living an authentic trust in God and His Providence.*
- *Reduce ourselves to repeating the things we have always done, rather than responding with evangelical audacity to the new forms of poverty.*
- *Individualism and the lack of ability to work together in discerning, planning and carrying out the mission.*



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**"Start". XII General Chapters, Final Document**  
**Part One: God's dreams for the Calabrian Family**

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## 6. Mission and abandonment to Providence

The first mission of the Opera are not the activities, but seeking the Kingdom of God.<sup>2</sup> The ultimate meaning of our mission is to spread the Calabrian charism of Fatherhood and Motherhood of God by being instruments of Divine Providence.

### *Dreams of God*

1. **Change of mentality and** heart to respond to the challenges of today's reality,
2. **Proclaim the Gospel** and let ourselves be evangelized by the poor,
3. **Revitalize** our faith in prayer, in listening to the Word and in listening to each other among Brothers, Sisters and Laity.

### *Ways to follow*

- 6.a Create spaces for reflection to **deepen the meaning of mission and abandonment to Providence**.
- 6.b Organize some **meetings** of consultation and **discernment** of the Calabrian Family to verify the needs of the territory and our passion as well as our "apostolic zeal" in witnessing to the charism.
- 6.c We should have the **courage to "leave"** some activities to be faithful to the charismatic criteria or where we see that others can take it over.
- 6.d Organize in our realities **periodic meetings of sharing and listening** with different people and realities in order to live reciprocity in the proclamation of the Gospel.

<sup>2</sup> Cfr. *Constitutions* of the Brothers Poor Servants of Divine Providence, No.8; *Constitutions* of the Sisters Poor Servants of Divine Providence, No.11; *Constitutions* of the Missionaries of the Poor, No. 19.

## 7. Mission with the poor

The mission of communicating the charism of the Paternity of God and abandonment to Providence through works is the same for all members of the Calabrian Family.

### *Dream of God*

*"To go where humanly there is nothing to profit", developing more and more a **synodal style in discerning, planning and carrying out** together the mission at the service of the least.*

### *Ways to follow*

- 7.a** Witness and share the mission as a Calabrian Family through **sign-Communities/activities** with the presence of Brothers, Sisters, and Laity, who testify with simplicity and clearly the message of the Father's Providence and His predilection for the least.
- 7.b** Give attention and discern to the signs of the times, with a response to the new forms of poverty: the discarded who remain outside the system, peripheral areas, vulnerable people, support for families, prisoners, the elderly...
- 7.c** Make a systematic Calabrian mission method based on the experience of Saint John Calabria in the encounter with the child: to see, to approach, to gently shake, to recognize, to welcome.
- 7.d** Discern, plan, animate and live together the mission with fidelity and creativity as a Calabrian Family. Encourage the involvement and participation of all in the discernment and management of new openings and in the management of existing activities.
- 7.e** Identify some places of mission where Religious and laity can have strong experiences of closeness to the poor.
- 7.f** Keep in mind our vocation of evangelizing, and the message of our charism in the mission with the poor.

# COMMUNICATION OF THE CHARISM

## Look

We are children of a Founder who loved to communicate and build fraternal relationships, thus showing the face of God the Father. *"Always, but especially now, humanity is like one family, tending to unite more and more and to remain closely united. The theory of communicating vessels also applies in the moral and spiritual life; doing our part, however small in appearance, we are in communication with all those who work in the Church of God, and we carry out the divine designs... Providence has provided man with many means, always adapted to the times."* (Saint John Calabria, 18 Nov, 1952).

**Effective communication** today is fundamental to **proclaim the charism, to bring people closer together** and **to involve** people in the same life and mission. Communication and the witness of the charism **humanize our relationships** and become an open door that welcomes everyone. *The synodal experience which we are living confirms how fundamental the communicative style is, the content of what we communicate and the instruments we use to build communion.*

*During the six-year period, the creation of the "Communication Sector" helped to spread the charism and to improve communication in the Calabrian Family. The use of social networks have shortened distances, facilitated relationships, formative meetings at different levels and the spread of the charism.*

Among these "good seeds" we recognize some "weeds" that hinder communication:

- at times, the use of the means of communication shed more light on human action, thus obscuring the action of God and His Providence;
- lack of formation, planning and investment of human and economic resources for communication;
- confusing communication with propaganda/advertising;
- superficiality in the use of the means of communication;
- lack of updating of official web pages.
- fragmentation and discontinuity in communication.



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“Start”. XII General Chapters, Final Document  
Part One: God’s dreams for the Calabrian Family

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## 8. Communication: proclamation of the Charism

Our communication is effective when it expresses the charism and testifies to an authentic, convincing and credible faith in Divine Providence.

### *Dreams of God*

1. We should be a beacon of light **by proclaiming the charism** of God's Fatherhood and Motherhood, through the means available today, according to **our style**;
2. Let us weave a **network of relationships** that meets the life, anxieties and hopes of people, especially young people;
3. **Give voice** to those who have no voice to make the "invisible" visible.

### *Ways to follow*

- 8.a Strengthen the **Communication Sector** to improve the effectiveness of the use of communication technologies, both 'ad intra' and 'ad extra', providing economic means and human resources available for this service.
- 8.b Establish a **competent office** dedicated to communication in each Territory.
- 8.c Implement a **communication plan**.
- 8.d Build spaces for **the exchange of experiences and skills** between similar realities by type of mission, between operators of similar structures.
- 8.e Communication goes beyond the narration of the works **by giving voice to the needy**.
- 8.f Develop communication strategies that intercept the world of **young people**, also in terms of vocational animation.
- 8.g Promote **formation in the use of new technologies** for the proclamation of the charism, enhancing the use of **online platforms**.

## 9. Communication: being the voice of communion

Our communication expresses the communion and interweaving of fraternal relationships.

### *Dream of God*

Provide and enhance **communication within the Calabrian Family** by making everyone participate in the life of the Family, in order to grow in communion and in the sense of belonging.

### *Ways to follow*

- 9.a** *Draw up a shared calendar* of initiatives and events in the different Calabrian realities, present in the same territory.
- 9.b** *Create a logo* that expresses our identity as a Calabrian Family.
- 9.c** *Collect stories* of the charism lived, and significant biographies to be published by written and / or digital means.
- 9.d** *Promote* equal and circular communication at all levels of the Calabrian Family.
- 9.e** Create **channels of communication**, knowledge and communion between the different members/realities that make up the Calabrian Family.



## XII GENERAL CHAPTERS

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### *THE PROPHECY OF COMMUNION*



### FINAL DOCUMENT

# Start

*“This is the way, walk in it!”*

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## PART TWO

### *God’s dreams for the religious life of the brothers Poor Servants of Divine Providence*

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POOR-SERVANTS  
OF-DIVINE  
PROVIDENCE

# IDENTITY AND FORMATION

## *Look*

We have found a **great passion** for formation, and there was no lack of initiatives to share common formation paths, between Brothers and Sisters, collaboration in novitiates and also intercongregational meetings. Another important aspect was the **Year of Vocation Culture** that we lived in the last sexennium and which produced the awakening of a new mentality on the subject of vocations.

However, there is a strong need to **reorganize the *General Formation Plan***, in order to better coordinate the paths of formation, experienced in different cultural contexts, in an organic way.

Another weak aspect is related to the formators, for which there is an urgent need for a ***greater investment of human resources*** dedicated to formation, and for a continuous updating of formators for an ***anthropological approach*** in tune with the need to adequately accompany the frailties that are increasingly manifesting.



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Part Two: God’s dreams for the religious life of the brothers  
Poor Servants of Divine Providence

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## 10. Vocational animation and paths of formation

We joyfully recognize that **the Lord continues to call** young people who wish to consecrate their lives in our Religious Family. Taking care of formation and its processes, therefore, becomes a fundamental strategy to give each person the possibility of configuring to Christ.

