



"LET US THROW OURSELVES
INTO THE FIRE OF THE NEW TIMES."

*To Evangelize the world through the Prophecy of Charity,
New in Style, Form, and Frontiers.*

FINAL DOCUMENT
of the 15th General Chapter
of The Sons of Divine Providence
(St. Luigi Orione)



MONTEBELLO DELLA BATTAGLIA (PV - ITALY)
MAY 31 - JUNE 18, 2022

PRESENTATION

Dear Confreres,
Sons of Divine Providence.

I am pleased to present the final document of the XV General Chapter, celebrated in Montebello della Battaglia from May 31 to June 19, 2022, with the theme "*Let us throw ourselves into the fire of the new times*" to "*Evangelize the world through the prophecy of charity, new in style, form, and frontiers.*"

The assembly of the 47 Chapter Fathers approved the texts, not only the decision-making ones but also the introductory ones, during the concluding sessions. It can be said, without exaggeration that even every word was chosen by the Chapter. The General Council carried out only a tiny work of the organization and approved the publication of the document at its meeting on July 15, 2022.

Therefore, the document that is now in our hands constitutes the "Magna Carta" for the programmatic path of the six-year term. It must be known by all and made the object of reflection in the various instances of Congregational life; it must serve as an essential subsidy for planning in our Communities and Provinces, especially during the stage of the planning assemblies; and it must be taken up, many other times, for appropriate evaluations and relaunches. I am certain that it will help us in creative fidelity to the charism of St. Luigi

Orione, in the concrete application of the principles of the Constitutions and Norms, and, above all, it will help us to *"observe in great humility and sweetest love the holy Gospel"* (cf. Const. Art. 4).

Our Holy Founder, who accompanied us on the way to the 15th General Chapter, will also support us in the itinerary of planning and practical application of the chapter orientations.

"Let us throw ourselves into the fire of the new times."

As we well know, the expression that gave our Chapter its title is an exhortation that recurs several times in Don Orione's writings. These were particularly illuminating words for the preparation and implementation of the General Chapter.

In the post-chapter phase, they can stimulate us even more strongly to put into practice every course of action, every chapter decision, and every desire for good. More than ever, it is the time to appropriate this exhortation of the Father: *"In this hour, to stand any longer sadly looking at ourselves is not possible: we must make the sign of the cross and throw ourselves into the fire of the new times, out of love for Jesus Christ, for the people, who cry out for a remedy for their ills..."* (Writings 31:21). But on the condition that it is also the way for us to appropriate his method of dealing with the "new times," his attitude of readiness to dialogue with reality, and his ability to react to give a response,

according to his example, with the imagination and strategies of charity. Finally, we want to be able to dream his dreams, with his apostolic ardor and fidelity to the Church.

We will also be guided in this journey by the inspiring Magisterium of Pope Francis, whom we recognize as deeply in tune with what our Founder wanted. In his address to the Charismatic Family, who were present in the Clementine Hall on June 25, the Pope, after quoting the chapter's symbolic phrase, put it this way, *"It takes courage! Please, let the fire not remain only in your hearth and in your communities, nor even only in your works..."* but be *"a fire that kindles people's hearts, a fire that gives light, warms and vivifies,"* keeping in mind that *"to the extent that the charity of Christ burns in you, your presence and your action becomes useful to God and men."*

Dear brothers, let the motto of the Chapter not be a mere slogan, but become the driving dynamism to *"Make Christ the heart of the world!"*

The novelty of the Chapter

With the document in hand, it is natural to go in search of the "newness of the Chapter." It is such an important event for a religious Congregation; it generates such a concentration of expectations that, when the work is completed, such a search is legitimate. It is also true that some of us, having already experienced several chapters, while enthusiastic about the outcome and seeking

inspiration for living as consecrated persons, have acquired the awareness that novelty is to be sought not so much in the "body of the document," but in the "Congregational body," that is, in its ability to translate the letters into options for living. And this is not the attitude of pessimists, but of optimists, that is, of those who understand that novelty is to be sought not so much in the "written words," but in the "lived words."

A little story I learned and presented at the beginning of the Chapter can help us understand the meaning and the limit, perspectives, and scope of a chapter document.

It tells the story that a young religious man dreamed of entering a large store called "Chapter." At the counter, as a clerk, was a beautiful angel. Yes! An angel indeed! "How can I serve you?" the angel asked. "Do you sell everything here in this store, as it is written on the sign?" the young clergyman asked in curiosity. "Certainly. Anything you wish!"

"Then I would like all religious to be servants of Christ and the poor, the formation not to be considered finished with priestly ordination, the Oratorians to pray more, the all works of charity to be charismatic. I would also like religious communities to be true families and the religious to be used to seeing and feeling Christ in man. I would like the world to be as Don Orione dreamed it, I would like...."

But the angel brought his hand to his mouth as if to stop the requests and whispered in his ear, *"Look, I think you*

have not understood correctly: here in this store called Chapter we do not sell fruits, here we only sell seeds!" The 15th General Chapter gave us the seeds for our living as consecrated Orionine. *"If abandoned entirely to Divine Providence, we pray in faith, if we live of the Tabernacle, if we remain humble and on our knees at the feet of the Holy Church and the poor of Jesus Christ, the Lord's Providence will make the little seed grow and expand it, to the comfort and salvation of a great number of unfortunate people"* (Writings 62,125).

I must insist: that the success of the Chapter (*"it yielded a hundred times as much,"* cf. Lk. 8:8) is not measured by the written words, but by the ability and willingness to let oneself be personally and communally involved in the spirit of the proposed lines of action and *"to feel alive the strength of the charism and the commitment it requires to be followers and family members of a great witness of Christ's charity,"* that is, *"the commitment to make present, by our life and our action, the fire of this charity in today's world..."* (cf. Pope's Discourse, 06/25/2022).

Finally, new things are to be built now. The Chapter has opened the horizons of our journey. It has made us dream! At its conclusion, like the "knights of the round table," the Chapter members said to themselves, *"We must go in search of adventures because we can no longer live them only in our hearts!"* So, for the Chapter members and all of us now, *"It takes courage!"* says Pope Francis, and Don Orione confirms, *"Let us take courage to serve and love Jesus Christ, Our Blessed Lady, the holy church and souls, especially the poorest and most abandoned. Charity, charity! with charity, we go*

to Heaven, and Heaven is charity, and we hear nothing but a song and great music: the symphony of the Lord's charity!" (Writings 63:170).

Next Steps

Now that we have the concluding document in our hands, we must ask ourselves, what to do? How do embody and translate into practice the options made by the Chapter? What general, provincial, community, and personal choices to "*Throw ourselves into the fire of the new times*"?

It will be a matter of answering these questions in the following instances:

- ✓ The *General Council* prepares the six-year term project with appropriate general planning initiatives.

The *Provinces and Delegations* carry out the Planning Assembly to plan strategies "to implement" what has been decided by the General Chapter and propose also "solutions for the problems of the Province" (cf. Norms 175).

- ✓ The *Communities and individual religious* take on the Project of the Congregation specified by provincial planning and decide on the choices to be implemented in the community and personal life and apostolate.

Dearly beloved confreres, I did not want to end this message without thanking from the bottom of my heart, the confreres who accompanied me in the first six years of my government and who have now been assigned to new missions: Fr Oreste Ferrari, Fr Laureano de la Red Merino, and Fr Fulvio Ferrari. They have been true brothers who, with fidelity and dedication, have wanted and worked for the good of the Congregation. Thanks to each of them and best wishes for every good in their new missions.

Onward and upward! *"It takes courage!"*

With Don Orione, Hail Mary, and onward!

Fr. Tarcisio Vieira
General Superior

The document was approved by the General Council
Rome, July 15, 2022

ADDRESS OF THE HOLY FATHER FRANCIS
TO THE PARTICIPANTS OF
THE GENERAL CHAPTER
AND DELEGATION OF
THE CHARISMATIC FAMILY
FOUNDED BY SAINT LUIGI ORIONE

Dear brothers and sisters, good morning and welcome!

I greet Fr. Tarcisio Gregorio Vieira, reappointed Superior General of the Sons of Divine Providence, and all of you, dear members of the Orione Charismatic Family. It is a "single plant with many branches," made up of religious men, women religious, consecrated members of the secular institute, and lay people, all nourished by the same charism of St. LUIGI Orione, whose 150th anniversary of his birth in Pontecurone (Alessandria), Italy, took place on June 23, 1872, this year.

I bless with you the Lord, who from that seed -as the Gospel says- has made a great plant grow, which gives welcome, shelter, and refreshment to so many people, especially those neediest and unhappy. And as you give thanks and celebrate, feel alive the power of the charism, feel the commitment it requires to be followers and family members of a great witness to Christ's charity; the commitment to make present, by your life and your action, the fire of this charity in today's world, marked by individualism and consumerism, efficiency and appearance.

Thus wrote Don Orione at the beginning of the twentieth century, *"We live in a century that is full of frost and death in the life of the spirit; all closed in on itself, seeing nothing but pleasures, vanities and passions and the life of this earth, and no more."* And he wondered, *"Who will give life to this dead generation to the life of God, if not the breath of the charity of Jesus Christ? [...] We must therefore ask God not for a spark of charity, [...] but for a furnace of charity to set us on fire and to renew the cold and frosty world, with the help and by the grace which the Lord will give us"* (Writings 20, 76-77).

You, Sons of Divine Providence, as the theme of your recently concluded General Chapter, chose an expression typical of Don Orione's apostolic ardor: *"Let us make the sign of the cross and throw ourselves confidently into the fire of the new times for the good of the people"* (Writings 75, 242). This takes courage! Please, may the fire not remain only in your hearth and communities, nor even only in your works, but may you *"throw yourselves into the fire of the new times for the good of the people."*

Jesus said of Himself, *"I have come to cast fire on the earth, and how I wish it were already kindled!"* (Luke 12:49). Christ's fire is good; it is not to destroy, as James and John would have it when they asked, *"Lord, do you want us to say that a fire will come down from heaven and consume them?"* (Lk 9:54). No, it is not that fire. But Jesus rebuked the two brothers. His is a fire of love, a fire that kindles people's hearts, a fire that gives light, warms, and vivifies.

To the extent that the charity of Christ burns in you, your presence and your action become useful to God and

men, because - wrote St. Luigi - *"the cause of Christ and the Church is served only by a great charity of life and works, charity opens the eyes to faith and warms the hearts with love for God. Works of the heart and Christian charity are needed! And everyone will believe you"* (Letters I, 181; Writings 4, 280).

