

**XX General Chapter
of the Servants of Charity**

**Rooted in the Charism
for a Universal Mission**

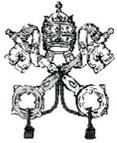
Charism Interculturality and Prophecy

FINAL DOCUMENT

Rome, September 2018

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VATICAN CITY

Rev. Father Alfonso Crippa

Superior General

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On the occasion of the twentieth General Chapter of the Congregation, the Holy Father Pope Francis sends to you and to the confreres His cordial, auspicious thought and greetings.

He invokes the light and the gifts of the Holy Spirit for a fruitful discernment, He wishes that this important encounter will arise in you all renewed resolutions of holiness and of fidelity to the ideals of Consecrated Life, so that your Religious Family may continue its generous work of spreading the Gospel of Charity, privileging the poor and choosing the geographical peripheries and realities of the world.

His Holiness encourages you to be faithful to the charism of the Holy Founder, Fr. Luigi Guanella, who from the vital relationship with Christ drew the power of love to embrace the poor, the little ones and the least. While His Holiness asks you to persevere in prayer to support His Petrin ministry, He, through the intercession of the Virgin Mary, Mother of Divine Providence cordially imparts you and to the Chapter Fathers His Apostolic Blessing, willingly to extend it to the entire Congregation.

Vatican City, April 8, 2018

Card. Pietro Parolin
Secretary of State



CONGREGATIO
PRO INSTITUTIS VITAE CONSECRATAE
ET SOCIETATIBUS VITAE APOSTOLICAE

Vatican City, March 8, 2018

Prot.49918/2006

Revered Father,

The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life has received the communication of the imminent celebration of the XX Ordinary General Chapter of the Congregation of the Servants of Charity - Opera Don Guanella, which will begin in April 2018. This event, an experience of fraternity, will allow an attentive and participated reflection on what is proper to the Guanellian family. It may give you greater awareness and impulse to the evangelical mission, which will contribute considerably to reinforce the sense of belonging of the members to a single Foundational Family.

I wish that the Chapter deliberations will take place in the spirit of fraternal dialogue, in a peaceful confrontation and concordant openness to the requests of the Chapter members, who, as consecrated persons animated by the desire to "welcome the God of today and of His novelty" (*Scrutate*, 10), are called to "carry out the actions which arouse hope and narrate salvation" (*Annuciate*, 16).

With this hope and with the wishes of a fruitful work, I entrust you to the heavenly intercession of the Blessed Virgin and I assure you all with heart filled prayers and blessings.

Archbishop José Rodríguez Carballo, O.F.M.

Secretary

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PRESENTATION

Dear confreres,

I would like to use the words of our Founder, when he gave the text of the Rule: *"Receive this book that Divine Providence offers you: it is the way that leads to life"*.

The text of the final document of an event such as the General Chapter, brings forth only a part of the rich experience lived in those days of that privileged meeting, since a document cannot transmit the importance of such a meeting, but it presents a photography of the same, a beautiful synthesis because others too can participate in the richness of the Chapter. Synthesis that cannot be entrusted only to the personal testimony of the participants, who also have the mission of spreading around themselves the light witnessed on those days by the Chapter. This is the reason why the Document, which is a choral testimony and approved by the Chapter Fathers, so that it may reach all.

It presents itself not as too voluminous text, but it sums up the effort and the passion of 40 Chapter Fathers who worked on it, reflected and prayed for more than three weeks, before giving us these contributions.

That is why, it is important to receive it as a gift that demanded lot of works, efforts and sacrifices by the Chapter Fathers. It needs not to be taken as a magazine, which passes for a glance, but a text to study, to assimilate and to live. It is a valid instrument to unite our communities and make us feel part of the one Congregation.

The work of the Chapter was then elaborated and illumined with the presence of the Spirit, whom we invoked and listened every day in order to have His suggestions and providential indications. This profound connection with the Divine Providence of God, who has watched over our Chapter deliberations, becomes a guarantee of the Lord's blessing on this final document, which we receive from Him today, as His will and indication of journey.

As one of my first acts as Superior General, I am about to pour

in "the new wine" pressed by the XX General Chapter and I am spontaneously thinking of the image of Luke 5:39: *"And no one after drinking old wine desires new wine, but says, 'The old is good'"*. In other words, comes to me a doubt: how can they drink and taste the new wine those who are used to the old wine and are accustomed to repeat "the old is better", refusing to taste the new wine?

A second question: what will be the end of this abundant new wine produced by the patient and constant work of the Chapter Fathers, if the poured wine in wineskins remains old?

To the Pharisees and the Scribes, supporters of the ancient traditions, Jesus has just said: *"And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and will be spilled, and the skins will be destroyed. But new wine must be put into fresh wineskins"* (Lk 5:37-38).

For this reason, I invite you fraternally and with insistent love for you and me, to have a sincere, personal and communitarian conversion. If we allow it, then the Holy Spirit will be the one to renew us and to shape our hearts as the generous and humble heart of Jesus. Only through a profound individual reform, of mentality, will and affection; then only, our Congregation can also be renewed in all its areas and aspects, which is the expectation of every Chapter, because no society can change if its members always remain as they are.

No document will find listening and no Chapter will be able to leave signs in the history of our small family without a path of personal conversion desired, decisive and carried out. Conversion costs.

At the end of our XX General Chapter, my certainty is: the guidelines drawn in this Document, as the fruit resulting from the union of the Chapter Fathers with the Holy Spirit, is a sure and unquestionable way for the Servants of Charity in the realization of the journey for the next six years. One who does not deliberately want to go through it; places himself outside this path of grace that the Spirit has shown us.

A special thanks to the Chapter Fathers for the commitment and dedication that they were able to give during the days of the Chapter, to those who have been called to collect and reorganize the richness of the Chapter, to the community of Barza for the sober, attentive and considerate way of answering our needs.

I close this exhortation by recalling and re-actualizing the words of the Apostle Paul to the Christians of Philippi, a Letter whose context is the life of prison and difficulties of the journey of the first churches, but whose theme is the exultation, the invitation to exultation.

I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now. I am confident of this that the one who began a good work among you will bring it to completion by the day of Jesus Christ...For God is my witness, how I long for all of you with the compassion of Christ Jesus. And this is my prayer; that your love may overflow more and more with knowledge and full insight to help you to determine what is best, so that in the day of Christ you may be pure and blameless, having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God (Phil 1:3-11).