### *Dreams of God*

1. Consolidate the **charismatic identity** and sense of belonging in the religious through lifestyle, communion, and mission. This process of configuration to Christ, in the anthropological, community, apostolic and spiritual dimensions, lasts the whole life of the religious, who grateful for the gift of consecration, becomes a joyful witness of the charism.

2. We should have **a formation project** that is effective in accompanying young people in the process of vocational discernment so that, by accepting the call of the Lord, they can be configured to Him and arrive to consecrate their life to the service of humanity according to the charism of the Opera.

### *Ways to follow*

- 10.a Consolidate the **Formation Sector** of the General Council.
- 10.b Elaborate a **General Formation Plan**, which includes the planning, implementation and verification phases.
- 10.c **Investment of human and economic resources** in the preparation of new formators.
- 10.d Strengthen or create, where it is not already present, a **formation team** in each Delegation, with the presence of qualified laity and Sisters.

- 10.e** Promote the ***exchange of formation experiences*** between the Delegations, and encourage dialogue, sharing of teaching aids and experiences, trying to improve synergies between formators.
- 10.f** Take care of the ***ongoing formation of religious***, with particular attention to age groups and situations of fragility.

## ***Resolution II***

### ***General Formation Plan***

May the Formation Sector urgently proceed with the re-elaboration of the General Formation Plan, drawn up in synodal form, with objectives, method and contents defined in clear and organic way among the different Territories; it should be subject to periodic evaluations, together with the formation teams of the Delegations.

# 11. The special vocation of the Poor Servant

The response to God's call in the consecrated life demands a profound renewal and a **change of attitude** that initiates all future growth in our lives in the constant journey towards the radicality of the Gospel.<sup>3</sup>

## Dream of God

Put back at the center the greatness of vocation and religious consecration as PSDP, according to the charismatic intuition of the Founder: *"The Opera of Priests would not be complete without the Opera of Brothers... Priests and Brothers, Brothers and Priests, we are only one, heart, mind, and arms, a necessary complement for one another. So let us do mutual charity, reciprocal appraisal, respect and mutual help. Remember that, even in different conditions, you are all brothers, all sons of the same Mother, that is to say the Congregation of the Poor Servants!"*<sup>4</sup>

We are called to **live our special vocation, common to brothers and priests**, being available for everything with apostolic zeal, to share our charism especially among the poorest.

## Ways to follow

- 11.a** Innovate our **vocational proposal**, purifying it of clerical mentality and language, and proposing the ideal of consecration as Poor Servant.
- 11.b** Take care of the academic **formation path** (\*) of the Brother Poor Servant, also in the light of the rescript of Pope Francis of 18.05.22, canon 588 § 2 of CCL.
- 11.c** Encourage the presence of the Brother together with the Priest, **in the vocational teams, formation communities and pastoral activities**.
- 11.d** Continue deepening the **vocational culture** on the charismatic identity of the Apostolic Poor Servant, through assemblies, seminars and publications.
- 11.e** In candidates for religious life, restrain **attachment to the clothes and symbols** proper to the priestly life.
- 11.f** On the journey of fraternal life, watch over concrete choices so that **the charismatic parity** desired by our father St. John Calabria is manifested.

<sup>3</sup> Cfr. *Constitutions of the Brothers Poor Servants of Divine Providence*, No. 97.

<sup>4</sup> Don Calabria, *Lettere Collettive*, \*Lettera VIII, Quaresima 1934. (Eng. version: *Dearest Brothers...*)

# RELIGIOUS LIFE

## Look

The **specific mission of Religious**, with the choice of consecrated life and the consequent life in community, is expressed precisely in being **builders of communion in fraternity**. *“The charism of the Opera, fully lived in reciprocal charity and mutual gift of oneself, guarantees the authenticity and spiritual development of the community itself”*.<sup>5</sup>

A good fraternity, made up of joy and simplicity of life, becomes a **prophecy of communion** for the whole ecclesial fabric, and a witness for the laity who share spirituality and mission with us.

There is a need to **revive fraternity** with creativity and guided by faith, which prompts us to **welcome our brother** as a gift of God; there is a need to foster a **climate of trust** and **deep communication**, so that each brother feels welcomed and recognized as such, with his possibilities and limitations; it is necessary to ensure that the communities become more and more a space for **dialogue and listening respectful of the experience** of each one, in order to humanize our relationships.

<sup>5</sup> Cfr. *Constitution of the Brothers Poor Servants of Divine Providence*, No.75.



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“Start”. XII General Chapters, Final Document

Part Two: God’s dreams for the religious life of the brothers  
Poor Servants of Divine Providence

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## 12. The mission of the fraternity

Being “*one heart and one soul*” is the goal that the consecrated person wants to achieve, with the choice of fraternal life, for a full configuration to Christ. The life of fraternity is an **effective and credible announcement** that God is truly Father.

### *Dream of God*

Renew our **relation as brothers** gathered by love of the Father and sustained by the spirit of the Risen One; (being brothers) who care for each other, welcoming the brothers as a gift from God, and fostering an atmosphere of trust, sharing and mercy. Being **builders of communion is essential** for the Poor Servant, and it expresses his charismatic identity.

### *Ways to follow*

- 12.a** Require that each community diligently program all **ordinary instruments** that support the fraternity: community project, time of community prayer, spiritual guide, recollections, leisure opportunities.
- 12.b** Visits by the Delegate and the Casante may be adequately prepared as moments of **evaluation of the fraternity**, community planning, synodal style and co-responsibility in the activities.
- 12.c** Promote specific paths of accompaniment of religious, to mature the ability to educate themselves and grow in the attitude of **fraternal correction**, and to improve in the capacity of community discernment from a human, spiritual, communicative and methodological point of view.
- 12.d** Arrange paths of **ongoing formation that focus on consecrated life** for a constant updating and re-motivation of the religious. Support community coordinators in a special way in their service to the brothers, through specific formation meeting.
- 12.e** We should have a **minimum number of three religious per community**, to foster community dynamics, enrich dialogue and witness of fraternity.
- 12.f** May the religious communities, in discernment with the Delegate, offer the possibility of **temporary experiences in community** to different people (young people in vocational discernment, families, consecrated persons, etc.), to share the different moments of the day. They can be considered as Communities open to welcome, as spaces of charismatic witness.

## 13. Interculturality and inter-generationality

We are many and different, and this is already a sign that the charism can be embodied in any culture. The experiences lived by communities that have been able to welcome religious from other areas and cultures, sign **an added value to the fraternity**, because it broadens the mind to understand the needs of the poor around the world.

### *Dreams of God*

1. Be promoters of **intercultural and international communities** in the Congregation, where the charism and culture can dialogue and make our fraternal life grow. Diversity is a wealth for everyone, and makes it possible to reveal, from East to West, the beauty of the charism embodied in different cultures.
2. Promote spaces for **intergenerational** sharing as a way to grow in communion, in the experience of the charism, overcome conflicts, and look to the future with hope.

### *Ways to follow*

- 13.a Highlight, in initial formation, the **charismatic values of missionary spirit**, the attitude of **"availability to everything"** and the universal ecclesial sensitivity.
- 13.b Encourage **the learning of a second language** in the formation paths, (Italian for English-speaking areas, and English for those coming from neo-Latin language) to foster communication between all the religious of the Opera.
- 13.c Implement, at general level and in individual Delegations, the **translation service** of the Sources and Documents of the Congregation.
- 13.d Promote **intercultural experiences** of formation and exchange between religious, (promote), for example, an international Juniorate.
- 13.e Promote the development of an **intercultural community in the Mother House**.