Rightly, in the General Chapter, you placed at the center of renewal the relationship with God, the heart of your identity. The fire is nourished by receiving it from God through a life of prayer, meditation on the Word, and the grace of the Sacraments. Don Orione was a man of action and contemplation. That is why he exhorted, *"Let us throw ourselves at the feet of the Tabernacle,"* and *"Let us throw ourselves at the feet of the cross,"* because *"loving God and loving our brothers and sisters are two flames of one holy fire"* (Letters II, 397).

Dear brothers and sisters of the Orionine Family, today being missionary disciples, sent by the Church, is not first and foremost a doing something, an activity; it is an apostolic identity nurtured continuously in the fraternal life of the religious community or family. *"Where two or three are gathered in my name, there am I in the midst of them"* (Mt 18:20). It is important to care for the quality of community life, relationships, and common prayer: this is already apostolate because it is witness. If there is coldness among us, or, worse, judgment and gossip, what apostolate do we want to do? Please, no gossip. Chitchat is a moth, a moth that corrupts, a moth that kills the life of a community, of a religious order.

No chatter. I know it is not easy, this winning-over the chatter is not easy, and some people ask me, "But how can you do it?" There is a very good, very good medicine: bite your tongue. It will do you good!

The witness of love in the religious community and family is the confirmation of the Gospel proclamation; it is the "trial by fire." "*A beautiful, strong community*," are Don Orione's words, "*and where there is full concord of hearts and peace, cannot but be dear, desirable and edifying to all*" (Letters I, 418). And it also becomes attractive to new vocations.

Finally, I would like to return to that exhortation to "*throw ourselves into the fire of the new times*." This requires looking at today's world as apostles, that is, with discernment but with sympathy, without fear, without prejudice, with courage; looking at the world as God looks at it, feeling as ours the sorrows, the joys, and the hopes of humanity. The Word-guide remains that of God to Moses: "*I observed the misery of my people [...]. I came down to deliver them*" (Ex. 3:7-8). We must see the miseries of this world of ours as the reason for our apostolate and not as an obstacle. Your Founder said, "*It is not enough to whine about the sadness of the times and of men, and it is not enough to say, O Lord! O, Lord! No regrets of a bygone age. No sad spirit, no closed spirit. Onward with serene and imperturbable productivity*." (Writings 79, 291). And no chattering, I repeat.

Our time asks us to open up to new frontiers, to discover new forms of mission. Let us look to Mary, the Virgin of resourcefulness and thoughtfulness, who left home in a

hurry and set out to help her cousin Elizabeth. And there, in service, Mary had confirmation of God's plan of Providence. I like to pray to her as "Our Lady in haste": She wastes no time She goes and She does.

Dear brothers and sisters, I thank you for coming, and especially for what you are and what you do. I heartily bless all of you and your communities. And please, I ask you to pray for me. Thank you.

Pope Francis.

MESSAGE OF THE XV GENERAL CHAPTER TO THE ORIONE CHARISMATIC FAMILY

Dear Brothers, Sisters, Consecrated Women and Men,
Collaborators, Friends, and Devotees of St. Luigi Orione.

We, religious Sons of Divine Providence, are leaving after forming, from May 31 to June 19, 2022, the community of the 15th general chapter of the Congregation gathered in Montebello (Pavia) with the theme *"Let us throw ourselves into the fire of the new times."* Not only in our speeches but also in our prayers we had in mind the confreres, people, situations, communities, and activities that form the fabric of the Little Work of Divine Providence in more than 30 nations where we are present.

A fraternal atmosphere of acquaintance, mutual listening, and discussion was immediately created in the Chapter community, and this favored the search for indications for the good of the Congregation in the coming years and the choice of the General Council that will animate the journey. The participation of some other members of the Orionine Charismatic Family in the discernment and proposal phase was fruitful.

In the succession of days and in addressing the different issues presented, a common thread slowly emerged that unites the choices and the dynamism that the General Chapter intends to set in motion: the centrality of Christ and the courageous actualization of the Orionine charism.

Aware of the crisis of faith that crosses our time and of the rampant fragility of human identity, the centrality of Christ, and the unifying and identifying force of our Orionine charism are our prophecies and our gift to be lived as spirituality and as activity, as personal commitment and as community witness.

In the indications elaborated by the Chapter, which will be published in the final document, we will be able to find some concrete novelties, lines of renewal of works, and of the religious. Above all, they will reflect the impetus for good to "*throw ourselves into the fire of the new times*" that inspired this General Chapter. "We are made of the same stuff as dreams are made of" (Shakespeare, *The Tempest*).

With Don Orione, we want to be concrete men but with big and achievable dreams, because "*where our hand ends the arm of God will begin if we do not work for human ends*."

A new stage in the life of the Little Work of Divine Providence has begun as it renews its pace, style, and charismatic commitment. The step of charity moves toward the new frontiers that we want to inhabit to reach out to the least and embrace everyone as Don Orione did.

We are family and we must be united in realizing those novelties that the Spirit has suggested to us in preparing the Chapter and that, after discernment, now become an authoritative road map for the future.

To Mary, our Mother, and Heavenly Foundress, we entrust the dreams and the commitment to throw ourselves into the fire of the new times as prophets of communion and servants of the poor.

The Brothers of the 15th General Chapter

Montebello della Battaglia,
June 18, 2022

RELIGIOUS MEMBERS of the GENERAL CHAPTER

General Council

1. Sac. VIEIRA Tarcisio Gregorio
General Superior
2. Sac. FERRARI Oreste
General Vicar
3. Sac. FORNEROD Fernando Héctor
General councilor
4. Sac. KOUASSI Pierre Assamouan
General councilor
5. Sac. DE LA RED MERINO Laureano
General councilor
6. Sac. FERRARI Fulvio
General councilor and Bursar
7. Sac. ANTONELLI Fabio
General Secretary

Members by right

8. Sac. SIMIONATO Roberto Arcángel
General Superior 1992-2004
9. Sac. PELOSO Flavio
General Superior 2004-2016

Province of "Mother of Divine Providence" (Rome)

10. Sac. CAROLLO Giovanni
Provincial Superior
11. Sac. ONDEI Pierangelo
12. Sac. LEMBO Alessandro
13. Sac. GROPPELLO Walter
14. Sac. BENETAZZO Filippo
15. Sac. MACCHI Maurizio
16. Sac. BRUNO Felice
17. Sac. DIGANGI Alessandro

Province of "Matka Boska Częstochowska" (Warsaw)

18. Sac. MIŚ Krzysztof
Provincial Superior
19. Sac. SOWIZDRZAŁ Sylwester Janusz
20. Sac. GOŁĘBIAK Adam
21. Sac. JASEK Piotr

Province of "Nuestra Señora de la Guardia" (Buenos Aires)

22. Sac. MUSSO Eldo Rubén
Provincial Superior

- 23. Sac. GALVEZ Rodrigo Nicolás
- 24. Sac. DUCLOUX Cristian Jesús
- 25. Sac. AIME Gustavo

**Province of “Nossa Senhora de Fátima”
(Brasília)**

- 26. Sac. DOS SANTOS Josumar
Provincial Superior
- 27. Sac. PEREIRA VILA NOVA Pedro Junior
- 28. Sac. ROCHA Jorge Henrique
- 29. Sac. DA SILVA Josimar Felipe
- 30. Sac. DE REZENDE José Carlos

**Province of “Nossa Senhora da Anunciação”
(São Paulo)**

- 31. Sac. MIOTELLI Luiz Antonio
Provincial Superior
- 32. Sac. THOMAZELLA Rodinei Carlos
- 33. Sac. BOGAZ Antonio Sagrado
- 34. Sac. DA CRUZ Marialdo de Assis

**Province of “Notre Dame d'Afrique”
(Bonoua)**

- 35. Sac. DZANKANI Jean-Baptiste Komi
Provincial Superior

- 36. Sac. AKA Basile
- 37. Sac. MEDA Serge
- 38. Sac. VIEIRA ATOUKOU K. A. Hyacinthe
- 39. Sac. ZAGARIA Riccardo

**Viceprovince of “Nuestra Señora del Pilar”
(Madrid)**

- 40. Sac. BOMBIN GONZALEZ Miguel Ángel
Vice-provincial Superior
- 41. Sac. PARIS ALONSO José

**Delegation “Mother of the Church Missionary”
(Rome)**

- 42. Sac. BOSCHI Marcelo Daniel
Delegate Superior
- 43. Sac. FRANCESCHI Fausto
- 44. Sac. MBURU Anthony Njenga

**Delegation “Nuestra Señora del Carmen”
(Santiago)**

- 45. Sac. VALENCIA AGUILERA Gustavo Adrián

**Delegation “Mary, Queen of Madagascar”
(Anatihazo)**

- 46. Sac. MARIANI Luciano Antonio
Delegate Superior

Representative of the brothers (cf. Const. Art. 140)

47. Br. SILANES Jorge David
(N. S. de la Guardia)

COUNCIL OF PRESIDENCY

1. Fr. Tarcisio Gregorio VIEIRA
President
2. Fr. Oreste FERRARI
1st vice president
3. Fr. Pierangelo ONDEI
2nd vice president
4. Fr. Fabio ANTONELLI
Secretary
5. Fr. Sylwester Janusz SOWIZDRZAŁ
1st vice-secretary
6. Fr. Fernando Héctor FORNEROD
2nd vice-secretary

INVITED
(JUNE 5 TO 8, 2022)

1. Fr. CALVO Teófilo
Delegate Superior (N. S. del Carmen - Santiago)
2. Friar SEVÀ Ivan
Hermitage of St. Albert of Butrio
3. Sr. SPAGNUOLO M. Mabel
PSMC General Superior
4. Sr. MONCERI Gemma
PSMC Provincial Superior
5. Sr. KALINOWSKA Józefa
PSMC General Bursar
6. Ms. DORE Rosita
ISO General Responsible (1)
7. Miss SIMONETTA Antonella
General Responsible Secular Institute Mary of Nazareth
8. Miss GUARDINI Dina
Secular Institute Mary of Nazareth

(1) Miss Anna Gliszczynska, Vicar of the Orionine Secular Institute, who could not be present, was also invited.

9. Ms. SANO Armanda
General Responsible MLO
10. Mr. REY-STOLLE Victor Oñate
MLO coordinator of Spain
11. Mr. MORÁN Jesús García
Orione Youth Movement (Spain)
12. Mr. GANDINI Davide
Provincial Team Consultant (Rome)

COLLABORATORS

1. Fr. SEKA Gabin
2. Fr. SZCZYPEK Michał
3. Br. ABU RAHMOUN Feras

THE NEW GENERAL COUNCIL

On June 14, the Chapter held the election of the new General Council, which will serve for the six-year term 2022-2028. The Director General, at his meeting on July 15, 2022, conferred assignments to each Councilor (Const. 176).