I commend you and our journey of actualization of the General Chapter to Mary, Mother of the Church, our Divine Providence, to St. Luigi Guanella, our Father, to his first holy disciple, Blessed Clare, and to the intercession of all the confreres, Guanellian sisters and the laity who preceded us in maintaining the torch of faith, hope and charity to this day. They are "in the Permanent Chapter" long time before us and for us. The grace of our Lord Jesus Christ is with you all.

Rome, August 31

St. Abbondio, Patron of Como

Fr. Umberto

SOME OBSERVATIONS OF METHOD AND FORM

The General Council, receiving the mandate from the XX General Chapter - with the Motion n. 25 entrusted it: "with the task of revising, specifying and adapting in the form, all the proposals and motions approved by the General Chapter, to promulgate them and make them operative in the next six years", the drafting of the Final Document proceeded as described below.

1). The Final Document consists of an introduction, five sections and a conclusion.

Each section, in a progressive manner, corresponds to the themes entrusted to the five Chapter Commissions; also the reflections carried out by all five Commissions on the theme discussed, deliberated and enriched in the Assembly. The contents reported in the various sections in their substance were voted and approved by the Chapter. With respect to the final document voted in the Chapter, it is specified that, for greater formal accuracy, the texts have been revised by the General Council and sometimes - to safeguard their formal and logical coherence - have been incorporated, or changed, in different sections compared to the original text approved in the Chapter.

2) Each **section** is subdivided into three parts, in which we try to answer the following questions: "What are the solicitations of the Holy Spirit that project us for today and towards the future? Where to go? What to be or what to do? How to do? Who has to do finally? Which are the strategies to confirm and what innovations to introduce?" The reflection on these questions outlines, therefore, the inspiring principles, objectives and lines of implementation that characterize each part of every section.

- a) **The inspiring principles** are the basic ideas and values that have led the confreres to confirm the orientations and decisions already taken, and or to introduce new strategies, such as "new wine in new wineskins". These principles are therefore the value framework through which was nourished – in line with the Magisterium (TEACHING) of the Church, the deepening of the charism and the revision of our way of being in the mission – Chapter's discernment on the themes dealt in each Commission. Starting from the inspiring principles, the objectives to be pursued were later defined.
- b) The **objectives** represent a destination or a goal to be reached. The Chapter suggests to the confreres so that we can all grow in our understanding of the charism, live our mission more prophetically and value the intercultural dimension of fraternal and apostolic life.
- c) The **lines of implementation**/actions are the Motions and Proposals suggested by the Chapter Fathers as ways to achieve those objectives already prefixed. These guidelines propose for all of us the journey of growth, renewal and sometimes the change to be proposed within the communities, in service to the poor, with the help of the laity, in discussion with the local Church, etc. Their actualization is the specific competence of the General Council, the Provincial Council or the Vice Province, and the Local Council of each community.
- 3). Again from the formal point of view, it is emphasized that:
- to facilitate the reading, understanding and implementation of the decision-making guidelines of the Final Document, in all five sections, there are various repetition of meeting points on different themes.
 - it is preferred to number every single paragraph of the Document, so as to favour a more precise and circumscribed

quotation of the text; this numbering is marked on the left margin of the text at the beginning of each paragraph.

- With Roman numbers the individual objectives of each section were then indicated.

In each Motion, and for each Proposal, the theme to which it refers to, is marked in italics and the figure is indicated in bold to which is entrusted the implementation of what is decided; all the Motions and Proposals are given a number (written in bold and marked in the margin of the text, on the right), which constitutes the official numbering of the Motions and Proposals of the Document of the XX General Chapter.

INTRODUCTION

1. We, Servants of Charity, form a Congregation of brothers from various geographical areas and different cultures. The **new geography** of our presence in the globe is redesigning a new stability in the life of the communities and the central government of the Institute as well. Consequently, “to express in the Catholic unity the needs of different peoples and cultures” (*Consecrated Life*, 47), we have to embark on a journey that “needs purification and maturation” (*Evangelii Gaudium*, 69)”, a journey to be undertaken with trust, joy, disposition to forgiveness, and finally with a breath open to interculturality.
2. We see ourselves as one **family**, which is a sign of a possible dialogue always, of a communion that is capable of harmonizing differences into unity and of a fraternity called to manifest, today, God's dream to make of all men and women one family. As brothers whose authentic relationships recall the love of God the Father, we bear witness and commit ourselves to the things of God and man, and we yearn for the last things. In a society like ours today, very often marked by exaggerated individualisms, we keep the firm will to express inside the Church the loving care God has toward humanity.
3. To this day, we are aware that the **charism** and its stimuli cannot be considered as mere facts and works carried out by the Founder or enclosed in his writings or in the Constitutions, but they are to be understood equally through new anthropological, theological, and ecclesiological perspectives according to the times we live in (institutional charism). For that reason, the charismatic identity cannot be limited only to the Guanellian consecrated persons (men and women), and to the geographical area where the Guanellian Congregations were born and developed, for it has equally been given by the Spirit to the Guanellian laity and to the Church at large.
4. We are also firmly convinced that for our globalized world, our life as consecrated persons represents the **prophetic sign** of a new architecture of human relationships (*Lumen Fidei*, 51). The World and the Church expect to see in us men who live of God, that with God they learn to speak to the men and women of today, and when necessary, to wake them up from their slumber. We should be men of prophecy able to “wake the world” from all that separates them from God and people, starting from the relational experience with Jesus and from a fraternity in which one spends his life for God, for the brothers and for the poor.
5. Among the challenges facing us from the modern times, we welcome **interculturality** as a new expression of our identity and mission as consecrated persons in the Church; it is a visible sign of how different spiritual and cultural traditions can enrich everyone.
6. With a keen sense of being rooted in our charism and of participation in the universal mission, we deem it necessary to express also other **constitutive aspects of our consecrated life** like formation, vocation animation, government and economy. In that manner, sustained by the Holy Spirit, we can face the challenges of today adequately.

CHARISM, CONSECRATION, ECCLESIALITY, AND GUANELLIAN FAMILY

INSPIRATION

7. The charism is a **gift** given to the universal Church for the benefits of all. It is recognized by the Church and it is expressed by the contribution of the entire people of God. This explains the reason for the increased awareness in us, of not being owners of the charism but recipients and responsible – together with all people of good will – of this gift of the Holy Spirit who works in the different cultures and traditions, in all.

8. Within the Guanellian Family made up of religious men and women, of lay Co-operators and the entire people of God who share in the Guanellian inspiration of the Gospel, we, Servants of Charity intend to be a **significant presence** and a gift for all, through a personal relationship with Jesus and by our consecration. In this way we become a reminder to all that true accomplishment of love, riches and freedom is realized in God, the only One who is necessary.