- 13.f** Organize a ***period of orientation and preparation*** for those who have to take on a mission in a different cultural context.
- 13.g** Take care of the ***welcome*** and the process of insertion in a new cultural context, also recognizing the values of the brother's culture who arrives in the new community.
- 13.h** Where possible, encourage the presence of elderly religious in the communities for a fruitful exchange of ***intergenerational experience***, the enhancement of the elderly and for the formative value (of this presence) for younger religious.
- 13.i** Collect the ***testimonies of the elderly brothers*** and the last witnesses who lived in direct contact with the Founder, and facilitate their circulation.
- 13.j** Create an ***application***, available for mobiles, that collects a short profile of the brothers and sisters (in compliance with the privacy laws) to promote knowledge among all; (the application should include) also those who have lived before. It is (a small tool) to consult particularly on birthdays and anniversaries.

## 14. The service of authority

The figure of Casante is recognized as a charismatic heritage in our religious family, and is welcomed in all cultural contexts.

In exercising his mission, he is called to listen to the Calabrian Family in a synodal style, and to accompany the process of discernment. This invites everyone to a growth in maturity and co-responsibility, to help the Casante carry out his charismatic mission in the Opera.

The collegial method that has developed in the governance system of the Congregation and the **willingness to grow in the synodal process** are concrete ways of living communion in the service of authority.

### *Dream of God*

The service of authority may be lived in the logic of the Gospel, avoiding all the logics of worldly powers. This service is expressed in cultivating the overall vision in a synodal path, favoring the sharing of values, in order to **create communion** in the Congregation and in the Calabrian Family.

### *Ways to follow*

- 14.a** The Casante, with his Council, may decide that some **general functions** be attributed to religious from different territories to be at the service of the General Administration. There must be clarity on the **reference points of the main sectors of action**: formation, pastoral and social activity, communication, laity, health, projects, economy, etc.
- 14.b** The general functions must be subject to **periodic verification** by the Casante and his Council, for any corrections to the path taken.
- 14.c** In the choice of the Casante and the General Council, and of those called to carry out the **service of authority**, let us take into account the following characteristics: deep spiritual life, experiential knowledge of the charism, relational capacity, broad vision, spirit of synodality; we should not give importance to criteria of representativeness of the territories.

- 14.d** The establishment of the **Council of Delegates** is urged as a synodal instrument and not only as good practice, for dialogue and discernment on the general choices of the Opera, so that the same Opera can systematically perceive the needs of the territories.
- 14.e** As we said for the General Council, also **at the Delegation level**, not only the Delegate must be taken into account but also the figure of the **Delegate's vicar, and the referents for the sectors** in which the Delegation is organized.
- 14.f** Share and apply the **Statute of Delegations**, so that the functions and the responsibilities entrusted to the Delegations by the Statute itself are recognized.
- 14.g** It is hoped that the General Council, which takes on the task of implementing the path outlined (by the General Chapter), **will check the implementation of the Final Document** after three years, by consulting online all the members who represented both religious and laity of the Calabrian Family at the General Chapter.

### **Resolution III**

#### **Mandate of the Delegate**

The Chapter Assembly decides to modify the proposal made by the previous Chapter, in Resolution No. 5, "*Ad experimentum, the mandate of the Delegate lasts for three years*", and resolves to return to the regulations decreed by the Constitutions.

### **Resolution IV**

#### **Council of Delegates**

May the Casante, with his Council, establish the Council of Delegates/Heads of Missions as an ordinary collegial management instrument, according to a structured path, with planning and evaluation.

# SERVICE

We are a family born of the Gospel, we have a special mission in corresponding to its deepest meaning of being “good news” for those we meet. And this is manifested precisely in being, each according to his/her duties and peculiarities, **“instrument of Providence”** that becomes hands, feet, tenderness, an ear that listens, a heart that embraces: freely we have received and freely we offer care and healing.

In order to focus the meaning of our mission and **orient our choices in a way that is faithful to the charism**, we must not tire of repeating that the main mission of the Opera is not the activities! Our Constitutions outline the general mission of the Opera, and the specific mission of the religious, in a very clear way: *“The specific mission of the Opera commits the Poor Servant to seek the Kingdom of God through living by pure faith, in total abandonment to God the Father and His Providence, without anguish in difficulties, without anxieties, without counting on human reasoning, without worries.”*<sup>6</sup>

The difficulties that take away beauty and prophecy from our service can be:

- little involvement and less direct contact with the life of the poor;
- inability to read the signs of God’s presence in history;
- lack of creativity and apostolic passion;
- to be deaf to the cry of the poor, preferring to take refuge in the comfort zones;
- personl protagonism and dedication to things external to the mission.

<sup>6</sup> Cfr. *Constitutions of the Brothers Poor Servants of Divine Providence*, No.8.



## 15. Preferential choices

We recognize that charismatic choices give us the opportunity **to share stories of humanity rich in life and beauty**, even if immersed in pain or (living) on the fringes of society. The encounter with the discarded of society makes us discover the essential of the human and makes us write “grammar” of new humanity. The encounter with the **pearls** of the charism makes us discover in ourselves the riches of humanity and compassion.

### *Dream of God*

Awaken the passion for our charism as apostolic religious, responding with boldness to the Spirit in order to embrace the **new existential peripheries** and go out to the poor with synodal style in discernment, planning and service.

### *Ways to follow*

- 15.a** Give new impulse to the **Calabrian Youth Ministry**, with attention to offering a constant service of discernment and **vocational accompaniment**.
- 15.b** In all presences and activities, right from the planning stage of the new opening, attention should be paid to cultivate **vocational culture**.
- 15.c** Create **synergy among the existing youth realities** by proposing significant experiences of spirituality and service in contact with the poor.
- 15.d** Start a discernment on some forms of community experience and temporary commitment to live **radical choices of life**, that can be preparatory to a choice towards consecration.
- 15.e** Let us remain oriented on the charismatic principle of being “**pearl seekers**”<sup>7</sup> in order to recognize the new forms of poverty that challenge us.
- 15.f** Promote **universal brotherhood, integral ecology**, and the **culture of peace** and the encounter of peoples, especially in ecumenical and interreligious contexts.

<sup>7</sup> cfr. *Instrumentum Laboris*, N. 164.

- 15.g** Let us remain open to calls from Providence to **new openings**, according to the possibilities and with the collaboration between various Delegations.
- 15.h** We should have the courage to **leave** services and activities **to others** when our presence is no longer necessary, in order to dedicate ourselves to contexts that are more meaningful according to our charism.
- 15.i** We should not think we can do everything by ourselves, but let us **promote networking**, involving other public or private bodies.
- 15.j** Evaluate the possibility of inserting **monocultural communities**, particularly with a view to opening up to a new territory, provided they are fully inserted in the relevant Delegation and inculturated in the local community.

## 16. Calabrian Parishes

The primary purposes of every parish pastoral action are evangelization and the formation of Christian communities of faith that live and manifest the dimension of charity. In carrying out this mission, the Opera must **preserve and highlight its particular charism**, for which the Lord has raised it up in the Church. This features is essentially given by being a religious community characterized by a climate of true fraternity and eager to bear witness to its charism, that is **"the pure and genuine spirit of the holy Gospel"**, through faith and trust in God the Father, and filial and total abandonment to His divine Providence.

### *Dream of God*

Manifest the fatherhood of God assuming pastoral service in the **parishes with apostolic zeal**, that they become a visible sign of the attention and care of each person, especially the most disadvantaged people, in communion with the local Church, enriching it with our charism.

### *Ways to follow*

- 16.a** Consolidate the **Parish Sector** of the General Council and Delegations, to develop common projects and foster greater synergies between Calabrian parishes.
- 16.b** Review and implement the document "**Profile of Calabrian Parishes**" in the Delegations.
- 16.c** Plan and implement **vocation promotion activity** with pastoral creativity, particularly oriented to religious and consecrated life.
- 16.d** **Evangelize** through special care for the poor and for social works.
- 16.e** Invest in the **presence of the Brother**, and foster a pastoral formation of the religious inserted in the parish pastoral.
- 16.f** Take care of the **fraternal life of the community** that works in the parish pastoral, so that it may be a joyful witness of our consecration.
- 16.g** Promote (in our parishes) the knowledge and emerging of **Calabrian Groups** to encourage the sharing of our spirituality.
- 16.h** Implement a **transparent management**, through the Parish Councils and increase, where possible, a Calabrian Parish Council.