1. Tarcísio Gregório VIEIRA
General Superior
2. Maurizio MACCHI
*General Vicar*²
3. Fr Fernando Héctor FORNEROD
*General Councilor*³
4. Fr Pierre Assamouan KOUASSI
*General Councilor*⁴
5. Fr Fausto FRANCESCHI
*General Councilor*⁵
6. Fr Walter GROPPELLO
*General Councilor and Bursar*⁶

² *With expertise in Religious Life, Continuous Formation and Youth-Vocational Pastoral Care.*

³ *With expertise in Educational and Assistance Pastoral Care, Orione Study Groups and Communication.*

⁴ *With expertise in Parish and Missionary Pastoral Care; Ecumenism.*

⁵ *With expertise in Initial Formation, Lay Realities (MLO, ISO, Former Students...).*

⁶ *With expertise in Administration and Economics; General Archive; ENRIs.*

The Director General, at the June 24, 2022, meeting of the General Council, appointed the "General Officials" (Const. 184).

1. Fausto FRANCESCHI
*General Secretary*⁷
2. Fr Fabio ANTONELLI
*General Procurator*⁸
3. Fr Flavio PELOSO
*General Postulator*⁹

⁷ *Cf. Const. 184, 186.*

⁸ *Cf. Const. 184, 185.*

⁹ *Cf. Const. 184, 187.*

CHRONICLE OF THE CHAPTER

- **May 31:** The XV General Chapter began in Tortona, at the Congregation's "400 Lire" Mother House. Here the brief but touching Rite of Blessing of the "Garden of Remembrance" of the Deceased of the Orionine Charismatic Family during the pandemic years, 2020-2021, was held. The Chapter Fathers then moved to the Shrine of Our Lady of Safe Keeping for the Solemn Mass in honor of the Virgin Mary, Heavenly Foundress, on the Feast of the Visitation, for the inauguration of the 15th General Chapter. At the end of the celebration, they descended to the crypt of the Shrine, where the burial of the mortal remains of Fr. Giuseppe Masiero took place. The Chapter Fathers then returned to Montebello della Battaglia (Villa Lomellini).

- **June 1:** The Chapter Fathers gathered in the hall where the First General Chapter was celebrated. Fr. Tarcisio Vieira, who presided over the ceremony, addressed a brief greeting to all present. A painting of Don Orione, prepared for the occasion of the 150th anniversary of his birth, was then unveiled and the distinguished relic of Don Orione's blood was enthroned. A passage from the Founder was then read, recalling the theme of the Chapter, "*Let us throw ourselves into the fire of the new times.*" After the prayer for the Chapter, the General Secretary gave the roll call of members, at the end of which, having ascertained the attainment of a quorum (see Const. 141), the Director General officially declared the 15th General

Chapter open. Then, the Chapter members went in procession to the Chapel where the *Veni creator* was sung.

A group dynamics then took place to deepen acquaintance among the Chapter members. After these introductory procedures, the Chapter Fathers gathered in the Convention Hall and proceeded to elect the two Scrutineers: Fr. Josimar Felipe da Silva and Fr. Felice Bruno. The morning ended with the presentation of the Chapter's methodology. In the afternoon, the Director General presented the Governance Report on the sessennium, and the General Bursar, Fr. Fulvio Ferrari, the Report about the economic part.

- June 2: The Assembly elected the five Auditors of the Director General's Report: Fr. Pierangelo Ondeï, Fr. Antonio Sagrado Bogaz, Fr. Jorge David Silanes, Fr. Jean-Baptiste Dzankani, and Fr. Sylwester Janusz Sowizdrzal. As the Auditors went out to begin their work, the Assembly was divided into four groups, with the same task of reviewing and verifying the general government. The General Council formed a group of its own. At the end of the day, the Auditors presented their assessment, as did the secretaries of the other four groups. Finally, the reading of the Chapter Regulation began.

- June 3: The Chapter Regulation was approved and the Presidential Council was elected: Fr. Tarcisio Gregorio Vieira, President; Fr. Oreste Ferrari, 1st Vice President; Fr. Pierangelo Ondeï, 2nd Vice President; Fr. Fabio

Antonelli, Secretary; Fr. Sylwester Janusz Sowizdrzal, 1st Assistant Secretary; Fr. Fernando Fornerod, 2nd Assistant Secretary. The reports of the Provincial Directors of Latin America were then presented: Fr. Eldo Musso (Buenos Aires); Fr. Josumar dos Santos (Brasília); Fr. Luiz Antonio Miotelli (São Paulo); and Fr. Teófilo Calvo (Santiago). In the end, there was space for a discussion between the Provincial Superiors and the Assembly. The same dynamic was then repeated for the hearing of the Provincial Directors of the European area: Fr. Giovanni Carollo (Rome), Fr. Krzysztof Miś (Warszawa), Fr. Miguel Ángel Bombin Gonzalez (Madrid), and Hermit Brother Ivan Sevá. Finally, Provincial Director Fr. Jean Baptiste Dzankani (Bonoua) and Superiors Delegate Fr. Luciano Mariani (Anatihazo) and Fr. Marcelo Daniel Boschi ("Mother of the Church") presented their reports. This session also ended with a discussion with the Assembly.

- June 4: The day opened on a very sad note that moved all the confreres: the sudden and brutal death of Sac. Jean Paul T. Tifilima, of the "Notre Dame d'Afrique" Province. Fr. Tarcisio, in giving the news, expressed to the Provincial Director and all the confreres the closeness of the Chapter, assuring prayers for Fr. Tifilima's repose in God and comfort in the faith of his family and his Community. The Chapter Fathers met in the Commissions to reread what they have heard so far and to identify vital situations for each thematic nucleus (Identity, Communion, and Mission). After the presentation of each Commission, the Presidential

Council, together with the Moderators and Secretaries of the Commissions, met for a synthesis work of the "vital situations." The day ended with the participation of all Chapter members in the Torchlight Procession organized in Pontecurone to commemorate the 150th birth anniversary of Don Orione.

- **June 5:** Being Sunday, the Chapter Fathers organized themselves to share moments of fraternity and rest. They gathered in the evening for Vespers, joined by the Chapter Invitees, that is, representatives of the branches of the charismatic family (LMSC, OSI, MNSI, and OLM) and lay collaborators.

- **June 6:** In the morning, the Invited Speaker, Fr. Rino Cozza, a religious of Giuseppini of Murialdo, offered his reflection on the Thematic Nucleus "Identity." Afterwards, the Chapter members, together with the Invitees, met in Commissions and deepened what they heard. Back in the Assembly, the Secretaries of the Commissions shared the fruit of their reflections and asked some questions that were answered by the Speaker. In the afternoon, the same dynamic was developed about the Thematic Nucleus "Communion."

- **June 7:** The same dynamic used for the Thematic Nucleus "Mission" was resumed for the other two Nuclei. This time, however, the speaker Mgr. Luca Bressan, priest of the Diocese of Milan, led the Chapter members. The afternoon was devoted to listening to representatives of the Charismatic Family, who offered

the Chapter members the vision and perspectives of the Orionine Consecrated Women regarding the Sons of Divine Providence. Mother M. Mabel Spagnuolo, Superior General of the Little Missionary Sisters of Charity; Miss Rosita Dore, General Manager of the Orione Secular Institute; and Miss Antonella Simonetta, General Manager of the Mary of Nazareth Secular Institute spoke. At the end of their reports, a panel discussion followed. Afterwards, the chapter members listened to the perspective of the Orionine Lay Movement concerning the religious. Ms. Armanda Sano, General Coordinator of the Orionine Lay Movement; Mr. Jesus Garcia Moran, of the Orione Youth Movement of Spain; and Mr. Davide Gandini, Consultant of the Provincial Management Team of the Province of Rome, offered their contribution. After these presentations there was also a Round Table to allow the Chapter members to ask questions to the panelists.

- June 8: The Commissions met to elaborate on the Lines of Action concerning the Charismatic Family, starting with the reading of the contributions that came from the Provinces and the Reports of the Invitees. Back in the Assembly, the Commission Secretaries shared the proposed Lines of Action. At the end of the session, all Invitees were thanked and would then leave the Chapter. In the afternoon, the Chapter Fathers, together with the Invitees, left for Tortona to meet with the Bishop, Msgr. Guido Marini. The first stop was at the Paterno house, where, around Don Orione's statue, the pilgrimage to the Cathedral began, retracing the same route often taken by

our Founder when he went to meet his Bishop. The second stop took place in the Diocesan Seminary where Bishop Marini was waiting for the members of the Chapter. After the opening greetings, the Bishop delivered his meditation inviting the Chapter members to base their reflections and decisions on the values that Don Orione set as the foundation of his Congregation. Starting from a letter of the Founder, in which he exhorted to "Live Christ," Bishop Marini showed how he lived this "Living Christ" through the virtues of Faith, Hope, and Charity. In the end, the Chapter members went to the Cathedral where the Eucharist was celebrated, presided over by the Bishop. The evening ended with dinner at the Mater Dei Center.

- June 9: Chapter members worked in the Commissions, on the Vital Situations of the "Identity" Thematic Nucleus, to develop the Lines of Action. At the end of the day, the Chapter members met in the Assembly for a first evaluation of the texts of the Lines of Action and looking for possible elements of modification.

- June 10: Chapter members resumed work in the Commissions to draft Action Lines for the Vital Situations of the Thematic Nuclei of "Communion" and "Mission."

- June 11: The Commissions continued the work of revising the Action Lines after the comments presented by the Assembly. Finally, in the Assembly, the Lines of Action were reread, and the Chapter members intervened

with further comments, including presenting possible *iuxta modum*.

- **June 12:** It is Sunday, and being free from work, the Chapter Fathers organized themselves to share moments of fraternity and rest.

- **June 13:** The whole day was dedicated to dealing with the Particular Themes presented by the Provincial Chapters, the General Council, and some of the brothers. The Commissions studied the themes and then presented an opinion to the Chapter Assembly, which made its judgment through voting.

- **June 14:** Day of the election of the Director General and his Council. Chapter members gathered in the Chapel for the celebration of Lauds and a time of Adoration to the Blessed Sacrament, to implore the light of the Holy Spirit in preparation for the selection of the new General Government. During the Adoration, the Chapter members took the oath required by the Constitutions (Art.148).

They then proceeded to the election of the Director General and his Council, resulting in the following elected: Fr. Tarcisio Gregório Vieira, Director General; Fr. Maurizio Macchi, Vicar General; Fr. Walter Groppello, General Bursar; Fr. Fernando Hector Fornerod, General Councilor; Fr. Assamouan Pierre Kouassi, General Councilor; and Fr. Fausto Franceschi, General Councilor.