9. Through our **consecration** we, first of all, communicate and make known to people

- the paternity of God the Father, who provides for his children with loving solicitude;
- our filial prayer;
- the merciful and compassionate love of Jesus, the Good Samaritan, by bearing witness and defending – even culturally the sacred value of the human person;
- being close and sharing our life with the poor as an expression of the works of mercy;
- the way of life distinguished by simplicity of manners, kindness in dealing with people, sense of belonging to the family,

welcoming people, inclining more toward tolerance and mercy rather than justice, spirit of sacrifice and self-giving.

10. We see ourselves as a **family and “brothers in the Lord”** journeying toward the Father together with the people of God, aware that the poor, the laity, the Confreres and the Sisters, are our evangelizers and they educate us to a better expression of the charism. Such openness manifests to us the journey of hope and of the future, urging us to unite forces, to experience new forms of communion, co-responsibility and insertion in organisms of the local Church, and preserves us from the danger of autoreferentiality.

GOALS I-II

CHARISM

- I. Aware that our life and charism are a constant gift of the Holy Spirit, we express the desire to **strengthen** our faith, to **raise** the quality of our consecrated life, and to **evaluate** the spiritual and charismatic journey of our communities.
- II. Being heirs of the charismatic gift of the Founder, we believe that it is important, together with the entire Guanellian Family – **to be** in an attitude of a continuous conversion and listening to the inspirations of the Holy Spirit, in order to foster within the different cultures and geographical areas, new expressions of communion and service.

IMPLEMENTATION LINES

MOTION 1

Motion 1. *School of the Charism together with the Guanellian Family*

Because the charism is given to the Church and it is understood in the Church, we ask the **Provincial Superior** and his Council to activate –

possibly together as Guanellian Family – a “School of Formation on the Charism” in every Province and Delegation.

GOALS III-IV

CONSACRATION

- III. Starting afresh from Christ, and listening to the Holy Spirit, we want to **re-discover and revitalize** our prayer and spiritual life at the personal and community levels.
- IV. We would like to live with much vigour the spirit of tolerance by cultivating a far-sighted spirit and a heart inclined more toward mercy and forgiveness than justice (Constitutions, 21).

IMPLEMENTATION GUIDELINES

PROPOSALS 1-3

Proposal 1. *Practices in the Guanellian tradition*

The local communities are invited to live:

- a) a greater fidelity to **the community** practice of *Lectio Divina*, as a concrete exercise to grow in our fraternity (*Vita Consecrata*, 41-42);
- b) the practices of the spiritual life dear to our Guanellian tradition (Eucharistic Adoration, Meditation, Rosary and Divine Providence Chaplet) and where possible even together with the recipients of our mission;
- c) an in-depth reading and study of the Constitutions and the Regulations.

GOAL V

ECCLESIALITY

- V. Called to be a prophetic presence in the universal Church, in dialogue with her different local expressions, we try **to offer** our “being gift” by living with fidelity the charism in the Church and for the world, and **to regenerate** our Centres and Parishes, so that they may become expression of the “outgoing Church”.

LINES OF ACTION

Proposal 2. *The ecclesiological and theological update of the charism*

The **General Council** should organize for all the Confreres “courses of theological and charismatic update” in a more continuous manner.

GOAL VI

GUANELLIAN FAMILY

- VI. Because the lay people are also the beneficiaries of the Guanellian charism, we **ensure** that they reach a deeper awareness of the gift and responsibility they have in carrying out – as laity – the Guanellian charismatic proposal, and at the same time, we **sustain** them so that they may participate actively to the common mission of announcing the Gospel of Charity, and we **encourage** them in their autonomy of formation, mission, and organization.

LINES OF ACTION
PROPOSAL 3-4

Proposal 3. *Participation in the organisms of the local Church*

In line with the indications of our Regulations, the entire Guanellian Family (Religious men and women, and laity) are invited to be present even inside the organisms of the local Churches, in order to express and live out the richness of our charism.

Proposal 4. *Formation on charismatic identity*

The fathers of the General Chapter propose:

- a) to be particularly attentive to the pastoral vocation in all the expressions of the Guanellian Family;
- b) to prepare religious and also lay people who are capable of forming others to the Guanellian charism;
- c) to maintain in the different areas of the Guanellian world, the knowledge and the spread of the means of communication pertaining to don Guanella and our charism;
- d) to promote the culture of charity, with particular attention to the proposed guidelines present in the “Basic Document for the Guanellian Mission” (444-483).

**FRATERNITY, INTERCULTURALITY AND
PROPHECY**

INSPIRATION

11. In the present social-cultural context, the first gift we are called to offer to the Christian community and to the whole world is the **witness of our fraternity**. To us, consecrated persons, fraternity is not something optional but a fundamental dimension of our identity, which is carried out in a multiplicity of services, all converging toward only one mission: “to make present Christ, who visits the life of people in order to be in their midst, to heal and to save them from every evil” (cf. *Yeast of Fraternity*, p. 23).

Fraternity is not to be cultivated in some extraordinary moment or occasion, for it requires **times, methods, and places**. “It is the result of charity from all, but also of humility and sacrifice from everyone” (cf. *Yeast of Fraternity*, p. 24). However, we acknowledge the urgency to commit ourselves more seriously in the experience of a “fraternity in the Lord” in our daily life, in our feelings, in embracing our duties, in the manner in keeping with our life and manifested in concrete gestures.

12. Convinced of the necessity of manifesting that unity of hearts and intents as a community of brothers, we feel the need to turn to “**concrete exercises**” which help us to carry out better the experience of fraternity and to intervene where there is the necessity to revitalize our mutual relationships. It is our hope that these exercises will be welcome in view of the growth of our vocation and the fullness of life to which we are called (cf. Jn 10:10). For this, we believe we have to anticipate personal and community difficulties by bearing one another's burdens (cf. Gal 6:2) and, when necessary, to activate formative interventions and special cares adequate to sustain those brothers who are more vulnerable.

13. Because of today's socio-cultural ambivalences, we feel the **urgency** to oppose the current pressure to embrace individualism and autoreferentiality, by proposing strongly to our religious communities and to the society at large, the **prophetic strength** of the Guanellian fraternity, to enable to do good (*Circular Letter, Oct. 20, 1910*, in L. Guanella, *Writings to the Congregations*, vol. 4, p. 1381). Consequently, our relationships will offer to each other occasions of

vocational growth; to create bridges and break down walls; to assume and transform the personal fragilities of each person; to initiate processes of personal maturation; and to offer to all fullness of life.