## 17. Calabrian Management Method

The Calabrian method of managing the activities will be, today, a prophetic sign if it embodies these four characteristics:

- it is **a management that comes from the charism**, and is kept alive over time only if it continues to plan and makes choices driven by the charism and not from one's own needs or those of others. It is, therefore, a management that is radically **linked to the Founder**;
- it must be a management where there is the awareness that the institution was born from a **charismatic ideal**;
- a management that **puts the concrete person** – his/her growth and dignity as son/daughter loved and saved by God – **at the center of every activity** rather than things, results or efficiency;
- **beauty** (should be visible everywhere): in the sense that the structure must be beautiful, where you can breathe a welcoming atmosphere and which smells of humanity: clean, tidy, decent.<sup>8</sup>

### Dream of God

Promote a **prophetic management in our activities**, according to the guidelines of our charism. May the Calabrian management method be an instrument of proclaiming the fatherhood of God through service to the poorest.

### Ways to follow

- 17.a** Consolidate the **Calabrian management method** as a charismatic expression of a solidarity economy based on the understanding of Divine Providence in the logic of gift and reciprocity, also in a path of dialogue with the civil economy promoted by Pope Francis.
- 17.b** Propose practical, concrete and timely **formation** on management to all religious, including initial formation, using the material available.

<sup>8</sup> Cfr. *The Joy of the Prophecy*, Letter of Casante P. Miguel Tofful to the Calabrian Family, 2017, no. 115.

- 17.c** Continue to deepen the meaning of Providence according to the evolution of the Founder's thought, to **combine sustainability and Providence**, periodically verifying that the activities, well managed and (permeated by) charismatic (spirit), maintain the same orientation.
- 17.d** Continue to structure the **network** between General Administration, Delegations, health structures and areas of social activities, especially between different territories, to encourage the exchange of good practices, stimulate and support more effective planning.
- 17.e** Maintain **relationships with all benefactors**, involving them also spiritually in the mission of the Opera, letting them savor the logic of gift and reciprocity.

## **Resolution V**

### **Calabrian Management Method**

The Chapter Assembly believes that the path elaborated and collected in the "*Manual for Management of Calabrian Works*" is an essential step, and asks us to continue our reflection to implement this method according to a creative fidelity to current times.

## 18. Communication and sustainability

We can affirm that the greatest “dream of God” is that of the communication of Self to man, which is revealed throughout the history of salvation until the fulfilment of the Revelation in Jesus Christ: *In His goodness and wisdom God chose to reveal Himself and to make known to us the hidden purpose of His will (see Eph. 1:9) by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father.*<sup>9</sup>

The essence of Revelation is, therefore, the **strategy of God’s will to communicate His love to man**, a good news. And for St. John Calabria we are the good news for the present times, with the **call to be living Gospels!**

This evangelizing action, which coincides with the communication of God’s love for man, is the foundation of every action of the communication processes, and requires constant commitment in terms of **sustainability, that is, to be able to guarantee it over time and space**, because the mission of being *living Gospels* does not run out, on the contrary, it becomes more and more urgent, in the complex world we live in.

Therefore, the communication of works born of a charism, also have a very important **social function**, since, the sharing of one’s mission and values with other Third Sector Entities, public Institutions, Universities, profit companies, **favours the cohesion of all those who deal with poverty and the regeneration of value**, in the light of our charism.

The development of these nets, and being included in them, therefore, **entails great responsibility for the growth of the whole society**, and particularly to create the conditions for an integration of fragile subjects.

Communicating social value, therefore, becomes an evangelizing action, as it **returns an added value** enriched with the prophetic value that the charism achieves.

### **Dream of God**

Undertake a **structured and organic communicative action** that has at its center the spread of the beauty of God’s work. It should aim at involving all those who come into contact with our charism, to perceive the call to be and to feel themselves as “*ministers of Providence*”, according to the thought of the Founder.<sup>10</sup>

## Ways to follow

- 18.a** Enrich, in the **planning phase**, the social networks that belong to the territory with a **sense of community and sharing**, to remind (all) that the ultimate recipient of every social action is not only the beneficiary of the service (whoever it is) but all the community as a whole.
- 18.b** **Accompany all the phases** of the realization of a work, with great **attention to transparency** in the management of the necessary resources (human and economic), and involving all the stakeholders of each activity, small or large, with a constant **update on progress** (results achieved, needs, internal event, etc.) and **final reporting**.
- 18.c** **Communicate** the direct and indirect effects of our activity **to the territory**, through the disclosure of the Budget or Mission Report, to consolidate the validity of organization, and keep the **values of the mission clearly visible**.
- 18.d** Pay attention to the **coordination of communication**, especially on ethical issues having a great social impact; a shared direction is needed on **communicating thoughts** and on taking side on choices that involve Calabrian Family.

<sup>9</sup> Cfr. The Vatican Council II, Dogmatic Constitution *Dei Verbum*, No. 2.

<sup>10</sup> "It is not for everyone to support God's plans; but only for those who make themselves worthy. In Heaven we will understand how great is the gift of working for the development of God's works. And what a beautiful prize for the ministers of Providence!" *Letter to Giovanni Boschiero, 31 August 1951.*



## **RESOLUTIONS OF THE BROTHERS POOR SERVANTS OF DIVINE PROVIDENCE**

### ***Resolution I Integration of the first part of the Document***

The General Chapter of the Poor Servants of Divine Providence fully assumes as its own the first part of the Final Document of the XII General Chapter *“The Dreams of God for the Calabrian Family”*, elaborated in a synodal way on 7-11 May 2022.

### ***Resolution II General Formation Plan***

May the Formation Sector urgently proceed with the re-elaboration of the General Formation Plan, drawn up in synodal form, with objectives, method and contents defined in a clear and organic way, among the different territories; it must be subject to periodic evaluations, together with the formative teams of the Delegations.

### ***Resolution III Mandate of the Delegate***

The Chapter Assembly decides to modify the proposal made by the previous Chapter, in Resolution No. 5, *“Ad experimentum, the mandate of the Delegate lasts for three years”* and resolves to return to the regulations decreed by the Constitutions.

## **Resolution IV**

### **Council of Delegates**

May the Casante, with his Council, establish the Council of Delegates/Heads of Missions as an ordinary collegial management instrument, according to a structured path, with planning and evaluation.

## **Resolution V**

### **Calabrian Management Method**

The Chapter Assembly believes that the path elaborated and collected in the "*Manual for Management of Calabrian Works*" is an essential step, and asks us to continue our reflection to implement this method according to a creative fidelity to current times.

## **Resolution VI**

### **Regulations of the administrative implementation of the Calabrian Health Structures**

May the General Council draw up the Regulations for the Administrative Implementation of the Calabrian Health Structures; they should define the relationships between the General Council, Delegations and Healthcare Structures, functions and competences of each, in order to strengthen the path undertaken by the Calabrian Health System Sector.

## **Resolution VII**

### **Updating of the Constitutions**

May the General Council continue the process of revising the Constitutions and the Directory, organically and in the light of synodal process and the rescript of Pope Francis of 18.05.2022 in Canon 588 § 2 of the CCL; it should equip itself of the necessary competences, including internal ones, to strengthen the canonical juridical sphere of the Congregation. At the end of this process, an Extraordinary General Chapter must be convened (in accordance with the Constitutions, No.137. b) for the approval of the changes and to complete the canonical procedure as soon as possible.

## **Resolution VIII**

### **Statute of Delegations *ad experimentum***

The General Chapter accepts the Statute of Delegations *ad experimentum* currently in use, and promulgates its validity until the completion of the process of revision of the Constitutions and Directory, as described in the previous Resolution VII.