- June 15: A Drafting Group was formed to review all the Lines of Action to harmonize the style, avoid duplication, and revise the form. The Group consisted of representatives from each Commission: Fr. Hyacinthe Vieira, Fr. Filippo Benetazzo, Fr. Maurizio Macchi, Fr. Giovanni Carollo, Fr. Pierangelo Ondeï and Fr. Alessandro Lembo. A Group for the revision of the Administrative Provisions was also created, consisting of the following Chapter Members: Fr. Fulvio Ferrari, Fr. Walter Gropello, Fr. Piotr Jasek, Fr. Riccardo Zagaria, Fr. Teófilo Calvo, Pe. José Carlos de Rezende and Fr. Gustavo Valencia. The other members of the Commissions met to work on a proposal of introduction to the three thematic Nuclei: Identity, Communion, and Mission. The morning ended in the Assembly Hall with the showing of a video made in preparation for the Chapter, in which Cardinal Luis Antonio Tagle, interviewed by the General Councilors, made a reflection on the mission in the Church today. In the afternoon, the revised Administrative Provisions were read in the Assembly. The "introductory" texts prepared by the various Commissions were also approved.

- June 16: The day was devoted to the final reading and approval of the Chapter's Lines of Action, Administrative Norms, and other official texts.

- June 17: The Chapter texts were definitively approved. Subsequently, the Assembly proceeded to an evaluation of the Chapter, first through a review in the Commissions and, later, through sharing in the

Assembly. A Chapter Message to the Charismatic Family was, then, prepared and approved.

- June 18: In the morning, the Chapter members went on pilgrimage to the Shrine of Monte Spineto. They celebrated Holy Mass, and during the celebration, the missionary mandate was conferred on three confreres: Fr. Oreste Ferrari, who is leaving for the Philippines as Novice Master of the "Mother of the Church" Delegation; Fr. Pedro Junior Pereira Vila Nova and Fr. Flaviu Enache (who came especially for the occasion) who are leaving for the new mission that will open in the Amazon region of Brazil. At 7 p.m., the Chapter members gathered in the Chapel for the last session of the Chapter. The Secretary, Fr. Fabio Antonelli, presented the Acts and Resolutions of the Chapter. These documents were signed on the altar by each of the Chapter members.

Having completed this act, the Director General, Fr. Tarcisio Gregorio Vieira, declared the Chapter closed (cf. Const. Art.165) and invited everyone to thanksgiving with the celebration of First Vespers on the Solemnity of Corpus Domini. As a final word, recalling the 150th anniversary of Don Orione's birth, the Director General said the 15th General Chapter was a "Grace of Mary."

- June 19: In Pontecurone, on the feast of Corpus Christi, the concluding Mass of the General Chapter, presided over by Fr. Flavio Peloso, was celebrated in the

Church of the Assumption, where Don Orione was baptized.

- June 21: In Rome, the Charismatic Family gathered at noon at St. Ignatius Church for the traditional Mass at the altar of St. Luigi Gonzaga, on the day of his liturgical memory. It was an opportunity for the brethren of the Orionine Family living in the Rome area to meet the members of the new General Council of the Sons of Divine Providence.

- June 23: In Rome, at All Saints Parish, a solemn Mass was celebrated for the 150th anniversary of Don Orione's birth and the conclusion of the Orionine Vocational Year. In the Mass presided over by Card. Gualtiero Bassetti and concelebrated by Card. Walter Kasper, six new deacons were ordained. They were Ch. Denis Franck Atale (Notre Dame d'Afrique - Bonoua); Ch. Inocêncio Coeine (Nossa Senhora da Anunciação - Mozambique); Ch. Judicaël Kalemao (Notre Dame d'Afrique - Bonoua); Ch. Giuseppe Maltese (Mother of Divine Providence - Rome); Ch. Paulino Secane (Nossa Senhora da Anunciação - Mozambique); Ch. Nestor J. Taroy (Mother of the Church - Philippines).

- June 25: Participants of the 15th General Chapter of the Sons of Divine Providence, together with a significant representation of the Charismatic Family, gathered in front of the Altar of the Chair in St. Peter's Basilica, Vatican, for the celebration of Holy Mass. Afterwards, in the Clementine Hall, Pope Francis,

received them in the audience and addressed them with a message on the 150th anniversary of the birth of St. Luigi Orione, and paternally greeted each of those present.

ABBREVIATIONS AND ACRONYMS

ADO	General Archives of the Little Work of Divine Providence, Rome.
Acts	<i>Acts and Communications of the General Curia of the Little Work of Divine Providence, Rome.</i>
CG 12	<i>One hundred years of creative fidelity</i> , Document of the 12th General Chapter of the Sons of Divine Providence (St. LUIGI Orione) Ariccia (Rome) June 21-July 16, 2004.
CG 13	<i>Only charity will save the world</i> , Document of the 13th General Chapter of the Sons of Divine Providence (St. LUIGI Orione) Ariccia (Rome) May 30 - June 23 - 2010.
CG 14	<i>Servants of Christ and the Poor</i> , Document of the 14th General Chapter of the Sons of Divine Providence (St. LUIGI Orione) Montebello della Battaglia (PV) May 16 - June 5, 2022.
CIVCSVA	Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.
Const.	<i>Constitutions of the Sons of Divine Providence</i> , Rome, 2012.
EG	Pope Francis, <i>Evangelii Gaudium</i> , 2011.
FDP	Son of Divine Providence.
FT	Pope Francis, encyclical letter <i>Brothers and Sisters All</i> , 2020.
IMN	Secular Institute "Mary of Nazareth."
ISO	Orionine Secular Institute.
Letters	Luigi Orione, <i>Letters</i> , Postulation of the Little Work of Divine Providence, Rome, 1969. Volumes I and II.
MGO	Orionine Youth Movement.
MLO	Orionine Lay Movement.
MR	SCRIS, <i>Mutuae Relationes</i> , 1978.
Norms	<i>Norms of the Sons of Divine Providence</i> , Rome, 2012.
Word	<i>The Word of St. Luigi Orione</i> , ADO, Rome.
PSMC	Little Missionary Sisters of Charity.
Writings	<i>The Writings of Don Orione</i> , ADO, Rome.

Sui passi

Sui passi di Don Orione; subsidy for formation in the charism,
Dehoniane, Bologna, 1996.

THEMATIC STRUCTURE OF THE DOCUMENT

Foundational Line	LA 1	<i>"Making Christ the heart of the world!"</i>
Nucleus Identity	LA 2	<i>Human and spiritual fragility</i>
	LA 3	<i>Toward a new model of Religious Life.</i>
	LA 4	<i>Identity Strength of the Orione Charism.</i>
Nucleus Communion	LA 5	<i>Livable and meaningful communities</i>
	LA 6	<i>Roles and relationships with apostolic activity.</i>
	LA 7	<i>Missionary cooperation and interculturality.</i>
Nucleus Mission	LA 8	<i>Poor lifestyle for an apostolate among the poor</i>
	LA 9	<i>The identity of the Orione Community in parish mission.</i>
	LA 10	<i>Youth ministry in times of educational emergency.</i>
Charismatic Family	LA 11	<i>Formation and collaboration between Religious and Lay employees in the Works.</i>
	LA 12	<i>Growing in communion among the various branches of the Charismatic Family.</i>
Particular Themes	LA 13	<i>How to live fidelity to the Pope in the present context.</i>
	LA 14	<i>Abandonment of Brothers from the Congregation and other choices.</i>
	Other Topics	<i>Protocol for the Prevention of Abuse and Protection of Minors and Vulnerable Adults.</i>
		<i>Canonical Visits - Revision of GC 14 proposal.</i>
		<i>Second Year of Novitiate for Hermits.</i>
		<i>Representative of Hermits to the General Chapter.</i>
		<i>Administrative Provisions</i>

"LET US THROW OURSELVES INTO THE FIRE OF THE NEW TIMES"

*Evangelizing the world through the prophecy of charity, new in
style, form, and frontiers*

Final Document

- 1 In continuity with the path traced by previous General Chapters and tuning in to the sensibility and directions expressed by Pope Francis, the 15th General Chapter of the Sons of Divine Providence resonated with the invitation "*Let us throw ourselves into the fire of the new times!*"

On May 31-June 18, 2022, the Chapter members, gathered in an assembly in Montebello della Battaglia, carried out their discernment starting from the contributions that came from the long path of preparation, which included the celebration of the Chapter at the personal, community and provincial levels.

In doing so, as indicated by the methodology proposed by the General Council, the focus was concentrated on the three thematic nuclei of *identity*, *communion*, and *mission*, each of which was approached through a method of reflection and decision-making based on a threefold action: *discover, dream, propose*.

The three proposed thematic nuclei are evidently a tool to foster the effectiveness of discernment and consequent lines of action: in reality, we do not separately encounter the *identity* of the Orionine religious, his living the *communion* in the experience of fraternity and its expenditure in *mission*. We encounter, rather, the person of the consecrated Orionine, unified around the experience of recognizing himself as called to respond to the Father's love, bringing to fulfillment his humanity in the furrow traced by St. Luigi Orione.

It is quite understandable; therefore, and indeed, we would say necessary, that in the formulation of the Lines of Action that the Chapter members have drawn up, some elements are repeated at all levels of action - *Discovering, Dreaming, Proposing* which has been reached even though starting from the different perspectives identified by the thematic nuclei *Identity, Communion, and Mission*.

FOUNDATIONAL LINE OF ACTION

- 2 In the course of the chapter work, a ***particular convergence*** emerged: the recognition of the acuteness of the crisis of faith that crosses our time and of the spread of the fragility of human identity that accompanies it, on the one hand; and the identification, as a necessary path to respond to this "sign of the times," of the reference to the

centrality of Christ, and the unifying and identity-giving force of our Orionine charism, on the other.

- 3 Centrality of Christ and courageous adherence to and actualization of the Orionine charism: this is the "fil rouge" among all the lines of action that the XV General Chapter offers to the brothers of the Congregation!

With regard to the concrete proposal, this has resulted, among other more specific initiatives, into the insistence on the need to place at the heart of personal and fraternal life, with creativity and conviction, the practice of lectio divina and, in the ways that each community deems appropriate, the lectio orionina.

- 4 On this last one, it will be useful to share a word about the experience Chapter members have had. Proposed by the Pre-Chapter Commission as an input to be placed at the beginning of the day, it has often served as an opportunity for informal discussion and stimulus to reflection and mutual understanding. Indeed, it has allowed us to grasp how the example of our Founder, and his first followers, has the power to enlighten our days, touch our different sensibilities, generating desires for good.

We propose it to all the brothers and sisters of the Congregation as an opportunity and possibility to

accompany the more traditional and indispensable practice of *Lectio Divina*, to revive our joy and pride in being Sons of Divine Providence.

