



Report of the SACRED HEART Province (SCOR)

I. STATISTICS

- A. One SCOR province with 13 countries. [11-year process]
- B. Number of religious: 287
- C. Average age: 62 years
- D. Number of houses: 53 (8 without religious)
- E. Students: 5 novices; 20 professed students

II. ANALYSIS

A. Strengths of the Province.

1. There is great cultural diversity and internationality in the communities and formation processes. The exchange among the religious of the thirteen countries that form the province has rejuvenated and balanced the various areas, at the same time that it has favored great cultural diversity in our communities, in consonance with the migratory movements that are taking place in our surroundings. The language itself facilitates exchange in an increasingly intercultural and richer reality.
2. Community life and mission. Each Passionist presence, 75% of 4 or more members, together with its community dimension, has a pastoral mission that ranges from parish pastoral care to houses of spirituality, shrines, formation and other apostolates. There are many roots in our parishes, which develop three characteristics: social ministry, Passionist spirituality and missionary dimension along with collaboration with the laity.
3. A great missionary projection. Our reality continues to be missionary, the expansion of our old structures made possible the missionary development in the Americas. Today there are many of our missionary centers, especially our presence in the Vicariate of Yurimaguas (Peru), the mission of Colombia Huila, the mission of Honduras, Guatemala.... Also, given the current circumstances, it is especially significant in Cuba and Venezuela.
4. Unification of formation processes. All formation processes have been unified according to the principles of our SCOR Formation Plan in line with the guidelines offered by the new formation document of the Congregation.
5. Reactivation of the work of vocation ministry. Given the need for new vocations for the challenges of our world today, after the pandemic, the work of vocation ministry has intensified. Today we can say that in practically all 13 countries where we are, we have candidates in the process of discernment.
6. Work with Passionist Family. Although still in very different ways, the concept of Passionist Family is being developed in our presences with different results.

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7. Training of formation personnel. We are working in coordination to achieve a solid "training of formators", conscious of the challenges of formation at this present time. Accepting the challenge of the great number of departures or discouragement in the first years of religious or priestly life.
8. Work in NGOs. We have an important network of social work and solidarity that allows us to be present in the existential peripheries providing from our charism a human and quality service. We work in network with ADECO Bilbao and others in Spain, ADECO Mexico, SSPAS in El Salvador, SSPAS in Honduras and SSPAS in Venezuela. The Solidarity team also works propagate the reality of our missions, favoring solidarity between areas.
9. Presence of educational settings (9). We are currently present in 9 evangelizing educational platforms, which allow us to contribute our grain of salt to children and young people based on our charism: "Passion of Christ, passion for life".
10. Communication and exchange networks. More stable communication and exchange networks are being established, including in-presence meetings, which involve effort, to frequent virtual meetings in the different areas.
11. Collaboration and exchange with other provinces, especially MAPRAES, REPAC CRUC, and PAUL.

B. Weakness of the Province.

1. Progressive aging, decrease in the number of our religious. At this moment, half of the religious are of Spanish origin, we estimate that in about 5 years, a third of the province will be over 80 years old. This fact, very clear and relevant, makes us consider the reality and viability of our presence in all countries, especially in Spain.
2. The great geographical distance between our communities, which could be bridged by intercommunication. We note that sometimes our communities are veritable islands, not always due to geographical distance. In some places it is very costly to work as an intercommunity or to participate in the initiatives of the Province.
3. Fraternal life. In spite of being the most recurrent theme in all our chapter documents, community life continues to be a challenge, sometimes because of the small and limited size of the communities, usually because of the pastoral commitments that absorb us, but basically because of the tiredness and apathy of a comfortable and easy life.
4. Individualism and particular needs in the face the need to assume community and province projects. We believe that there have been many advances in our sense of belonging but there is still nostalgia for the past structures. Some communities are quite alienated from the life of the province and the Congregation..
5. Lack of availability for committed leadership. Sometimes there is a lack of genuine availability to carry out the more committed tasks of formation, community leadership, coordination of joint actions, etc.
6. Departures and discouragement. We note that in the last period there have been several departures of young religious (10), several in perpetual vows and recently ordained priests. Other cases of illegitimate absence have been

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resolved.