## ***Resolution IX***

### ***Protocol for the Protection of Minors and Vulnerable People***

May the General Council organize an Office at central level, and each Delegation/ Mission may have a local contact person, to monitor the application of the unitary Protocol for the Protection of Minors and Vulnerable Persons in all Homes and Activities.

This Protocol must be defined as soon as possible, involving the various sectors and making use of people competent in the matter; they should help to integrate and standardize the norms already in use (indications of the Church, specific Laws and Ethical Codes) established by individual Sectors and Delegations.

## ***Resolution X***

### ***The Mother House of San Zeno in Monte***

May the Mother House of San Zeno in Monte be more and more the beacon of spirituality, with the involvement of the Delegations/Missions and all the components of the Calabrian Family, in communion of spirit and contributing with human, material and spiritual resources.

May the General Council favor the creation of a consistent international religious community, for prolonged periods of learning of the sources, to study Italian language and also to exert some pastoral work for the development of the Mother House as a Center of Calabrian Spirituality and Culture, and finally to strengthen the welcome of pilgrims, (in the perspective that the Mother House) will rise to the dimension of a "sanctuary".

## ***Resolution XI***

### ***Participants in the next General Chapter***

The Chapter Assembly defines the percentage of participants in the next Ordinary General Chapter at 11% of the religious, inclusive of those by right; and mandates the General Council to allow adequate participation of minorities.

## ***Resolution XII***

### ***Jubilee Year 2022-2023***

Particular emphasis should be placed on the 150<sup>th</sup> anniversary of the birth of Saint John Calabria (8 October 2023), by establishing a Jubilee Year that begins on the occasion of the Feast of Saint John Calabria in the year 2022, and ends with the Jubilee feast of the 150<sup>th</sup> anniversary, on 8 October 2023. May each Delegation/ Mission take this opportunity for a renewed proclamation of the Charism.

XII GENERAL CHAPTERS

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*THE PROPHECY OF COMMUNION*



FINAL DOCUMENT

**Start**

*“This is the way, walk in it!”*

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**PART THREE**

*God’s dreams for the life  
of the sisters Poor Servants  
of Divine Providence*

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# IDENTITY AND FORMATION

*The Calabrian charism is a free and attractive gift,  
a grace to be welcomed responsibly. .*

## 19. Identity and life in the Spirit

### **Look**

The Poor Servant finds the foundation of her identity in the personal encounter with the Word and the Eucharist, from which faith, filial relationship with God the provident Father, fraternal communion and love for the poor.

Our identity, nourished by an intense spiritual life, makes our fraternal relations new, makes us embrace the poor whom we serve in our apostolic mission and leads us to an ever deeper and well-rooted sense of belonging.

The "**good seeds**" that we recognize present in our experience as a Congregation and as a Calabrian Family are:

- *Personal and community moments of prayer, of listening to the Word and of sharing.*
- *Faith and abandonment to Providence, fidelity and self-surrender daily lived by many Sisters.*
- *The values of our way of life: simplicity, gratuitousness, service, joy, acceptance, feminine and maternal sensitivity and closeness to the poor.*
- *The awareness of being a living part of a Family and of the call to take care of each other has grown.*
- *The experience of preparation for the Chapters, their celebration and many spiritual and formation initiatives extended to the whole Calabrian Family.*
- *The relationship with the Casante, who helped us to live the fidelity to the charism and unity.*



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**"Start". XII General Chapters, Final Document**

**Part Three: God's dreams for the religious life of the sisters  
Poor Servants of Divine Providence**

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Among the good seeds there are many "**weeds**", which suffocate our identity and belonging:

- *Neglecting the inner life. The loss of the centrality of Christ and of the essential values of the charism.*
- *Individualism, activism, self-referentiality, closure and superficiality, "disappointed expectations" and false expectations.*
- *Little ability to accompany the Sisters; difficulty in getting helped in crises; difficulty to accept "the scandal of the cross".*
- *Little sense of belonging to the Congregation and the Calabrian Family.*
- *Little knowledge of Calabrian sources and little spiritual updating.*
- *Difficulty in embodying Calabrian spirituality today and in different cultures.*
- *Inappropriate use of media.*

### **Dream of God**

Rediscover the beauty of our charismatic identity, the joy of being part of the Calabrian Family, and the vocation to be, like Mary, daughter, sister and mother, with Jesus at the center of life, and at the service of the poor.

## **Ways to follow**

- 19.a** **Let us qualify our spiritual**, personal and community life, putting the Eucharist at the center together with the daily and shared listening to the Word, which illuminates our life and mission. The **contemplative dimension** is an important part of our life, deeply rooted in faith, and therefore (it is part) of our identity. For this reason, the Chapter wants to strongly reiterate the need, felt by all, to listen to the Word and to have daily adoration. May every community and every single Sister see how to grow in this dimension, in planning the community day, to be, as Fr. Calabria wanted, *contemplative in action*.
- 19.b** Grow in our **peculiarities that build communion**: femininity, motherhood, service, sensitivity, listening, sacrifice and self-giving, goodness, presence of Sister.

- 19.c** Give and receive trust to grow in **co-responsibility** and **belonging**.
- 19.d** Read, study and meditate, the **sources of the charism**, to learn ever anew from Fr. Calabria and our first Sisters.
- 19.e** Continue to translate and disseminate in different languages **the writings** of the charism, of St. John Calabria and of the first Sisters and Brothers.
- 19.f** Elaborate and offer, as a Congregation and in the Calabrian Family, **formation courses on the growth of the Charism** (e.g. sabbatical period, Calabrian month, Calabrian exercises, etc.)
- 19.g** Identify and offer **paths of accompaniment** for a joyful, free and persevering response to the vocation. To be sensitive and close to the Sisters and to pay attention to the crises that may arise also due to age.
- 19.h** We should be, in the Calabrian Family, participant and creative in the **animation of the charism**, in formation and in fraternity.
- 19.i** The religious habit is considered **a sign** of our choice of consecration, it testifies to a life of simplicity and poverty, it manifests our belonging to the Congregation. It is also a sign of union and communion.

The Chapter Assembly, reflecting on this subject, proposes that there be:

- 1. Flexibility of the use of the uniform according to cultural contexts.**  
**It is indicated as an official dress**
  - for Latin America, Africa and Europe: the veil-dress and also the skirt-t-shirt-veil;
  - for India: the sari, also the veil-dress and the uniformly colored churidar, and the colored churidar for traveling.
- 2. Optional use of the veil and dress** in certain circumstances (activities that require it, work at home, sports and when the community regards it appropriate).

## 20. Formation... transformation in Love

*Formation is a process of assimilation of the charism,  
that immerses us in the Paschal Mystery of Jesus.  
It is a gift that involves an ever new response.*

### Look

The Holy Spirit shapes, preserves and makes the charismatic identity grow in our hearts as Sisters Poor Servant. Through this formative action we are configured with Christ, like Mary, the faithful disciple, servant of the Word and model of filial abandonment to the Father.

We recognize that the process of formation lived in these years has helped us to rediscover the beauty of our charismatic vocation and the joy of being part of a Family, called to manifest the face of the Father in the communion of vocations.