- 5 Consistently, in the presentation of the lines of action subdivided according to the three thematic nuclei, we place a foundational one before us as a perspective from which to grasp all the others.

LINE OF ACTION 1

"MAKE CHRIST THE HEART OF THE WORLD!"

Discover

- 6 In general, our communities are committed to living the dynamics of consecrated life in a meaningful and apostolic way, and there are brothers who live their consecration faithfully.

Sometimes, however, spiritual fatigue is perceived, which manifests itself in the weakening of the personal and community relationship with Christ, the true meaning of our being consecrated. This leads to attitudes such as withdrawal into oneself, gentrification and the search for comfort; prayer and the apostolate are sometimes lived in an individualistic manner and lacking in passion.

It is encouraging, however, the shared desire to rediscover the joy of consecration, to grow in fraternal communion, to live our mission in the Church with enthusiasm.

Dream

- 7 We dream of religious and Orionine communities that implement the ideal lived out and proposed by the Founder to his children: *"I need holy children... The first charity is with ourselves, to pray more... We need*

to begin a new life, and we need to begin from here: to work seeking God alone!" (Writings 2:76; 4:261; 61:27).

Founded on Christ, who tells us "*Without me you can do nothing*" (Jn. 15:5), we dream of a mature and conscious Orionine identity, through which religious feel themselves children of the same Father, joyful and enthusiastic brothers, courageous and fruitful in evangelization.

Propose

- 8 A) *Lectio Divina* is the high road to encounter Jesus, who enlightens and guides us in every moment of life, invites us to a special communion with Him in the sacraments, opens us to fraternal charity, and instills in us the courage of mission.
- 9 B) *Orionine Lectio*, beginning with the Constitutions, the writings of the Founder, and the witness of exemplary brothers is a privileged way to revive in us today adherence to the charism.
- 10 C) Every religious and community, animated by the Provincial Secretariat of Continuing Formation, plan and live these privileged moments of grace.

THEMATIC NUCLEUS

IDENTITY

- 11 Today's society is fragmented and secularized, marked by many frailties in people, complex family situations, individualism and an exaggerated search for personal satisfaction, and above all the loss of the values of Faith and religiosity. It is precisely in this society that we live and are called to love it, so it is even more important, even if difficult, to cultivate our identity.

Don Orione tells us, "*We may do great good but I need holy children*" (Writings 2:76), reminding us that holiness is the gift to be cultivated and given in the apostolate.

Aware of our frailty, we feel the need to renew our trust in Divine Providence for a constant response to God's will and to renew our commitment to conform ourselves to the person of Christ.

Such conformation is fostered by fraternal life in the community and is strengthened through the apostolate of charity with a style of mercy and tenderness.

Don Orione inspires us and Pope Francis spurs us on. We Orionines have reflected and indicated some practical guidelines for our identity as missionary disciples.

LINE OF ACTION 2

HUMAN AND SPIRITUAL FRAILTY

Discover

- 12 There are religious that are inwardly alive and apostolically active, true sons and brothers, even though it appears that individualism, worldliness, spiritual and human demotivation, and weakening of the relationship with God are increasingly asserting themselves in us. Unfortunately, some brethren have entered a state of discouragement and apathy.

However, the widespread nostalgia and desire for the resumption of an authentic spiritual, community, apostolic life of closeness to the poor is a positive factor.

Dream

- 13 As St. Paul invited us to "*revive the gift of God*" (2 Tim. 1:6), Don Orione invites us to start again now: "*Jesus! Souls! Pope! O Lord Jesus, today I begin a new life, like a second baptism*" (Writings 57, 96).

We dream of formation (initial and ongoing) that helps everyone relive the fundamental experiences of our being religious and Orionines. Just as the disciples were attracted by the personality of Christ and left everything to follow him, and just as our

first Fathers were attracted by Luigi Orione and decided to go with him, giving themselves completely, we dream that there will be formation paths that will help all Orionines to fall in love with Christ and Don Orione and to find the strength to involve themselves totally.

Propose

- 14 A) The General Council promotes in every possible way an organic, capillary, and continued interest in religious and charismatic formation from the very beginning of the vocational journey. To carry out an integral formative action, which prevents and addresses human and spiritual fragility, some main pedagogical nuclei (knowledge, competence, and experience) on the fundamental traits of the charism at the personal, community, and provincial levels will be formulated and used to renew initial and ongoing formation.
- 15 B) The Provincial Council invests in the preparation of people dedicated to formation in formative communities and in personalized accompaniment.
- 16 C) Each religious has at heart his formation, caring for the integration of his fragility and resorting, if necessary, to human-spiritual accompaniment.

- 17 D) All confreres, especially those with greater experience and lived experience, take to heart those who are living moments of distress and suffering, helping them, through listening and tenderness, to revitalize their belonging to Christ and the Family of Don Orione.

LINE OF ACTION 3

TOWARD A NEW WAY OF RELIGIOUS LIFE

Discover

- 18 Resounding loudly in our hearts is the pontifical and ecclesial magisterium of recent years on religious life. We recognize that what is stated in the document *"For New Wine New wineskins"* challenges us by pointing out *"challenges still open"* for Consecrated Life, from a perspective of discernment to *"detect inadequate practices, point out blocked processes, ask concrete questions, demand reasoning about the structures of relationship, governance, formation about the real support given to the evangelical form of life of consecrated persons"* (cf. *For New Wine New wineskins*, Introduction; cf. also n. 8).

Dream

- 19 We dream of a conversion that transforms us:
- from religious who conceive the community as a "hotel" to religious who live it as a "fraternal" community;
 - from consecrated members closed in on themselves to consecrated members "outgoing," capable of becoming neighbors in the style of tenderness and compassion;
 - from religious who operate in activities in an individualistic way to religious who place

themselves in a style of service and as an expression of the community;

- from a lifestyle and language related to the role to a more fraternal and synodal one;
- from a standardized prayer to a more creative and vital one.

In the Gospel the Lord tells us, "*New wine in new wineskins*" (Mt 9:17). And Don Orione exhorts us, "*Renew or die... Be renewed in everything! We must be a force! ... You are the founders, I am only an elder brother ... but it is you who make the houses go forward, it is you who give the Congregation its face ... These words of mine are a bit strong, but you take their substance and you will see the desire I have for the Congregation to live its spirit and not become fossilized...*" (Speech of August 14, 1934; Meetings 159ff).

Propose

- 20 A) Religious and communities become animated in expressing through various initiatives the spirit of a new form of Religious Life.
- 21 B) The General Government, in turn, accompanies the discernment process and, if necessary, authorizes or enables the new forms.
- 22 C) The Provincial Government, with the help of the ongoing formation secretariat, accompanies

and helps to discern and consolidate these new experiences.

- 23** D) In Provinces where ongoing formation secretariats have not yet been established, this is done; where they are present, their effectiveness is verified.

LINE OF ACTION 4 IDENTITARIAN STRENGTH OF ORIONINE CHARISMA

Discover

- 24 Our Founder lived a charism that is an extraordinary richness, still relevant to face this epochal challenge.

However, from the analysis of our realities, there emerges the need for its rediscovery that enhances its identity force, that is, its capacity to give a response to the rampant human and spiritual fragility.

The *Ratio Institutionis* and the various formation plans are insufficient to cope with the fluidity of change, the diversity of cultures, and socio-ecclesial contexts.

Dream

- 25 We dream of rediscovering, consolidating, and actualizing a mature and conscious Orionine religious identity. We dream of having the same experience as Don Orione who had a "*very great need*" to throw himself "*into the Heart of our dear crucified Lord and to die loving him and weeping in charity*" (Writings 110,149).

Propose

- 26 A) The General Council promote a rediscovery of our Constitutions through the preparation of aids designed to stimulate a sapiential - experiential reading of them.
- 27 B) The General Council update the Don Oriane website so that it is easier to access from smartphones and to use Orionine studies online.
- 28 C) The General Council, in collaboration with the OSG (Orionine Studies Group), updates the understanding of the fundamental traits of the identity of the Orionine religious to help individual religious verify their adherence and fidelity to the charism.
- 29 D) The Provincial Council promotes the rediscovery of the vocation and mystical dimension of the charism through the organization of specific courses in Orionine spirituality for our religious (an "*Orionine school*").
- 30 E) The OSG organizes the publication of studies and biographies that tell how the brothers of the "*second generation*" have embodied the charism.
- 31 F) The work of defining the Orionine month, elaborated by the OSG, is brought to completion

and each Province undertakes to propose it as an experience of ongoing formation.

THEMATIC NUCLEUS

"COMMUNION"

- 32 With Pope Francis, we too experience that "*the increasingly globalized society makes us closer but does not make us brothers*" (FT 12); it allows constant virtual connection, but less and less dialogue; this also affects our communal living. Don Orione calls us to live "*holiness in fraternal and sweet charity*" (Writings 82,114). We know it, we desire it and we want it, but we cannot hide the fact that in everyday life it is difficult to practice it.

We feel the need to improve the quality of our relationships, the time we spend listening and talking with our brothers, and overcoming the difficulty of expressing feelings of benevolence and fraternal affection. We want to promote new fraternal dynamics, not conditioned by old and traditional patterns, concerned more with observance than substance.

The Chapter wondered about new things ("*the fire of the new times*") that help us nurture and witness the desire and beauty of fraternal life, to give new impetus to our communities, through a revision and change of spirit and structure, moving from a less hierarchical to a more synodal understanding of community life.

LINE OF ACTION 5

LIVABLE AND MEANINGFUL COMMUNITIES

Discover

- 33** Many of us experience a deep desire to return to the roots of our religious being. When we then preach or study the Word of God, we feel that it is precisely following Christ, his life, and teaching that gives meaning to what we are and do.

Often, however, this desire clashes with our fragility, with daily realities, with activism, but above all with the routine of life in our communities that sometimes, rather than helping us, seems to be a burden and an obstacle to our freedom.

Dream

- 34** We know that Jesus formed a community of disciples, to whom he then entrusted his mission. It is precisely this paradigm of discipleship that makes us dream of a more evangelical style of living community dynamics that also helps renew the witness of charity in the apostolate among the poor.

We also dream, with Pope Francis, of living synodality in the Church, beginning with our most fraternal relationships: *cor unum et anima una*.