14. Since no one builds his own future by isolating himself and overburdening himself of works, we desire to involve into our fraternity the Daughters of St. Mary of Providence, the Guanellian Co-operators and the laity. By collaborating with them, we would like to live the **prophecy of communion and of service**, bearing witness to our “knowledge of being” the animating nucleus of the love of Christ.

15. In this our globalized world, we feel the duty to welcome the value of **interculturality** as new expression of our identity as consecrated persons and our mission in the Church. We consider interculturality as **a gift and a commitment**. It is to be accepted and chosen as a value, and it is to be lived with faith, conviction and a sense of responsibility. From here springs the necessity for our communities to know how to integrate all the cultures, and to the extent necessary, to evangelize them through fraternal dialogue and the conversion of heart. In the words of Don Guanella, people understand each other by speaking to each other, and in order to understand each other, we need to know how to speak with the Lord (1905 SdC Regulations, L. Guanella, Writings for the Congregations, vol. 4, p. 1159).

With the resources and the difficulties that emanate from it, we can all **penetrate into other cultures** through the availability to know and to accept empathically, overcoming the nostalgia and the pride which usually are at the detriment of fraternal union and apostolic service.

GOAL VII

FRATERNITY

VII. In order to oppose forms of individualism and autoreferentiality, in the local communities **we intend to live** our fraternity as a “laboratory of reciprocity” (*Ratio Formationis* 308), extending it to the poor, to the entire Guanellian Family and to the local Church.

LINES OF ACTION MOTION 2

Motion 2. *Condemnation for those who destroy the reputation of the confreres*

The chapter Fathers strongly condemned those attitudes of envy and gossips that at times arise even within our fraternity, especially when it has to do with the sending of anonymous defamatory letters against confreres and their families. For this reason, if by chance anyone defaming the good reputation of the confreres is discovered, the Chapter demands that the competent Superiors should apply the corresponding penalty as stipulated in the Canon Law and the Law of the Institute.

PROPOSAL 5-8

Proposal 5. *Regular moments of fraternal dialogue and meeting*

The local Superior and his Council in the planning of the community life – as envisioned in the Constitutions and Regulations - should be open to regular moments of fraternal dialogue and meetings.

Proposal 6. *Itineraries for cultural integration*

Communities should set off itineraries of cultural integration by a true conversion of the heart, a sound and proper detachment from cultural elements that oppose it, and by a mutual appreciation of the customs from other provenance (forms of prayer, food, languages etc.).

Proposal 7. *Opening up basically to the entire Guanellian Family*

With the scope to let the prophetic value of the Guanellian Family shine through, the Chapter asks the **Superiors of Provinces and Delegation** to show concrete signs of the “Outgoing Church” by encouraging the local communities to open themselves more and more to the whole Guanellian Family.

Proposal 8. *Occasions of meeting with the poor, the laity, the diocesan clergy and the religious*

The **local House Council** should promote moments of communion

with the poor and the laity, and should create occasions of encounter, taking advantage of the Guanellian celebrations, to invite not only the members of the Guanellian Family, but also the diocesan clergy and the religious.

GOAL VIII

PROPHECY

VIII. Since we are convinced that fraternity is an expression of the prophetic value of the Guanellian charism and mission, we foster it until it becomes a factor for the development of each person (cf. C. 20) and fullness of life for all.

LINES OF CONCRETE ACTION PROPOSAL 9-10

Proposal 9. *Strategic plans to counter individualism*

The Superiors should counter every form of individualism through a personalized accompaniment and appropriate community initiatives. As such, all confreres are therefore invited to rely on the community discernment and on the necessity to put order in the areas of affection and the rhythms of one's consecrated life, in order to safeguard better the time dedicated for God, fraternity, apostolic work, rest and feast.

Proposal 10. *Helping the confreres in difficult situations*

The Superiors should assume the responsibility of helping those confreres in vulnerable physical, psychical and vocational situations, they should promote some contexts in the community that are capable of assuring them acceptance and sustenance and, when possible to give them necessary help for their recovery.

GOAL IX

INTERCULTURALITY

IX. Interculturality being one of the occurrences that are relevant for us today, we **would like to create** new possibilities in order to know, understand and live our fraternity and the encounter among cultures “in the Lord”.

LINES OF CONCRETE ACTIONS PROPOSAL 11-12

Proposal 11. *Formation on interculturality*

The Provincial and Delegation Councils should take care of the formation on interculturality:

- a) through a serious linguistic and cultural preparation of the confreres who are to enter into other Provinces or Delegation, or in other organisms of government;
- b) by promoting specific formative activities for the Confreres of Provinces and Delegation, in particular for the local Superiors;
- c) by fostering a mutual knowledge of cultures and the corresponding processes of integration, through “Days of study on the phenomenon of interculturality”.

Proposal 12. *Implementation of intercultural communities*

In order to foster the enrichment of the charism in the encounter of different cultures, and to strengthen the consciousness that each confrere is our “dearest treasure” (C. 19), the General chapter asks the General Council, in dialogue with the Superiors of the Provinces and Delegation, to implement in every corner of the Congregation, the constitution of intercultural communities; where it is feasible, starting from the first formation.

Proposal 13. *Vacation period for the Confreres working in Provinces different from their Province of origin*

The General Chapter suggests to the General Council to review the last decree regarding “Vacation period for Confreres working in Provinces different from their Province of origin”.

PASTORAL VOCATION, FIRST FORMATION, PERMANENT FORMATION

INSPIRATION

16. Putting the re-comprehension of the charism at the centre of our attention, and “interpreting prophetically” fraternity and interculturality, it follows that our Vocation Pastoral and the first and permanent formation will be enriched with **specific connotations**. The charism is our privileged way of attaining holiness; it expresses the quality of our participation in the mission of the Church and it is the principle of unity of the Congregation spread all over the world. We are therefore convinced that our prophecy springs from the fact of being authentic and faithful to our charismatic call. In a particular way - we reaffirm it -, our experience of fraternity is prophetic when lived according to the dictates of the charism and by closeness to the poor. The Guanellian principle that sustains the value of interculturality, is the saying of the Founder that: “The whole world is your homeland”, and this describes the universality of our charism and it equally refers to the mandate of Jesus: “Go to the whole world and preach the Good News”. From this arises the necessity to maintain, also and especially in our formative action, be it first or permanent, the effort to unite together the universality of the charism with the uniqueness of the different cultures. (*Ratio Formationis*, 58).