Among the **"good seeds"** that we can grasp from our experience, we identify:

- *The witness of Sisters who live with fidelity and in faith the commitment to self-formation.*
- *There is a desire for formation and personal and community involvement.*
- *The various formative proposals offered by the Congregation for communities and for individual Sisters are recognized as valid and significant.*
- *An effort and an investment of resources in the preparation of the Sisters in the field of formation.*
- *The presence of the formators in the community and the direct contact with the poor has stimulated the growth of all.*
- *We can see availability and love for young women in formation.*
- *The Ratio Formationis is recognized as a tool capable of offering orientation, continuity and elements for verification in the formation stages.*
- *The following are positively evaluated:*
  - \* *the novitiate lived in other nations, for the experience of interculturality, of openness to diversity and, when it took place in Italy, of closeness to charismatic sources;*
  - \* *formative experiences for juniors, including those shared with the Brothers.*

Along with these *seeds*, "**weeds**" have also grown that have slowed down our growth:


- *In the processes of formation there are attitudes of personal and community resistance, superficiality in participating and getting involved, difficulty in sharing and integrating the contents into life.*
- *Some communities show difficulties in welcoming young women in formation.*
- *Few specific meetings have been held for superiors of community.*
- *In some Territories it has been difficult to offer formators for each stage of formation.*

### **Dream of God**

*Take on formation as a process of transformation in love and of interior renewal that the Spirit works in us and with us; it is a call to be accepted, in everyday life, with gratitude, docility and responsibility.*

## **Ways to follow**

- 20.a** Take formation as a **personal commitment**.
- 20.b** Live the **formation processes in synodal style**, encouraging dialogue, responsible involvement, sharing of experience... The formators are also involved in the elaboration of the formation courses.
- 20.c** Offer specific **formation paths for the local Superiors** in the various Territories.
- 20.d** Continue to invest in **the formation of formators** and encourage meetings between them.
- 20.e** Educate others and ourselves to the correct use of **technologies** and to learn to develop the potentiality that these means have for evangelization and for the spread of the charism.
- 20.f** Each stage of formation may have a specific formator.

- 
- 20.g** In the methodology of **On-going Formation**, there should be also the possibility of offering ideas and inspiration for personal and community research and deepening, to be shared among the communities in the various Territories. *Ratio Formationis* should also be studied.
- 20.h** Encourage the **novitiate** to be in its own Territory, where the conditions are met. Where the opportunity is seen, unify the novitiates according to neighboring cultures or by languages.
- 20.i** It is hoped that, as far as possible, the **juniors** and young Sisters will be able to spend time in Italy, for an intercultural formation and for contact with the sources of the charism.
- 20.j** It is hoped that the **first triennial profession** will preferably take place no earlier than 6 years of religious profession.
- 20.k** There should be adequate accompaniment to the Junior Sisters on the part of the community and those responsible for formation.
- 20.l** Let us encourage the study of Italian, and if possible, English and/or the languages spoken in the mission.
- 20.m** Activate the **website** of the Congregation and dedicate a page to vocational culture.

## 21. Vocational Culture

*The pastoral care of vocations is a service to young people, which sets us on a journey with them, accompanying them in the processes of discernment in faith and life decisions.*

### Look

Creating a vocational culture means putting ourselves at the service of the growth in faith of the person we accompany, so that he/she may come to recognize and accept the call to love and life in fullness.

*It calls for a true "pastoral conversion", not only of language, but also of lifestyle (cf. Pope Francis).*

In the field of vocational animation we have grasped these **"good seeds"**:

- *Some Territories live a vocational flowering.*
- *We recognize that there is a commitment to vocational animation and accompaniment of young people, done with gratuitousness.*
- *We also participate in vocational animation through prayer, offering, witness and the use of social networks, which allow us to interact with young people.*
- *We are present, as Sisters, in the vocational teams of the Calabrian Family and of the local Churches.*

There are also some **"weeds"** that, growing together with the good seed, risk suffocating it:

- *We recognize that, in some Territories, there is little investment of resources in youth and vocations ministry.*
- *In some places there is discouragement due to the decrease in vocations, but also a lack of initiatives and motivation to accompany young people in discernment.*
- *We feel the difficulty of interacting with the culture and language of young people and of accompanying young women in discernment.*
- *In some places, our lifestyle does not attract and motivate young people to choose religious life.*

## Dream of God

To awaken in us the commitment to vocational animation, as a manifestation of love for the life of the Opera, involving us in the various initiatives of the Church and of the Calabrian Family, in the accompaniment of young people.

### Ways to follow

- 21.a** Have the courage to **set out with young people**, meeting them in their families and in their environments, offering them strong experiences of prayer and mission, in contact with the poor.
- 21.b** Give priority to **personal accompaniment of young women**, enhancing listening, welcoming and also the use of social networks.
- 21.c** The community should be a place where a **fraternal**, authentic, joyful and helpful lifestyle is breathed, and where young women can feel welcomed and accompanied in their process of vocational discernment.
- 21.d** Offer young people the opportunity to **experience the charism in Communities/Activities-Sign**, where they can meet Brothers, Sisters and Lay People committed to the poor.
- 21.e** Prepare and make available some Sisters for vocational animation and, at the same time, motivate all communities to pray and to give priority to **vocational culture**.
- 21.f** Invest more resources of people and means especially where there are young people willing to make a journey of vocational discernment.
- 21.g** Integrate the **youth** and **vocational** teams of the Calabrian Family and the local Churches. The pastoral care of vocations should permeate all other pastoral activities.
- 21.h** Promote all the **vocations of the Calabrian Family**, Priests, Brothers, Sisters (Poor Servants and Missionaries of the Poor) and Laity.

# OUR FRATERNAL RELATIONS

## 22. Communion in fraternity

*"When the community is true fraternal communion it has the guarantee of the active presence of Christ... Moreover, communion nourishes apostolic creativity, harmonizes all members in co-responsibility and in free and open dialogue, brings together the values of individuals in common goals and commitments."*  
(Cost. 96/A)

### Look

The Calabrian charism is manifested in a lifestyle and relationship, made up of attention and acceptance, which becomes the first and most effective way to express the fatherhood of God. Fraternal life in community is the privileged way of living and manifesting the synodal style.

We recognize these **"good seeds"** that have revived the divine flame of our fraternity:

- *The awareness of being a community of faith, which lives charity by taking care of each other.*
- *Listening, forgiveness, acceptance, fraternal correction and open dialogue, sincerity, prayer, sharing joys and frailties, respect for differences...*
- *Interculturality and inter-generationality have offered a witness of joy in our being together and, above all, have enriched communities.*
- *The family spirit in our relationship with our Brothers and laity is alive and concrete.*
- *Loyalty to the elaboration of the Community Project and the sharing of the Personal Project.*
- *The time of pandemic has been an opportunity to live fraternity and solidarity.*
- *The synodal journey and the Chapters celebrated together fostered communion.*



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**"Start". XII General Chapters, Final Document**

**Part Three: God's dreams for the religious life of the sisters**  
**Poor Servants of Divine Providence**

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- *Online communication has also offered us the possibility of a greater knowledge of the realities of the Territories, of the life of the communities ...*
- *The news "In the Family" and other communications, made in different languages.*

Along with the "good seeds" we also find some "**weeds**" that weigh down our relationships:

- *individualism, self-centered attitude, indifference, distrust, impatience...;*
- *difficulties in managing conflicts, confronting and accepting differences;*
- *judgments and prejudices; criticism and murmuring;*
- *the "too much to do", which steals time from fraternal life;*
- *the idealization of community life;*
- *a superficial spiritual life and the reduced number of Sisters in community impoverish relationships;*
- *the lack of flexibility and the fear of changing and opening up to the "new";*
- *the difficulties and resistances in living intercultural and intergenerational relationships and in learning local languages;*
- *a certain withdrawal into the internal needs of the community/Congregation that hinders being an "outgoing community";*
- *we communicate and exchange a lot of information but we do not share much, dialogue and deep communication of life are missing;*
- *the use of the media without critical judgment is to the detriment of fraternal relations.*

### **Dream of God**

Live our fraternal relationships in community and in the Calabrian Family in welcoming and in dialogue, in gratuitous service, in a climate of trust and deep communication, to witness to the love of the Trinity poured into our hearts.

### **Ways to follow**

- 22.a** Take care for the **quality of our relationships** by following the path of listening and dialogue, fraternal correction and revision of life, forgiveness and feeling responsible for each other.