Propose

- 35 A) In the next six-year term, the General Council promotes the study of the figure of the pro-director in conjunction with a revision of Norm 29 on the need for all the brothers of the Community to inhabit the same house, this taking into account that there are already widespread situations in which brothers belonging to a single community carry out their service in different locations that do not allow for common, stable residence.
- 36 B) The Provincial Council takes care that in forming the communities, apostolic needs are kept in mind, but above all that the members, whether by numerical consistency or character, make fraternal coexistence possible.
- 37 C) Each community finds ways to deepen, re-motivate, and celebrate, through the Word of God, our being Disciples of Christ and a great saint. The classic tools of Lectio Divina and Orionine Lectio are used, but also other community celebrations lived calmly and creatively that help us develop a sense of fraternity among ourselves.
- 38 D) The directors take care that in their communities there is a planning of moments of fraternity (community days, feasts, outings) that

lead us to rediscover the beauty of living together. They ensure that there are moments of meeting and life review. Finally, they oversee fraternal dialogue in the community, to educate us to know and be interested in the confrere, sharing also what is done in works and the apostolate.

LINE OF ACTION 6

ROLES AND RAPPORTS WITH APOSTOLIC ACTIVITY

Discover

- 39 Mission is the expression and content of fraternal communion and shapes new dynamics in community life.

In the apostolate, our communities are often focused only on the service to be rendered, lacking openness to listening to the needs of the territory.

Sometimes there is a lack of fraternal dialogue and sharing in the community. Everyone is locked into his responsibility, which he conducts personally and not as a community activity. We sometimes run the risk of setting rapports only on the role mortifying fraternal relations.

Dream

- 40 We dream of a family community, where everyone has different roles and skills, but we collaborate, with passion, joy, and commitment, for the same end.

We are inspired by the words of St. Paul: *"For just as the body is one and has many members, and all the members of the body, though they are many, are one body,*

so also is Christ" (1 Cor. 12:12). And our Founder opens us up to the vision of broader and more beautiful ideals: "*Charity commands that we do not seclude ourselves in comfortable contentment, but that we feel and have active compassion for the sorrows and needs of others, from whom we should not regard ourselves as separate, while they are one with us in Christ*" (Writings 80:283).

Propose

- 41 A) The Provincial Council, involving the confreres, implements a serious discernment on the apostolicity and charisma of the works, making courageous decisions on which works to keep as religious, which to entrust to the laity, and which to close. This is especially necessary for Provinces where there are insufficient numbers of religious, and communities.
- 42 B) Religious, inspired by the synodal style of Pope Francis, avoid any form of individualism in the conduct of the works entrusted to them. They fraternally share their apostolate (information, projects, problems, desires, and feelings) and favor the collaboration of all.

LINE OF ACTION 7 MISSIONARY COOPERATION AND INTERCULTURALITY

Discover

- 43** It is observed that the Congregation in recent years has changed a great deal, rediscovering itself more and more as part of a large charismatic family and becoming more missionary and intercontinental with an extraordinary richness of cultures and traditions.

It is noted with joy that younger Provinces are sending religious and brothers to help those of ancient tradition where vocations are scarce. However, in many cases, this interchange of personnel is experienced with some difficulty both at the level of preparation/insertion of those who go on a mission and those who receive missionaries.

In the current reality, there are formation houses with young people of different cultures and nationalities. The coexistence of a plurality of different ethnicities and traditions is a great richness, which, however, also presents certain fatigue.

It is also noted that there has not always been an enriching discussion on the vision of the Orionine

charism embodied in the different cultures where we are present.

Dream

- 44 As in the early Church, which in the Council of Jerusalem saved the essentials of the Christian faith without imposing the cultural elements, we also dream that the different cultures of the Orionine world will meet by valuing the mutual richness, avoiding the risk of homogenization (cf. Acts 15:28).

We want to commit ourselves to live what Don Orione dreamed: *"And did not the saints, the great saints Cyril and Methodius, to convert the Slavs, also make the liturgy Slavonic? And, called to Rome, to defend themselves, they came with humility as saints, and the Pope approved and blessed what they had done. (...) We love our homeland, and how! but the whole world is a homeland for the son of Divine Providence, whose homeland is Heaven"* (Writings 82, 68.70).

Propose

- 45 A) The Provinces concerned, accompanied by the General Council, prepare a project for each missionary, integrating the formation, modalities, and time of their insertion. The Provincial Council maintains the relationship with the religious it sends on a mission.

- 46 B) Since our presence in different regions of the world is the fruit of the missionary commitment of so many of our good religious who have incarnated themselves in the cultures where they have worked, the Provincials motivate their religious, from the years of formation, to enter into the missionary dynamism that has given and animates the life of our Congregation.
- 47 C) In Provinces with a multi-ethnic presence, starting from the years of formation, the Secretariats of initial and ongoing Formation provide paths and dynamisms that lead to mutual knowledge and welcome. Formators also evaluate the candidate based on his ability to relate and integrate with confreres of other cultures and ethnicities.
- 48 D) The Provincial Council, motivated by the General Council, activates and promotes the "Orionine Study Group," involving members of the whole Charismatic Family, to help incarnate the charism in the various cultural contexts.
- 49 E) Provinces annually organize mission service experiences open to lay people, especially young people, from our Orionine realities.
- 50 F) For greater knowledge of the charism in the new missionary nations, the Provinces translate

into local languages the life and most important writings of the Founder and other family saints.

THEMATIC NUCLEUS

"MISSION"

- 51 In a postmodern and globalized world, where "*a lifestyle prevails that weakens the development and stability of bonds between people and distorts family ties*," our mission as Orionines must encourage an apostolate "that heals, promotes, and strengthens interpersonal bonds," in the charity that identifies us (cf. EG 67).

As "*new poverties*" emerge in the world: those affected by the crisis caused by pandemic, wars, the refugee emergency, an economy of exclusion, young people without adults capable of guiding them, we Orionines want to insist on the proposal of "*recognizing the other, healing wounds, building bridges, forging relationships and helping one another to bear one another's burdens* (Gal 6:2)," with a synodal style that involves everyone in a mission that discards no one (cf. EG 67).

For this, the chapter members identified three vital situations that refer to our preferential option toward the least ones and the Orionine apostolate in the parish and among young people.

LINE OF ACTION 8

POOR LIFESTYLE FOR AN APOSTOLATE AMONG THE POOR

Discover

- 52 The Fourteenth General Chapter invited us to be "*Servants of Christ and the Poor*", with a focus on situations of frontier poverty ("*existential peripheries*").

In the report of the Provincial Superiors and Delegates on the one hand and the contributions received from the Provincial chapters and Delegation assemblies on the other, it appears that many desires have emerged and considerable efforts have been made to meet frontier poverty, especially in addressing the poverty created by the pandemic and the Russian-Ukrainian war.

However, some fear and resistance to step out of our traditional communities and activities ("*comfort zone*") to face with a poor style the new poverties and emerging situations ("*fire*") of our times ("*new times*") has also become evident. This Chapter urges us to be bolder with the prophecy of charity, new in style, form, and frontiers.

Dream

- 53 We dream of a Religious Family that moves more and more *from works of charity to operating charity*, that places more and more emphasis on a poor lifestyle among the poor that gives credibility to our mission.

We dream of leaving our comforts to face new realities in the image of Christ.

Don Orione shocks us, "*Are these new times? Away with our fears and let us not hesitate: let us move to their conquest with an ardent and intense spirit of the apostolate, of healthy, intelligent modernity. Let us throw ourselves to the new forms, the new methods of religious and social action, under the guidance of the bishops, with firm faith, but with criteria and a broad spirit*" (Writings 62,92). Paul inspires us with his testimony: "*I made myself weak for the weak, to gain the weak; I made myself all things for all people, to save someone at any cost*" (1 Cor. 9:22).

Propose

- 54 A) To help religious and the entire Charismatic Family to listen and respond to the ever-changing demands of the territory and occasional emergencies, the General Council sees to it that at all levels there is an "observatory of poverty" that

will stimulate and possibly organize new responses.

- 55 B) Each Province promotes a charitable experience/activity or the opening of a community in a frontier reality where religious can share the lives of the poor.
- 56 C) Each Province, in communion with the other branches of the Charismatic Family, and in a network with other religious institutes and dioceses, undertakes to plan and implement responses to an emerging material or spiritual poverty in the territory.
- 57 D) Each community together with its laity identifies a local situation of urgent poverty to be addressed and responded to in Orionine style.
- 58 E) All religious are called to live their consecration with a poor lifestyle. It is the responsibility of all brothers to take care of this reality. Therefore, space is provided in community planning to reflect on this and, if necessary, correct what is due.

LINE OF ACTION 9
THE IDENTITY
OF THE ORIONINE COMMUNITY
IN THE PARISH MISSION.

Discover

- 59 Bishops today are increasingly asking the Congregation to engage in the pastoral care of parishes. This can be an advantage for our Religious Family because it has a territory and a people to whom it can proclaim the Gospel with its charism.

However, this does not happen automatically; we run the danger of institutionalized management that turns the parish into a religious service provider, and, at the same time, such an apostolate risks having only one Religious and not the whole Community as its subject.

Dream

- 60 We dream of a Congregation that allows itself to be guided by the Spirit, to understand what style and charismatic forms to put at the service of the people, in order to live our community fraternity and, at the same time, go to the physical and existential peripheries where the people live.

Let us dream of a Parish open to the needs of the people that welcomes everyone without distinction, especially the poorest and most needy: *"In the shadow of every bell tower shall rise a Catholic school, in the shadow of every Cross a hospital: the mountains shall make way for the great charity of Jesus Our Lord, and all shall be established and purified by Jesus"* (Writings 115:142).

We dream of a Parish capable of involving everyone, religious and lay, in caring for the little ones and the least, caring especially for young people and families.

We dream of Religious who are capable of "going out of the sacristy" to reach the streets and remove *"the gulf that is being made between the people and God, between the people and the Church"* (Writings 82,72).

Propose

- 61 A) The General Council, through the Councilor in charge, initiates a synodal itinerary involving the whole Charismatic Family to identify the style of the Orionine apostolate in parishes to safeguard both fraternal life and service to the people.
- 62 B) Each Province, through the Secretariat for Parishes, creates specific formation paths to have charismatically formed lay people in parishes.

- 63** C) The Provincial Council in assuming the pastoral charge of a Parish verifies the possibility of flanking it with some simple acts of charity.
- 64** D) Each Parish establishes continuous and fruitful relationships with the territory: local administrations, religious and lay associations, centers of social solidarity, etc.
- 65** E) Orionine parishes are distinguished by a knowledge of the Magisterium of the Pope and the Church and a radical fidelity to their teachings in both the doctrinal and pastoral fields.
- 66** F) To be natural places for vocation ministry; Orionine parishes are committed to the care especially of children, youth and families.
- 67** G) Orionine parishes are characterized by their closeness to families, youth, the elderly, and the lonely, caring especially for those who have been particularly marked by the effects of the pandemic (bereavement, job loss, depression...).