17. We are convinced that to set up an **effective Pastoral Vocation** we should start from the attractive and prophetic force of our consecration, of our fraternal life and our mission. It is only when we become prophetic, especially in our fraternity and works, that we can attract vocations. Taking in consideration the constant changes of the reality of the young people, the human fragility of the new generations, the risk of distancing oneself from Christian and vocational values, we recognize the urgency to **re-organize the Pastoral vocation**. But also to enter into a new relationship with the laity: new even in vocational context.

18. In the attempt not to run the risk of preparing mere

administrators and managers, we want to maintain the concern of **forming our candidates** to be fathers, brothers, companions and ardent apostles of charity; in that respect, we resort to the “**mystagogical wisdom**” (cf. New wine in new wineskin, 34), which fosters the synthesis of the three fundamental prospective of the Christian mystery: proclamation, celebration and life (cf. *Ratio Formationis*, 257).

19. Finally, we have to point out the emergent sensibility: we are advising also that **during permanent formation** let there be insistence on affective-relational maturity of all of us (cf. *Constitutions*, 22) and on the active participation to the life of our communities and Houses. For permanent formation, in fact, personal and daily responsibility is indispensable (cf. *Constitutions*, 100): «Each one is called to allow oneself [...] to be formed, to be inspired, to be enlightened by life and history, from what he proclaims and celebrates, by the poor and the marginalized, by those close and those far away» (*New one in new wineskin*, 35).

GOAL X

PASTORAL VOCATION

X. In view of the re-organization of the pastoral vocation, we consider it important **to involve** all the Confreres in the process of animation and **to sensitize** all to bear a joyful and credible witness to our consecrated life. We are however convinced of the relevance to create a greater collaboration of all the components of the Guanellian Family, in order to guarantee an increased effective pastoral vocation and the formative accompaniment.

LINES OF ACTION PROPOSAL 14-16

Proposal 14. *At least one “full-time” confrere for vocational animation*

Each Province should – as much as possible – find at least a confrere that works “full time” for the promotion of vocations, and that confrere should be free from other engagements of the mission. His

specific duty will be the animation of Communities and the sensitization of the Confreres on vocational themes; in addition, he will provide materials on vocation and will see to the organization of specific activities for the promotion of vocations.

Proposal 15. *Ways of promoting the Guanellian vocation*

The **General** and **Provincial Councils** of the Servants of Charity are invited to collaboration with the Daughters of St. Mary of Providence and the Co-operators in promotion of vocation to the consecrated life among the male and female Guanellian Congregations and as well, to the Guanellian Co-operators. And together they should start making proposals for experiences of first approach, of voluntary service and animation.

Proposal 16. *Identification of appropriate places for vocation discernment*

The Provincial and Delegation Councils should identify, in the Province and Delegation, appropriate places for those who manifest signs of vocation and subject them to vocational discernment. (cf. *Ratio Formationis*, 149).

GOAL XI-XIII

FIRST FORMAZIONE

- XI. Aware of the necessity that our Pastoral vocation demands attractive and prophetic force of the Guanellian vocation, we retain it as a duty **to focus** our attention basically on the formation of charismatic identity, be it for the young people we may meet and for the candidates to our religious and priestly life.
- XII. In today's context, to give particular importance to the "vocational culture" and to assure a specific attention to the structure of human relations, in the transmission of the contents, in the methodology to be used and in the concrete experiences to be proposed, in first formation an **adequate importance** should be given to fraternal life.

- XIII. Keeping in mind that the values of the Gospel and the Charism are transcultural and element of unity of the entire Congregation, our candidates are to be formed to the life-style and value of interculturality.

**LINES OF ACTION
MOTION 3-7**

Motion 3. *Formation of Formators on interculturality and education to the encounter among cultures*

Given the importance and actuality of the theme of interculturality, we ask the general Council to give great care to the formation of the formators on the value of interculturality, and to promote itineraries of education on the encounter among cultures from the first stages of formation.

Motion 4. *Specific care of the growth of our candidates in particular dimensions of life*

Knowing that our prophecy today becomes visible particularly through our fraternal life, we deem it necessary that, in the formation of our candidates, the formative team should give special attention to growth in fraternal relations, in the spirit of sacrifice, on attention and closeness to the poor and in the ecclesial dimension, introducing them to the experience of synodality.

Motion 5. *Formative itineraries geared towards the re-dimension of the various forms of individualism*

Formators in the various stages of formation should indicate to their candidates, the specific formative itineraries so that they learn how to recognize and control those personal inclinations that push them towards exaggerated forms of individualism. In particular, formators are required to foster in the candidates a good internalization of the values of fraternal life and of collaboration with others.

Motion 6. *Strengthening of the candidates' charismatic identity and means of evaluation*

The charism being a gift of God that identifies and unites us in the Church and in the world, we ask the formators to strengthen the charismatic identity of the Confreres in formation. It behoves the major Superiors to check that in the formation houses, proposals from the contents of the *Ratio Formationis* are given (cf. Appendix 1) and from the program recently formulated by the General Council. To that end, the formators should evaluate what the candidates have learned with a corresponding examination.

PROPOSAL 17-21

Proposal 17. *Regency outside the country of origin*

In relation to international Regency, when it is possible and useful for the confrere in formation, we suggest to the provincial Council to be open to the possibility of the confrere to do his Regency outside his native country.

Proposal 18. *Theological seminaries and experiences of interculturality*

With regard to the theological seminaries, the Major Superiors propose to the confreres in formation the opportunity to do their theological studies in intercultural formative contexts.

Proposal 19. *Economic, administrative and managerial formation*

With reference to economic, administrative and managerial formation, we suggest that, in the years of first formation, through specific courses, the formation team should ensure that the candidates are prepared on economic, administrative and managerial themes.

Proposal 20. *Learning the Italian language*

In order to put into practice what the different General Chapters have previously decided regarding the learning of the Italian language, we suggest that the Superiors of Provinces and Delegation should decide

specifically at what stage of formation to the start the learning of the language, for the candidates of their Provinces and Delegation.

Proposal 21. *Theological seminary in Rome*

In relation to the theological seminary in Rome, the XX General Chapter proposes its continuity in accordance with the decisions of the XIX General Chapter (Motion 14) and, as much as possible, to safeguard a larger geographical representation of the candidates.

GOALS XIV-XV

PERMANENT FORMATION

- XIV. In this complex cultural transition in which we live, «formation constitutes the key point of our consecration» (*Ratio Formationis*, 317); as such, we retain it very useful **to help** each other reciprocally to express our adhesion to Christ in all the different phases of our consecrated life and **to stimulate** each other to participate to initiatives for permanent formation, proposed by the Congregation and the Church.
- XV. In relation to interculturality, prophecy and charism we deem it necessary **to promote** itineraries of education on interculturality; **to reinforce** our charismatic identity; **to facilitate** the intergenerational relations and the resolution of possible conflicts that sometimes arise.