- 22.b** *Qualify our communication* so that may it be a channel for proclaiming the provident love of God the Father for all, promote communion between us, shortening distances, promote our growth, help to put synodality into practice.
- 22.c** Recognize in the *Sister a gift* to be welcomed and appreciated with gratitude and respect.
- 22.d** Foster *co -responsibility in discerning* and implementing decisions according to God's will, in order to grow in communion and belonging.
- 22.e** Live the *surrender of ourselves in the community*, also sharing our weaknesses and fragility. Be patient in relationships.
- 22.f** *Let us be creative* in building community, asking to oneself "what can I do for my Sister?"
- 22.g** Enhance the elaboration of the *project of community life*, providing for periodic evaluation, even during the visit of the superiors.
- 22.h** Foster *intercultural communities*, for the exchange of Sisters between the different Delegations and Territories and between Sisters of different ages.
- 22.i** The General Council should accompany the Sisters in the Territories to discern the modality and possibility of implementing the **7.a** proposal of the "Dreams for the Calabrian Family".

## 23. Synodality and service of authority

*To build communion together, the way forward is that of synodality. An authority at the service of a synodal style is the one that places the whole community in an attitude of discernment of God's will.*

### Look

To assimilate the synodal method requires on our part a continuous formation and conversion of our mentality.

A fraternal life in synodal style also implies that authority puts itself at the service of building true fraternity through listening and dialogue, the creation of a favorable climate of sharing and co-responsibility, of common participation in all things.

Let us identify some **"good seeds"** that have helped us to walk together and to mature a synodal style:

- *We are living in communion with the Church a process of synodality, walking together.*
- *The synodal journey lived as the Calabrian Family has awakened attitudes of mutual listening, involvement, dialogue and sharing, renewing our relationships and the sense of belonging.*
- *The family atmosphere of our communities, activities and Calabrian groups, makes us feel at Home.*
- *Involvement of all in the elaboration of the Ratio Formationis.*
- *Formation for collegial management and other meetings have helped us to grow in a synodal mentality and in shared discernment in mission.*
- *For Europe, the Agora was an experience rich in sharing and participation around the charism.*
- *Communion between the General Councils (of the Brothers and Sisters) and between the General Council and the Delegations Council in a shared discernment.*
- *The meetings of the Mother/Council with the Delegation Councils and with the communities, as well as personal meetings.*
- *Visits of the Mother, Counselors and Delegates.*

There are also some **"weeds"** that have slowed the growth of the good seeds of synodality:

- *A certain difficulty in involving ourselves in the journey of the Church.*
- *A style of management and service of the authority that tends to centralize, with little involvement and participation.*

- *The difficulty of working in team, and of giving confidence, without fear of losing control.*
- *Self-centered attitude prevents us from working in synodal style.*
- *The fear of dialogue with the authority and of expressing one's difficulties.*

## **Dream of God**

*Let us assume an attitude of conversion in our way of being and in our relationships, in order to walk together*

- *in listening and docility,*
- *involvement and participation,*
- *in co-responsibility*

*to discern God's will in creative fidelity to the charism.*

## **Ways to follow**

- 23.a** ***Form ourselves in synodality***, following a path of conversion of mentality, to learn to listen and share, letting ourselves be guided by the Spirit in discerning the Will of God.
- 23.b** ***Entrust responsibilities*** to the Sisters, to foster greater participation in the life and mission of the community and to make decisions in common.
- 23.c** The service of authority offers ***spaces of fair autonomy and co-responsibility***, favoring decentralization and plurality of roles.
- 23.d** Within the General Council and the Delegation Councils, ***the service of authority may be (exerted) according to a collegial style***, in listening to and dialogue with the communities and the Sisters. The Council's visits to the communities should be longer, to encourage the sharing of the life and mission of the Sisters.
- 23.e** It is hoped that in the various Territories more time will be given to the annual ***Assemblies***, also favoring moments of shared Assembly with the Brothers and the Laity.
- 23.f** ***The Chapter participants should feel particularly responsible for bringing into their own reality the mandate of the Chapter*** collected in the Final Document, favoring its implementation.

# TO WHOM THE LORD SEND US...

*The main mission of the Opera is not the activities but "seeking the Kingdom of God, living by pure faith, in total abandonment to God the Father and to His Providence, without anguish in difficulties, without anxieties, without human calculations, without worries". (Const. 11)*

## 24. Our service

### Look

Our lifestyle is embodied in choices and mission, and through them it communicates the message of the Fatherhood of God and His Providence.

Our works are all called to be *sign-works*, faithful to what we have received from Saint John Calabria, who drew from the Gospel the passion of Jesus for the *things of the Father, for the little ones of the Kingdom*.

We recognize as **"good seeds"** that make fruitful our mission of proclamation, witness and service:

- *faith, source and strength to live the mission as a passion for Christ and for humanity;*
- *the choices of the Congregation to go to the least, in fidelity to the charism;*
- *fraternity and a simple lifestyle in being among the poor, living with sobriety and abandonment to Providence;*
- *a service done with simplicity and competence, making available the means that Providence offers us;*
- *being among the poor in an attitude of giving and receiving, sharing time, listening, free service, with commitment and sacrifice;*
- *attention to the "person";*
- *openness and acceptance of the new, in creative response to the needs and signs of the times;*
- *the shared mission as the Calabrian Family, collaborating with the Brothers and the laity in their activities.*



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**"Start"**. XII General Chapters, Final Document

Part Three: God's dreams for the religious life of the sisters  
Poor Servants of Divine Providence

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Among the good seeds we find some "**weeds**" that obscure the witness of the charism in carrying out our mission:

- *the difficulty in understanding that we are part of the mission entrusted to the community, and that it is the community that entrusts us with a mission;*
- *little sharing in the community of the experience of the mission;*
- *the discouragement that arises from lack of motivation and loss of passion for the mission;*
- *the pandemic has also brought fear, closure, resistance to the creative search of new forms of closeness to people and evangelization;*
- *little shared planning in the mission with the Brothers;*
- *in some realities there has not been sufficient discernment on the priorities of the mission.*


### **Dream of God**

Renew the awareness that we "are a mission" and that we are entrusted with a prophecy to be lived with apostolic passion, in communion and in the proclamation of the Gospel, shared with the poor.

### **Ways to follow**

The *Dreams* and *Ways* indicated in the Document of the Calabrian Family urge us to strengthen some of them, to be lived as Sisters in the mission:

- 24.a** Have a **careful look at the needs** we feel around us **and at the new emerging poverty**, trying to give concrete answers;
- 24.b** Plan the **mission in the synodal style**, sharing with other members of the Calabrian Family and with the Church;
- 24.c** In the Annual Assemblies may the Sisters of the communities be involved in carrying out a **review of the mission and activities** of the Territory and in discerning the choices to be made;
- 24.d** Promote a more significant **pastoral presence** and accept the challenge of becoming part of the world of youth;

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- 24.e** *Make aware and involve the people of the territory* to participate in the life of our missions, sharing Providence with the poor;
- 24.f** May the General Council continue to *support the Territories by helping them in the mission*, particularly the Indian Delegation, by dedicating time, presence and the necessary resources;
- 24.g** We should encourage the *exchange of Sisters* between the Territories, helping us to *strengthen the communities where* there are few Sisters;
- 24.h** Strengthen our presence and open up in places where we can *work at the vocational level*, in the name of the Calabrian Family;
- 24.i** On the occasion of the celebration of the 50th anniversary of missionary openness (May 2024), the opening of a *presence in a new mission*, with the collaboration of the various Territories, is suggested.
- 24.j** In order to implement the Dream *no. 5* of the first part of the Document, may the General Administrator, involving the Sisters of the Territories, activate *processes of participation and formation for an increasingly shared management* in our communities and activities.