LINE OF ACTION 10

YOUTH MINISTRY IN TIMES OF EDUCATIONAL EMERGENCY

Discover

- 68** The global crisis of values involves more acutely the world of youth, which suffers from particular disorientation and needs pastoral action capable of expressing the Orionine love and charity towards it.

In the face of this need, in some areas of the Congregation, we notice certain fatigue on the part of the Religious to reach out to young people. We believe that this problem can be attributed to several causes. Among the main ones we identify: the difficulty of recognizing in young people a frontier to which our charism sends us; the tendency to comfort and individualism that is noticeable in some of our communities; the lack of adequate knowledge of the current youth reality; the conditioning felt by Religious because of the climate generated in the Church and society by the child abuse scandals. Finally, the sense of inadequacy and consequent reluctance to be present in the world of youth.

Dream

- 69 We dream of being Religious who, like Don Orione, know how to throw themselves *"into the fire of the new times"* also because they are capable of going out to meet those young people who, seemingly rebellious and threatening, continue to nurture a deep longing for God and goodness.

We dream of a Congregation that embraces the desires and intentions Pope Francis expressed in launching the global educational pledge: to *"revive commitment for and with the younger generations, renewing a passion for a more open and inclusive education, capable of patient listening, constructive dialogue and mutual understanding."* (Message of Pope Francis for the launch of the educational pledge, Sept. 12, 2019).

Propose

- 70 A) The General Council, in reorganizing the Congregation's website, make special provision for tools that encourage interaction among young people.
- 71 B) The Provinces, in organizing vocation ministry, work together with the other branches of the Family, especially by ensuring the presence of Orionine laity in the vocation team or Provincial Vocations Center (PVC). Where possible, they

work in synergy with other ecclesial realities present in the territory.

- 72 C) The Provinces study the possibility of establishing "streamlined," and not necessarily stable, presences, in collaboration with other branches of the Charismatic Family, in the suburbs of large cities, where the presence of "marginalized youth" is the biggest.
- 73 D) Those in charge of initial and ongoing formation, at all levels, are committed to growing the passion and skills necessary for the apostolate with young people. In particular, they value the indications contained in the Apostolic Exhortation "*Christus vivit*".
- 74 E) In our works and missions, Communities relaunch experiences of living together and serving with young people, combining work, spirituality and charismatic formation.
- 75 F) In our educational works, the knowledge and implementation of the "*global educational pledge*" launched by Pope Francis are promoted, developing the path begun with the Convention International Conference of Works of Charity (CIOC) in 2021.

THEMATIC NUCLEUS "CHARISMATIC FAMILY"

- 76 In May 2017, speaking to the Chapter of our Sisters, Pope Francis said, *"Together with the other institutes and movements founded by Don Orione, you form a family. I encourage you to travel paths of collaboration among all the components of this rich charismatic family."*

In the audience granted to the Orionine Family for the 150th anniversary of Don Orione's birth, Pope Francis reiterated our common origin and mission: we are a *"single plant with many branches, formed by religious men, women religious, consecrated seculars and lay people, all nourished by the same charism of St. Luigi Orione."*

On this path indicated to us by the Holy Father, we want to move animated especially by the following two lines of action, which are also the fruit of the contribution of the Invitees who represented the Orionine Charismatic Family: Little Missionary Sisters of Charity, Orionine Secular Institute, Mary of Nazareth Secular Institute, Orionine Lay Movement and the Orionine lay people involved in our charitable activities.

LINE OF ACTION 11
TO GROW IN COMMUNION AMONG
THE VARIOUS BRANCHES OF THE
CHARISMATIC FAMILY.

Discover

- 77 In recent years we have experienced significant growth in our awareness of belonging to a large Family, with increasingly fruitful potential. However, the Charismatic Family still appears somewhat fragmented and it is necessary to continue this path of rediscovery, especially in the knowledge of the specific vocation of the various branches that compose it, and in the commitment to build an ever-greater communion within each of the branches and among the branches of the whole plant.

Dream

- 78 Together with Don Orione, we too dream of a Charismatic Family in the image of a new plant, at the foot of the Church, with various branches, enlivened by the one sap that is God's grace, where the appreciation and sharing of each one's talents in the service of the poorest are experienced.

Propose

- 79 A) Each year, at the general, provincial, and local levels, we promote the appreciation of each other's identities, the planning and evaluation of a common path with the entire Charismatic Family, through paths that foster mutual knowledge, communication, and diverse initiatives: youth-vocational ministry, spiritual exercises, etc.
- 80 B) The effective presence of the whole Charismatic Family is strengthened in the Secretariats, where apostolic action is common.

The OLM at the local level:

- 81 Article 22 of the Statute of the Orionine Lay Movement states, *"The Local Coordination is the basic structure of a locality that carries out functions of animation, formation, and communication among the various lay groups and sympathizers, coordinating them among themselves and with other ecclesial and civil realities."*
- 82 C) Each Religious Community encourages the establishment of Orionine lay groups (friends, Orionine youth, prayer groups, volunteer groups, etc.) and the Local Coordination of the OLM.
- 83 D) In the initial and continuing formation of Religious and in the formation of Lay Collaborators, Formators and Community

Superiors promote knowledge of the "Communion Letter" and the Statute of the Orionine Lay Movement.

LINE OF ACTION 12

FORMATION AND COLLABORATION BETWEEN RELIGIOUS AND LAY EMPLOYEES IN THE WORKS

Discover

- 84 In all our institutions, large and small, there is a large presence of lay people. Organic, capillary, diversified, and continued charismatic formation is essential for the future because we are aware that the charismatic quality of the Works depends not only on the Religious, but also largely on everyone who works in the Work.

In some Provinces, there are already employee-training courses in the Works and more structured courses (e.g., *Follow the Star*, *School of Fire*, and *ENEMECO*).

Dream

- 85 The Lord said, "*You do not light a lamp to put it under the bushel, but on the lampstand, and so it gives light to all who are in the house*" (Mt. 5,15).

Don Orione reiterates, "*Other than the lantern, which stands on the rock! The Little Cottolengo will be a giant beacon that will spread its light and its warmth of spiritual and corporal charity even beyond Genoa and beyond Italy. But it takes Jesus Christ*" (Writings 5, 341).

We dream that religious devote themselves to the sole formation of the different categories of lay people who give style to the works.

Propose

- 86 A) Each Province prepares common formation paths for Lay employees and Religious together, adapted to the context.
- 87 B) The Superiors and Work responsible, supported by the Provincial Council, each at their level, reinforce the formation of the charism of the Laity and Religious together through interpersonal relationships and other specific moments. To this end, the Educational and Welfare Projects, and the document of the last "International Convention of Works of Charity" (CIOOC 2021) are enhanced.

PARTICULAR THEMES

- 88** The Chapter Assembly also dealt with some particular themes that were proposed by the provincial chapters or by the confreres. The treatment of these topics generated two specific courses of action for the Congregation and some other decisions that are reported in this document.

LINE OF ACTION 13

HOW TO LIVE FAITHFULNESS TO THE POPE IN THE CURRENT CONTEXT

Discover

- 89 In our time there are many and varied threats to the unity of the Church and its cohesion entrusted to the Pope, and this affects some of us. The Orionine is characterized by fidelity to the Pope *"as a person"* and in his *"Petrine ministry"* of magisterium and guidance of the Church. Don Orione said, *"Let us defend the head of the church, and we will save its Body"* (Writings 52:9). Weakening the person of the Pope contributes to reducing the strength of his Magisterium and its unifying action in the Church and service to the world. Even our works of charity are not always managed and structured to respond to the call of the Founder who asked us to *"bring especially to the Pope the little ones and the classes of the humble workers, who are so undermined; bring to the Pope the poor, the afflicted, the outcasts, who are the dearest to Christ and the true treasures of the church of Jesus Christ"* (Writings 52:71).

Dream

- 90 We dream of a Congregation building communion and peace around the Pope, according to the ideal of our Father and Founder: *"The chief aim of our Congregation is to live for love of the Pope, and to spread,*

especially among the little ones, the humble, the people, the sweetest love of the Pope, and full and filial obedience to His word, to His wishes. On all our foreheads must be written and borne high the name of the Pope; on all our hearts must be engraved the blessed name of the Pope; our lives must be consecrated to the Pope and the Holy Church of Jesus Christ" (Letter dated Jan. 05, 1928; Writings 52, 110).

Propose

- 91 A) The Provincial Councils verify that our works respond to the charism of ecclesiality and papalinity according to the charismatic indicators present in the various apostolic projects.
- 92 B) Major Superiors and Community Superiors keep warm and express in new ways our love and fidelity to the Pope and his Magisterium. A characteristic sign continues to be the "*Prayer for Fidelity to the Pope*" and the "*Feast of the Pope*."
- 93 C) Following the example of Don Orione who knew how to be close to the modernists and those far away to be a bridge of union between them and the Church, all Religious express attitudes set always in search of communion, avoiding opposition.
- 94 D) We Orionines commit themselves to knowing and deepening the themes touched by the Holy

Father and disseminating them through all available instruments.

LINE OF ACTION 14
ABANDONMENT OF CONFRERES
FROM THE CONGREGATION
AND ALTERNATIVE CHOICES.

Discover

- 95 Vocation is a mystery that resides in the conscience, similarly to the phenomenon of leaving the Congregation. The phenomenon of leaving during initial formation must be considered differently from that which occurs after years of religious life and even priesthood. As well as the case of those who abandon the vocation to religious life while retaining ministry in the secular path. Finally, *crypto-defections* (don Terzi) while remaining in the Congregation are no less worrisome.

Dream

- 96 *Those standing must see that they do not fall.* It is the responsibility of each person to commit himself in fidelity to his vocation, however, Don Orione also recommended mutual material and moral help: “*frater qui adiuvatur a fratre quasi civitas firma*” (the brother helped by his brother is like a fortified city). We dream of communities of brothers who help and support each other.

Propose

- 97** It is the commitment of everyone and especially those who have the responsibility in formation:
- 98** A) Taking care of the good health of the Congregational body (religious, communities, and provinces) through the ongoing formation of people.
- 99** B) Establish communities with the essential conditions for fraternal life: number of the religious, community house, apostolic activity, etc.
- 100** C) To take care of initial formation through a careful proposal, but also discernment and decision based on the two indispensable criteria of the life of faith and relationship with others; of oblateness to God, to the confreres and souls (charitable and pastoral zeal).
- 101** D) To pay special attention to the confrere in difficulty.

OTHER TOPICS

I. PROTOCOL FOR THE PREVENTION OF ABUSE AND PROTECTION OF CHILDREN AND VULNERABLE ADULTS

- 102** The topic of abuse of minors or vulnerable adults by consecrated persons or otherwise related to facilities run by religious institutions has become an important issue and is of interest to our Congregation. Pope Benedict XVI and Pope Francis have taken very strong action to eradicate this problem and have requested all religious institutions to take concrete steps in this regard.