LINES OF ACTION

MOTION 7-8

Motion 7. *Preparation in the field of catechesis and pastoral care of the elderly and the disabled*

Each Province and Delegation should promote the preparation and the specialization of at least one Confrere, be it in the field of catechesis or that of the pastoral care of the elderly and persons with disability. It will be thoughtful of the communities to offer such gift

of this specific charitable-pastoral competence to the local Church.

Motion 8. *Establishment of a Study Centre in every Province and Delegation*

In the next six years, every Provincial and Delegation Councils should establish, where it is not yet in existence, a study centre, of which one of the priorities should be the provision of texts and translation for the Guanellian formation.

PROPOSAL 22

Proposal 22. *Suggestions regarding the impact of the new media technologies*

The local Communities should reflect on the impact of the use of social media and the internet on the way of expressing the constitutive elements of our consecration. In a situation whereby, the use of the new media technologies does harm to the capacity of the Confreres to participate in the fraternal relations, in the participation to the life of the community and in the pastoral context, the communities should study some educative modalities that can help the individuals to know how best to dwell in the reality of digital world. To that effect, if the community deems it convenient, the major Superiors should equally be involved.

MISSION, DIRECTION OF THE CENTRES AND LAY CORRESPONSABILITY

INSPIRATION

20. With our consecration and by virtue of the charism, in the multiplicity of the services in which we dedicate ourselves, we experience the charitable-pastoral mission giving witness to our identity “**in a prophetic way**”: as disciples of Jesus, living images of the Founder and indeed “servants”. We are in the mission with the attitude of the good shepherd who takes care of the “flock” entrusted to him.

21. Our mission is that of defending and promoting the sacredness of human life, in particular the fragile ones, especially where there is indifference and the culture of waste and death. With simple means we can reach to a good number of the poor and do a lot “for” them and “with” them. We all have to rediscover the joy of living “as” the poor and “with” the poor, because «**The poor** are not a problem: they are a resource from which to draw as we strive to accept and practice in our lives the essence of the Gospel» (*Message of Pope Francis for the world day of the poor, Nov. 19, 2017*). As a result, it will be convenient to rediscover and value the mission of evangelization that is active and initiative-taking, for our recipients, promoting their full involvement in the local ecclesial community and the openness of our Houses to the territory where we work.

22. We carry out our mission within the local Church, at the same time we promote collaboration of all the members of the Guanellian family and we enhance the involvement of other religious families and some ecclesial and civil organisms present in the territory where we work. These **forms of collaboration** «enable us to unite and therefore multiply forces, and they constitute a great opportunity to guarantee to the Church a synodal and missionary outlook» (*Yeast of fraternity, 28*) and to initiate efficient modalities of coordination and adequate project for educational, rehabilitational, assistential and pastoral services (cf. *Economy at the service of charism and mission,*

21.26). In particular, with regards to our Centres and Parishes and other missions, it our interest above all, to consolidate the recently formed communities; to solicit and to accompany the communities to organize periodically, and in a shared manner too with those responsible in the mission, an evaluation of the charismatic, administrative and economic sustainability of the apostolic activities; and to promote in every community, the update or the elaboration of the Local Educational Project.

23. The world in which we live, and which we are called to love and serve even in its contradictions, requires from the Church the strengthening of the collaboration in all aspects of the mission. «Truly the journey of synodality is a journey that God himself expects from the Church of the third milenium» (*Discourse of Pope Francis for the commemoration of the 50th anniversary of the institution of the Synod of Bishops, 17/10/2015*). For us, therefore, the **Synodal methodology** should be an object of attention and a methodological indication to put into practice.

GOALS XVI

XVI. In virtue of the prophetic value of our consecrated life, we desire **“to be” in mission** with **“creative fidelity”** (cf. *Consecrated life, 37*)

- a. by revitalizing charismatically our traditional apostolates;
- b. by opening or consolidating forms of presence that are “simpler”, in response to the needs of the territory, where we work.

XVII. To better ensure a more precise charismatic identity in our Parishes and to promote a pastoral sensibility in all our Centres, we deem it necessary **to refer** to what has been so far produced in the Congregation in the field of educative and pastoral projects.

XVIII. Having particularly at heart the value of lay co-responsibility, in our works we intend **to reinforce or to set up** “administrative

models run by the laity”, forming accordingly important figures and with them to make an experience of lay management of the Centres (cf. Motion 36/XVIII GC and Motions 24 & 40/XIX GC).

XIX. Mindful of the positivity of the experiences of co-responsibility in our mission lived together with the Daughters of St. Mary of Providence and the Guanellian Co-operators, as much as possible, we deem it useful **to continue to set up** together with them, and shared views about the mission (cf. *Motion 20/XIX GC*). At the same time, we intend **to promote** in the areas where we are, collaboration with other Religious Families and to spread the culture of volunteer work and non-remuneration.

MOTIONS 9-11

Motion 9. *Setting up of the Guanellian Mission Centre (GMC)*

The General Chapter authorizes the General Council to set up the “Guanellian Mission Centre” (GMC), as an organism dependent on the General Council and in network with the Provinces and Delegations, geared towards sustaining the missionary sensibility of the Church in all the geographical areas of the Congregation, and when necessary, to sustain realities that need help.

Possible tasks of the GMC could be:

- a. to give stimulus and formative materials,
- b. to raise everywhere the culture of non-remuneration in service and the availability to mission “*ad intra and ad extra*”,
- c. to accompany new foundations,
- d. to discern projects of sustenance for the realities in difficulty,
- e. to enhance forms of connection with the organisms for international solidarity (Asci, Prokura, Puentes).

Motion 10. *Functions and tasks of Superiors, Directors and Bursars*

Each Province, in agreement with the General Council, should define better the functions and tasks of the Superior, the Director (religious or lay), and the bursar (religious or lay), by the integration of the administrative manual.

Motion 11. *Involvement in view of new openings*

New openings in new Countries are to be decided by the General Council after a prior discussion with the Provincial or Delegation Superior concerned.

charism and as a concrete possibility to give to our works a continuity and a future;

- b) to foster experiences of services in collaboration with the Guanellian Family;
- c) to advocate the initiative of a courageous sharing among the different Congregations and other ecclesial entities;
- d) to promote and sustain the voluntary service, especially for the young people;
- e) to undertake courageous actions in defence of the sacredness of the human life and to condemn all unjust actions against it.