7. Financial solidarity. There is a willingness to share our goods, to administer them in communion, but it is still difficult to lead by example and to have a more global vision beyond each country..

III. PROPHETIC AND HOPEFUL ASPECTS

A. Successful initiatives

1. Meetings of those in formation. They are a good opportunities to connect with young religious who "dream of our Congregation".
2. Formation of formators. It is important that the religious who carry out this ministry be trained as well as possible. On the other hand, it is essential that there be coordination among the formators to avoid voids in the formation process.
3. Networking of the Passionist Family. There is periodic work of formation in this area of the province, which is slowly evolving.
4. New popular missions are recently being relaunched in Mexico.
5. Revitalized presence in social networks with a very creative team.
6. Work of the ongoing formation team, offering the communities materials and resources to keep them up to date.
7. Networking in the schools of the province. We are taking steps towards more networking within the various educational platforms we have in the province.
8. Solidarity team that works to make our social works and missions known throughout the province.

A. Hopes for the future

1. Work in Passionist Family. This area has great potential in the search for new ways of living and developing the mission in community.
2. Passionists in the Americas. Small steps are being taken to coordinate work on the American continent, with a progressive impulse of coordinated work in formation, reflection and spirituality, the Passionist family/youth and the Passionist mission in collaboration with the laity and religious working on the continent.
3. Search and discernment of forms of presence in various countries. This is necessary in order to decide where to employ our forces.

IV. CHALLENGES AND CONCERNS TO BE PRESENTED TO THE GENERAL CHAPTER

A. Challenges of the Province.

1. TOWARDS A SCOR PROVINCE MENTALITY

As in other settings, we are still often locked into a "my old province" mentality. We recognize that, in the great diversity of our countries, cultures and entities, mission is local, responding to what is happening where we are. This is necessary and healthy, but we cannot forget our missionary dimension and our presence with the crucified.

With regard to the development of the Configuration/Province, there are still groups that have not fully accepted the restructuring process and maintain that it should have been done differently, that the structure is too geographically widespread and difficult to govern. We believe that these groups are more and more in the minority, but due to the reduction that is taking place, they are beginning to accept the need to look forward, to join forces and to adhere to a community model.

2. REVITALIZING COMMUNITY LIFE

Integrated and healthy religious life in healthy communities is the basis and the precondition for everything else we do as entities or as a Province and as a Congregation. Although we all acknowledge this, it is still difficult for many religious to understand the need to opt for communities that favor the Passionist mission rather than a particular community.

3. TO BE *MEMORIA PASSIONIS*

We believe and maintain that the Passion of Christ is effective in every age, culture and locality. The Passion of Christ will never be obsolete or detached from culture or out of place. The challenge, especially in a rapidly changing and uncertain atmosphere, is to be "memoria passionis". A clear option for an incarnated and real Passionist spirituality is needed, beyond customs and traditions that are sometimes far removed from the reality of the world. It is necessary to continue to maintain the radical nature of our life and mission.

B. Questions for the Chapter

1. THE FUTURE OF THE PASSIONIST FAMILY

While many entities have appreciated the role of the laity, we still do not know (or are unwilling to learn) how to significantly employ the expertise of the laity, especially in our important structures such as formation and ministries. The future of our Congregation cannot be based on professed religious alone.

There is such a great diversity in the concept of Passionist family that this can generate confusion and lack of direction. It seems important to us that the Chapter give some directives in order to be able to guide the Passionist family.

2. A NEW PENTECOST?

Cultural diversity without the Spirit can degenerate into confusion, into defense of personal concerns, if the Charism does not unite us. Could it be that the effort to renew the mission has become somewhat diluted by the way we organize or configure ourselves? The structures may become obstacles if they are more of a hindrance than a launching pad for the mission.

3. EVERYTHING IS CONTAINED IN THE CROSS

In the synodal process with the whole Church, the Cross can be a place of encounter and adoration. How can we, from the Cross, continue to offer opportunities for encounter, listening, forgiveness, adoration? How can we propose the "meditation of the Passion", with an updated method, as the "most effective remedy for the evils of our time"? Do we believe this?

Fr. Juan Manuel Benito Martín, CP
Provincial Superior, SCOR