## **RESOLUTIONS OF THE SISTERS POOR SERVANTS OF DIVINE PROVIDENCE**

### ***Resolution I***

The General Chapter **takes as** its own the first part of the Final Document of the XII General Chapter, **"God's Dreams for the Calabrian Family"**, elaborated in a synodal way on 7-11 May 2022.

### ***Resolution II***

The Councils, General and Delegations, should commit themselves in the six-year period to **consolidate communion and sharing in a synodal style**, with the General Councils of the Brothers and Missionaries of the Poor, and with the Delegation Councils of the Brothers and those of the Calabrian Family, **favoring the implementation of the Paths indicated in the first part of this Document: "God's Dreams for the Calabrian Family"**.

### ***Resolution III***

After the experience of these years, the General Chapter considers **the Document Ratio Formationis** valid.

May the formation teams of the different Territories commit themselves to implement it and propose concrete application lines, according to their own cultural context.

## **Resolution IV**

Within the General Council, *the role and functions of each Councilor* should be better defined. Entrust the formation sector to a Councilor.

With the Sisters of the European Territory, a reflection should be made on the experience gained about the service *of the Superior of the Territory* and the opportunity to establish a Council of Territory.

## **Resolution V**

The General Council should commit itself in the six-year period to involve the Sisters and Communities in trying *to give a new face, according to the charism, to our structures, activities and mission*, reviewing in particular some Houses or situations.

## **Resolution VI**

May the General Council commit itself to *draw up a unitary Protocol for the Protection of Minors and Vulnerable Persons*, to be applied in the various realities.

## **Resolution VII**

The **number of participants in the next Chapter** should reflect 20% of all the professed Sisters living at the time of sending the letter of convocation of the Chapter, including in the overall number of 20% both the Chapter participants by right and the elected.

## **Resolution VIII**

The General Chapter *authorizes the General Council* to resolve all questions that may arise regarding the election of delegates to the XIII General Chapter or its preparation and that are not provided for by the Constitutions or by the present resolutions, provided that they are not in conflict with the Constitutions themselves.



# **Private audience of the Calabrian Family With the Holy Father Francis**

*Monday 30 May 2022*



*Dear brothers and sisters, good morning and welcome!*

I am glad to meet you on the occasion of your General Chapters. I address my warm greeting to every one of you. To the Superior General [of the PSDP] – whom I thank for his words – and the Superior General [of the PSDP Sisters], with their respective councils, I wish a serene and fruitful service.

You have concluded your work in the Chapters, on the theme: *The prophecy of communion*. And it seems to me that you wanted to put it into practice already in the context of these days. Our communion is born and nourished first of all in the relationship with God the Trinity - we have meditated on it with the texts of Saint John during this Easter season - and then it is concretely manifested in fraternity, in the spirit of family, which is also typical of your charism, and in the synodal style that you have embraced in full harmony with the journey of the entire Church. Thank you for this, it is courageous, thank you! It is nice to see the two religious Congregations together, with the presence of some lay people who actively participated in the Chapters, strengthening their identity and belonging. This too is prophecy of communion.

According to your charism, you are called to revive in the world faith in *God the Father* and filial abandonment to His *providence*. This is beautiful! When we contemplate Jesus in His public life, in His preaching, even in His conversations with His disciples, we see that in His heart there was this desire in first place: to make the Father known, to make His goodness felt. This is how Jesus lived, fully immersed in the Father's will, and His entire mission was aimed at bringing us into this filial relationship, whose essential characteristic is trust in Providence: that the Father knows us better than we know ourselves and knows better than we know

what we need. Well, you have been "fascinated" by this essential dimension of the mystery of Christ. Following in the footsteps of Saint Giovanni Calabria, you have chosen to make it your own and to bear witness to it, and you want to do so especially in the company of the poorest, the last, the discarded of society, who are your "pearls", as he, your Founder, called them.

Don Calabria, like all saints, was a prophet. He has left you a great legacy and you must treasure it. The journey you have taken and are taking is none other than a reinterpretation today of the path that God indicated to him: a man integrated in the Church of his time, who knew how to respond to needs by going to the peripheries, to manifest the paternal and maternal face of God. Reinterpret it with creative fidelity, seeking new paths so that the "dream of God" might be fulfilled in your religious communities. Return to it and reread it.

I would say that cultivating trust in divine providence together with the poor makes you artisans of a "*culture of providence*". This is very important! We must not lose this dimension, this culture of providence, which I see as an antidote to the culture of indifference, unfortunately widespread in societies of so-called "wellbeing". In fact, the Christian spirituality of providence is not fatalism, it does not mean waiting for solutions to problems and the goods we need to rain down from heaven. No. On the contrary, it means trying to resemble, in the Holy Spirit, our heavenly Father in taking care of His creatures, especially the frailest, smallest ones; it means sharing with others the little we have so that no one lacks what is necessary. It is the attitude of care, more necessary than ever to counter that of indifference.

I would like to emphasize again the aspect of *sharing*, because it seems to me to be an essential part of the "prophecy of communion" on the basis of which you wish to journey together. And I do so by recalling the example given to us by our elders, our grandparents. For them, when a guest came to the house unexpectedly, or when a poor person came knocking for help, it was normal to share a plate of soup, or polenta. This was a very concrete way of experiencing Providence, as sharing. We must not idealize that world, nor take refuge in sterile nostalgia, but we must recover certain values: the mentality of those who break bread while blessing God the Father, trusting that that bread will be enough for us and for our neighbour in need. This is how Jesus Christ taught us in the miracle of sharing - not multiplying - the loaves and fishes. Today we need Christians who serve Providence by practising sharing. And to do this openly and sincerely, not like Ananias and Sapphira (cf. *Acts of the Apostles* 5:1-11), no: openly.

Dear brothers and sisters, may Saint Giovanni Calabria, by his example and his intercession, guide you on this path. And I urge you, do not withdraw into yourselves, in self-referentiality. Try to open yourselves more and more to receive the newness and the style that God has inspired and dreams of for you. May the synodal and fraternal mentality infuse the service of the authority of your Congregations and of the entire Calabrian family.

The geographical and existential peripheries to which the Lord sends you are the field where you announce the providential love of the Father through superabundant mercy, manifesting the tenderness of the face of God, without prejudice and exclusion. Love the poor by making yourselves poor.

I encourage you to value the richness of the different vocations you have within your family: men religious, women religious and lay people, in the communion of differences and living the one baptismal vocation with radicality and enthusiasm.

May you feel that you are bearers of a charism that is a gift for the Church, and that grows to the extent that you live it and share it. This gives you joy: give your witness with simplicity, with humility but with courage, without mediocrity; and above all I would say with a great sense of humanity. There is so much need, of humanity! And also, among you, in your communities. I find that a very bad thing, in communities, is when this dimension of humanity is missing. And one of the things that destroys this human communion, of humanity, is gossip: please be careful. Never gossip about each other. If you have a problem with a sister or brother, go and tell them to their face. And if you can't tell them to their face, swallow it. But don't go sowing unease, that hurts and destroys. Gossip is a deadly poison. And so often it is fashionable in communities. No, with you it is sure not to happen! But I say this so that you will be careful. It would be good if from this Chapter there were in each of you the determination never to gossip about the other, never. If I have a problem, I say it openly. "No, you can't because it's a bit neurotic, a bit neurotic...". Then tell the superior or the superior, who can remedy it, but don't go sowing disquiet that causes harm. Let it be a good resolution: no chatter.

I thank you for coming and wish you a good journey: to be a prophecy of communion by bearing witness to the Gospel of Providence, in sharing with the poorest, opposing the culture of rejection and indifference. May Our Lady, who is the quintessential poor servant of God's providence, accompany and protect you. I bless you from my heart. Please, I ask you to pray for me, for I too am in need. Thank you.

[Blessing].

See the cover of this booklet. This painting is beautiful. Gossip destroys people's identity. Therefore, no gossiping!

Franciscus







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