PROPOSAL 23

Proposal 23. *Pastoral Planning in Parishes and Centres*

The General Chapter suggests:

- a) to all our parishes to refer to a common “Guanellian Project for Parish Pastoral” to be adapted in the different local realities, starting from what is already in vigour in the Congregation;
- b) to all our Centres to rekindle an adequate pastoral attention in line with the reference in the Constitutions, to be animation nucleus and in harmony with the Local Educational Project.

PROPOSAL 24

Proposal 24. *Actions and Administrative Co-responsibility with lay people and other Entities*

In the Provinces and Delegations we suggest:

- a) to continue the experience of forms of lay administration of our works, as an expression of co-responsibility in living the

GOVERNMENT, ANIMATION, ORGANIZATION AND ECONOMY OF THE CONGREGATION

INSPIRATION

24. In the light of the geographical expansion of the Congregation, it becomes necessary that the organs of government should strengthen **dialogue and co-responsibility**, manifesting with clarity the following:

- a) **unity of direction**, which requires “working together”, to set up an activity based not only on the solitary ingenuity of an individual but on the collaboration of many, appreciating the gifts of all without neglecting the uniqueness of each person. (cf. *Economy at the service of charism and mission*, 32);
- b) **evangelical credibility in the management of goods**, going beyond technical and organizational efficiency, but above all, the efficacy of the action in evangelical terms. by going beyond technical efficiency and looking for how effective we are according to the Gospel (cf. *Economy at the service of charism and mission*, 12).

25. With regard to **animation** and **organization** of the Congregation, we would like to underline the possibility of interpreting the forms of Government, at all levels, as a “ministry at the service of the animation of charity”. To that effect, the collaboration between the General Council and the Provincial Councils will prove to be a useful and necessary path for the unity of direction, especially when there is need:

- a) to deal with opening of new Houses and missions;
- b) to ensure a sufficient witness of the community life;
- c) to intensify the implementation of the principle of subsidiarity;
- d) to support a greater autonomy of the Provinces.

26. On mutual collaboration, unity of direction and evangelical credibility, we would also like to add the commitment towards the attainment of a considerable **financial autonomy** of Provinces, Delegations and single houses. Owing to that «a particular manifestation of charity and a guiding principle for fraternal collaboration [...] is undoubtedly the **principle of subsidiarity**» (*Caritas in Veritate*, 57) and «strictly connected with the **principle of solidarity**» (*Caritas in Veritate*, 58). Therefore, we are urged to promote such principles especially when we are not in the position to overcome the emergent shortcomings, which, if not taken care of, will put the Houses or Provinces at risk.

27. On the theme of economy and in line with the Canon Law and the recent Church Documents, we maintain that the General Council, in the next six years, should define basically:

- a) the **immovable assets** of the Congregation, by means of an adequate initiative geared towards the realization of an inventory of the assets (cf. *Economy at the service of charism and mission*, 38.72);
- b) the **fixed contributions**, starting from the needs of the General House and keeping in mind the effective availability of the resources.

28. In obedience to the Founder, as good administrators of the goods that the Father has put in our charge, we desire that our life be built more and more on trust in the Providence, sobriety of personal and community life, and gratuitous service to the poor. We recall how much Pope Francis reminded the Institutes of Consecrated Life about that «**loving poverty**» (cf. *Economy at the service of charism and mission*, 14) that is expressed in solidarity, in sharing and charity, as well as in sobriety, in the search of justice and essential joy in possessing the essentials. We are convinced, in fact, that the economy should be considered as a means and as such we want rethink it in «**the light of fidelity to the Charism**», so that the goods we administer will be more and more at the service of the mission.

GOALS XX

GOVERNMENT

XX. In the light of the experience of the last six years, which has witnessed the expansion of the Congregation in different nations and cultures, we intend **to maintain** that attention to the unity of direction, in respect of the vitality of the charism, and at the same time, in respect of the different cultures.

GOALS XXI-XXII

ORGANIZATION AND SUBSIDIARITY

XXI. In view of a new geographical organization of the Congregation, we ought **to study** new canonical dimensions and for the two Italian Provinces a possible civil stances, in the light of what has been started “*ad experimentum*” with the “Single Administrative Office” and the “Operational Board of Administration”.

XXII. In order to intensify the implementation of the principle of subsidiarity, **we continue to organize** regular meetings of the General Council with the Provincial and Delegation Councils.

MOTION 12-13

Motion 12. *Study in view of the organization and arrangement of Provinces and Delegation*

In case of a study in view of a new geographical organization and canonical arrangement of Provinces and Delegations, and taking into consideration our Regulations (n. 309), the General Chapter asks the General Council to enter into dialogue with the Provincial and Delegate Superiors.

Motion 13. *Civil organization for the two Italian Provinces*

The Assembly of the General Chapter asks that the General Council, together with the two Italian Provinces, should find the best way to resolve the question of civil recognition and organization.

PROPOSAL 25

Proposal 25. *Attention on specific areas of the Congregation and roles of the General Councillors*

The General Council should give special attention to the areas where recently our Congregation started its presence, and in assigning specific responsibilities to the General Councillors, the service of animation and involvement in formation should be given a privileged place.

MOTION 14-19

ADMINISTRATION OF GOODS AND ECONOMY

Motion 14. *Criteria for alternative economic resources*

The present General Chapter confirms the motion 32 of the XIX General Chapter (alternative economic resources) and insists on the following criteria:

- a) That these commercial activities be constituted as independent juridical entities and separated from the juridical protection of the Congregation.
- b) That decisions to that effect (new economic activities) should be shared and evaluated by the General Council together with the Provincial or Delegation Councils, knowing the implications on the image, the responsibility, and the involvement of the Congregation in that regard.
- c) That such activity should be planned with the help of competent professionals, who should be present and consulted both at the beginning and during the development of this commercial activity.

- d) That a consultative Council, made up of confreres and professional lay people, should be nominated for the administration of these activities, in a way to support the Major Superiors on issues regarding commercial activity. Such Council is strictly consultative and does not have any decision power.

Motion 15. *Fixed sum of the contributions to be disbursed to the General Curia*

The General Chapter intends to re-propose what has already been said in Motion 36 of the XIX General Chapter, it is entitled “Fixed sum of the contributions to be disbursed to the General Curia”, but at the same time it reformulates and simplifies it as follows:« taking into consideration the ordinary needs of the General Curia, the General and Provincial Councils have fixed together, annually, and with the respective bursars, the contribution that each Province and Delegation has to disburse, in proportionate to the budgets and economic possibilities of each one».