Each Congregation is required to have a *“Protocol for the protection of minors and vulnerable adults”*, which clearly states the fundamental ethical values of the institute, the norms of behavior to protect vulnerable persons, and the procedures to be followed if one becomes aware of abuse occurring within the communities and works. It must be clear that at the center is the Congregation's desire to defend the rights of the vulnerable person.

Since the issue is also strongly influenced by the civil legislation of each nation in which we are present, it is proposed that:

- 103** A) The General Council provides for the drafting of a protocol of the relations between General, Provincial, and local Superiors in the action of prevention and treatment of cases of abuse.
- 104** B) Each Province, if it has not already done so, with the help of legal advisors and canon lawyers experienced in the place, shall see to the drafting of such a protocol, which must be approved by the General Council.
- 105** C) Each house in which care is given to vulnerable persons (Cottolengo, oratories, schools, etc.) if it deems it appropriate to have its protocol, more specific to its situation, drafts it based on the provincial one, in coordination with the local church, and has it approved by the provincial council.

II. CANONICAL VISITATIONS: REVISION OF THE PROPOSAL MADE IN THE XIV GENERAL CHAPTER

106 During the XIV General Chapter a proposal was made to introduce "*ad experimentum*" for the sessennium, a change to how the General Canonical Visitation was carried out and to the number of Provincial Canonical Visitations (cf. GC 14 no. 93-101). In particular, it was defined in n. 96: the canonical visitation "*is carried out by the General Superior usually accompanied by the provincial Superior (or their delegates) and by whomever the general Director wishes to associate.*"

The Chapter evaluated the experience, especially in light of information from the General Council. Therefore, it decided not to make any changes to the text of the Constitutions (Art. 194), which remains as follows: "*The Provincial Director frequently visits the communities of the Province and makes, within the triennium, the canonical visitation, but not in the same year in which the visitation is made by the Director General.*"

III. SECOND YEAR OF NOVITIATE FOR THE HERMITS

- 107** According to our Constitutions, in No. 94, *"The Novitiate lasts one full year to be spent in the same community as the novitiate."*

In 1999, the General Council revised and approved the internal regulations of the Hermits, publishing the document *"Spirit and Norms of the Hermits of Divine Providence."* Among the provisions in the said regulations, it says that the Novitiate for Hermits lasts for two years. Therefore, in subsequent years, the Holy See has always granted the dispensation in each case.

Recently, the Congregation for Institutes of Consecrated Life asked the Congregation to make a final decision. Therefore, the XV General Chapter decided to incorporate into the Constitutions what was expressed in the document *"Spirit and norms of the Hermits of Divine Providence"* and to add at the end of Article 94 of the Constitutions the following text:

"For the Hermits, the novitiate lasts two years: one year common to all Orionines, after which the novice will pass to the Hermitage to spend the second year of novitiate there, to consolidate his vocation and insert himself more directly in the life of the community."

This Chapter decision will be submitted to the Holy See for approval.

IV. REPRESENTATIVE OF THE HERMITS TO THE GENERAL CHAPTER.

108 After the preparatory studies collected in the *Instrumentum Laboris*, the XV General Chapter approved the presence of a Hermit as a member by right at the General Chapters. The same Assembly, delegated the General Council, to study and propose, *ad experimentum*, a mode of designation.

V. ADMINISTRATIVE PROVISIONS

109 A) Expenditures *ratione officii*

The sums, which the Superiors may dispose of annually, for reasons of charity towards confreres or others, without the need to give reasons for their allocation, but with the obligation of registration, are as follows:

1. the General Superior up to 10,000.00 euros,
2. the Provincial Superior up to 5,000.00 euros,
3. the Vice-Provincial Superior and Delegate Superior up to 3,000.00 euros
4. the Local Superior up to 1,000.00 euros.

According to the social-economic environment, the Provinces, Vice Provinces, and Delegations by internal resolution may limit the amount of these sums.

110 B) To alienate assets, contract debts, or obligations.

It is necessary to have:

- the written consent of the Director General with the deliberative vote of his Council;
- the consent of the Holy See for acts whose value exceeds the amount fixed by the same for the individual regions, or having for object goods of

artistic or historical value, or donated to the Church ex-voto.

111 C) The purchase of real estate and the acceptance of donations, inheritances, and bequests with charges require the authorization of the Director General with the deliberative vote of his Council.

112 D) Inventory of movable property.

Each Local Superior is obliged to draw up a precise "*inventory*" of movable property of a certain commercial or historical-artistic value in the possession of the house, to be updated every three years and in handover at the end of the term of office. The Provincial Government undertakes to verify compliance.

113 E) Technical-administrative directory.

The Provincial Government shall ensure, in the most appropriate ways - technical-administrative directorate, circulars, meetings, etc. - to acquaint the houses with the regulatory and administrative provisions of its Province and verifies their compliance.

114 F) Instruments of control.

Norm 216 provides that when *"for technical reasons or current money management it is not possible to proceed with joint signatures, banking operations for ordinary or extraordinary acts entrusted to one person shall be authorized and controlled by the religious."*

To ensure effective control:

- Wherever possible, continue with dual signatures in the usual manner.
- Use the budget and final accounts as control tools.
- Every month, the administrative manager illustrates the accounts to the House Council, making use of statements with payments made.
- Let each Province consider how to carry out appropriate audits, both at the Community and Works levels.
- Since the movements are verifiable, allow, at the Community level, the use of the credit card.

115 New Forms of Accounts and Payments:

Since new forms of payment not known in past years (home banking, flash drives, digital accounts, telephone accounts, and others) are easily used today, the proper and transparent use of these instruments is called for, which must be authorized in advance by the Local Superior.

116 G) Power of Attorney

Where it is deemed necessary, the Provincial Superior and his Council shall authorize the Legal Representative of the Province to issue powers of attorney for specific areas or acts to enable faster management of local government.

The procurator, however, is required to comply with all norms, established by the Code of Canon Law and our Constitutions.

117 H) Cooperation in management.

Unified management (at the level of Sector Houses, Province, and nations) of certain goods (e.g., telephones, fuel, insurance, cars, but also food, hygiene, schooling, etc.) can save considerable sums. This is an administrative practice carried out in the most diverse management realities. Therefore, the Province, having consulted the Communities, organizes the joint management of certain assets.

118 I) Economic relations between the Religious Community and the Religious serving the Parish.

In this regard, the indications about the duty of the Parish Priest to account for the administration to

his Superior, about the relationship between the administration of the Parish and that of the Religious Community and specified by the letter of the General Superiors (see Acts, No. 209, the year 2002, p. 274-287) are observed.

119 J) Transparency in administration.

To increase the authentic spirit of family and cooperation and co-responsibility, it is necessary that at all levels, general, provincial, local, and personal, we are inspired by great transparency in the administration of economic goods.

Therefore, at every level, according to specific competencies:

1. Economic project - The General Curia and the Provinces prepare, each year, their economic project, and take professional advice from technicians (see Norms, 208).
2. Annual Budget - Each House prepares, at the beginning of the year, a budget estimate. If necessary, the Provincial bursar will cooperate in its preparation (see Norms, 208).
3. Timely Economic Information - The Bursars/Superiors shall present the Community Statement of Accounts to their Council each month. (cf. Norms 213.5)

Every six months:

1. The Local Bursar submits the Institutional Statement of Accounts to the House Council, so that, after its approval, it can be transmitted to the Provincial Council, within three months of the expiry of the six months (see Norms 237).
2. The Administrative responsible for the Work submits the fiscal budget to the House Council so that, after approval, it can be forwarded to the Provincial Council, within three months of the expiry of the semester.
3. The Provincial Bursars submit the financial statements of the Province and the Houses, with the approval of the Provincial Council, so that it may be submitted to the General Council, within five months after the expiry of the term (see Norms 230).
4. The General Bursar submits the accounts of the General Curia and Provinces for approval. The budget for the first six months of the year will be a statement of account, while the budget for the whole year will be presented at the end of the year.

120 K) Communion of goods

Contributions to the common treasury: Each Province undertakes to pay to the General Direction, within one month of collection, the established contributions and to indicate any need for aid for individual projects.

The General Council confidentially informs the Provincial Councils about the contributions the Provinces make to the general common fund and the aid sent to the Provinces.

All Communities, even the poorest, pay the contribution established by the Province, even at the cost of some renunciation. In addition to this contribution, Communities that have operating surpluses will make them all available to the provincial common fund, as established by our norms (see Norms 240).

Common Funds: The Local Superiors undertake to enforce the single common fund in the manner specified by the Majors Superiors (see Norms 210).

Personal Accountability: To increase the spirit of family and foster the observance of the Constitutions, each Religious submits monthly personal accountability to his Superior. The

General, Provincials, and Local Superiors are also required to account for their expenses.

121 L) Distinction between fiscal and institutional budgeting.

In some of our institutions, the distinction between fiscal and institutional budgets is missing, and there is interference and confusion between the institutional (community) cash budget and the administrative fiscal budget of the work. Therefore, it is necessary for every Bursar and/or administrative technician to make a clear distinction between institutional (community-province) and fiscal budget (work or several works). The Parish will also have its separate accounting.

In this choice, to be implemented decisively and clearly, we see the prerequisite for achieving good and autonomous administration.

If the Community intervenes to supplement the administrative fiscal budget, this must clearly show up as an intervention planned by the Community to remedy the administrative deficit of the Work.

122 M) Protection of the names and coat of arms of the Congregation.

Arrangements should be made, in each Nation in which we are present, to register, in communion with our Sisters, the exclusive use of certain names and the coat of arms (emblem) of the Congregation (Don Orione, Don Orione Work, Little Cottolengo, Little Work of Divine Providence, Sons of Divine Providence, Don Orione Institute, and the like).

Avoid granting the use of these names to entities unrelated to our activities.

Great caution should be exercised in granting the use of these names to associations and entities, even those related to us, especially when they are juridical persons. Ordinarily, we will grant their use when in fact we religious have direct or indirect control over them, not only because of good personal relations but also by legal statute.

In addition to complying with the Constitutions and Norms, always seek the permission of the Provincial Superiors for the procedure of establishing entities and associations.

123 N) "Paterno" House in Tortona

Every Congregation cherishes its "Mother House," the significant place that keeps alive the memory of the beginnings of the Work and that nourishes in religious and lay people an attachment to the Founder and the charism. On the 150th anniversary of St. Luigi Orione's birth, the General and Provincial Councils should study together a forward-looking project for the enhancement of the Paterno House in Tortona.

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Little Work of Divine Providence
(Don Orione)
Via Etruria 6 - 00183 Rome