Motion 16. *Norms of contributions on proceeds from inheritance and legacies*

We confirm what has been stipulated in Motion 37 of the XIX General Chapter, which establishes (cf. *Regulations* 391) that on the net proceeds from inheritance and legacies; we have to apply a 15% contribution in support of the General House and a 15% in support of the Province or Delegation.

Motion 17. *Norms of contributions on proceeds from sold immovable goods*

We confirm what has been stipulated in Motion 38 of the XIX General Chapter, that in case of sold immovable goods disposed from activities, we refer back to the Decree of the General Superior and his Council (Prot. 12.02.09, published on Feb. 7, 2009 which modified

partly n. 366 of the Regulations) and establishes that (cf. Regulation n. 391) be applied to the following partition of the proceeds:

- a) In case of a total closure of the activity or the community, the net proceeds of the sold immovable goods will be split 50% between the General Curia and the Province;
- b) In case of partial sale of the immovable property of a House or a Community, that continues its activity, the proceeds of the sale will be split at the rate of 50% to the House or the Community, 25% to the General House and 25% to the Province.

Motion 18. *Moments of assembly for the possible administrative re-organization*

Given that “money should serve and not govern”, the General Chapter asks the General Council to review in the next six years, also through moments of assembly, the organization of the Congregation in the area of administration of goods, in order to respond to the urgencies from the Church Magisterium and the changing socio-economic conditions, in fidelity to the spirit given to us by the Founder. In the moments of assembly, confreres involved in administration and some lay experts are to be convoked.

Motion 19. *Stable asset*

The stable asset is made up of all the immovable and movable goods which by legitimate designation are destined to guarantee economic security to the Institute.

- a) For the goods pertaining to the Institute at large, such designation should be done by the Superior General with the consent of his Council.
- b) For the goods owned by a Province, as well for the goods of a legitimately erected House, such designation should be done by the Provincial Superior with consent of his Council, and

confirmed by the Superior General (cf. *Economy at the service of charism and mission*, 38.40.72).

PROPOSAL 26

Proposal 26. *Life of sobriety*

In conformity with the Church's Magisterium and the dictates of our Constitutions, we live a higher spirit of communion by helping ourselves mutually at all levels, and by a life of sobriety that expresses sharing with the poor and our prophetic witness.

MOTION 20

Motion 20. *Acceptance of the new guidelines regarding economic matters*

According to the indications of the Document “*Economy at the service of the charism and mission*”, the General Chapter asks the General Council to study how to incorporate in our own Law so far suggested and particularly:

- a) Norms regarding the Legal Representative, both in the areas of Canon and Civil Law;
- b) Norms regarding the works, especially those of relevant sizes;
- c) Other aspects listed in the Document.

MOTIONS OF THE PRESIDING COUNCIL

MOTION 21-27

Motions 21. *Approval of the modifications made on the 1986 Regulations*

The General Chapter approves the text on the modifications of the Regulations expressed in the Assembly of the General Chapter and confirmed by the ballots. It entrusts to the Superior General and his

Council, with the involvement of the ad hoc Committee, the task of harmonizing the text and to promulgate it in different languages.

The General Chapter asks the General Council to make provision for the revision of the Regulations by giving it a normative and exhortative style and content.

Motion 22. *The Chapters Directory*

The General Chapter approves the complete text of the “Chapters Directory”, keeping in mind the modifications expressed during the Chapter and confirmed by the ballots. It entrusts to the General Superior and his Council the task of harmonizing the text and to promulgate it in different languages.

Motion 23. *Directory of the Associates*

The General Chapter approves the complete text of the “Directory of the Associates”, approved by the XIX General Chapter, and entrusts the Superior General and his Council the task to publish it in the different languages.

Motion 24. *Approval of the Financial Report*

The XX General Chapter approves the Financial Report of the General Bursar after having been checked and revised by the Auditors.

Motion 25. *Final Motion*

The General Chapter entrusts to the newly elected General Council the task of reviewing, clarifying and implementing all the proposals and motions approved by the General Chapter, and to promulgate and make them operative in the next six years.

Motion 26. *Approval of the Minutes*

The Assembly of the General Chapter approves the Minutes of the XX General Chapter and confers on the Chapter Secretaries the task to harmonize the preliminary form.

Motion 27. *Closing of the XX General Chapter*

The Assembly of the General Chapter, by the raising of hands, expressed unanimously a favourable opinion for the official closing of the XX General Chapter of the Servants of Charity.

CONCLUSION

29. At the closing of the XX General Chapter we manifest **joy and trust**.

- a) Joy for the **stimuli** that we are certain, will help us return once again in our relational experience with Christ, in the heart of the Church and the geography of the world. The joy of enjoying our fraternity in mutual belongingness and in the desire to broaden our experience of consecrated life in the Guanellian Family.
- b) Trust for all the beautiful and significant things, the Holy Spirit has suggested to us during the General Chapter and now defined in this Final Document. Trust that what we have lived and transmitted may be welcomed by each confrere, in the consciousness of having in the hand **convictions** and **itineraries**, not at all new, but certainly so efficient to place us on the path of our time, as a leaven that ferments and a prophecy that refines the Church.

30. We remain **grateful to the Lord**

- a) for the gift of the charism that places us at the heart of the Church with an inspiring charitable-pastoral mission;
- b) for the many Confreres who have preceded and edified us, by the life they spent for the poor and for the proclamation of the Gospel.
- c) for the gift of the Confreres who, presently ensure the growth of the Charism and the expansion of our mission in various forms and in new geographical areas.

Therefore, with **gratitude and renewed vigour**, we carry out our mission and spread our charism together with the Guanellian Family.

God's Providence will help us to build up “our yes” to Jesus Christ and to cultivate the **certainty** of having before us, good projects yet to be realized and a future to be lived with hope.

Prayer for the XX General Chapter of the Servants of Charity

Lord Jesus, you have called us
to come after you as Servants of Charity,
send your Spirit to enlighten our minds,
and to set on fire our hearts
in preparation for the Twentieth General Chapter,

(or: during the Twentieth General Chapter).

Renew us in living joyfully your Gospel,
and rekindle the Charism you have given us
through our Founder, Saint Louis Guanella.

May this time of grace
be for us an occasion of spiritual renewal.

Strengthen our bond of charity
that makes us open to appreciate
the beauty of fraternal love,
and to understand and treasure the different cultures
into which our Congregation carries out
its mission of charity.

Grant us the courage to be in our world
prophets of communion and servants of the poor
that your mercy entrusts to our care.

We ask this through the intercession
of Mary, Mother of Divine Providence,
and of our Holy Founder.

-Amen.