

# GENERAL FORMATION PLAN

(GFP) 2023

## Catechesis

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# 5 Pedagogical Elements of Passionist Formation

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Formation is often a very difficult task for many, if not all. If it is not, it is because we don't know all that is involved or don't want to know. It is not easy to plan, given the complexity of the task. As I often say, predicting what will happen during formation is like the weather, everything is determined, but nothing is predictable.

My presentation summarizes the elements and their overlapping areas, which illustrate the complexity of religious formation. When one can study a concept, one can begin to understand it and thus give oneself the possibility to act, and thus be more competent.

The agent, who may be associated with the teacher, the spiritual guide or the formator, acts as the author of the plan. The subject can be associated with the pupil, the learner, the novice, the apprentice or the student, is the objective of the planning.

The means can be associated with theory, practice, knowledge, skill, know-how, information, etc., is the very reason for the existence of the plan. Finally, the medium, which can be associated with the classroom, the novitiate, the laboratory, the company with a budget, establishes the context in which the formation will take place.

## 1. The agent or formator

Formators are always the first to be questioned when there are defections of religious. The causes and reasons related to human weakness, cultural and moral confusion, personal mistakes, are very often added to accusations of incompetence, lack of discernment or inconsistent formation.

The figures and roles of the formators as well as those of the superiors at various levels, personally or with their councils, process, program and decide the objectives of the community in particular and of the Institute in general. The nature of the community determines the content of the formation. As for the thorny problem of the method, the help of internal or external experts can be called upon. Indeed, the content may be clear, but without an adequate method, formation can wither away. If each member of the community must contribute to the formation of the others by the coherence of life to the objectives of the community, the formator must also have a working method (a formative didactic).

In a specific way, formators are considered to be the superiors of the formation communities, the formation teams that have the burden and full-time responsibility of programming and updating formation in different stages and situations, even joining the role of general direction of the local community (rector, director, superior, prior...), or also with an exclusive formative role (formation directors and their direct collaborators).



Around the central figures, in the tradition, other collaborators have emerged who are in charge of spiritual direction and confession, direct assistance in pastoral and material accompaniment and other specific competencies useful in the complete formation plan.

In this sense, the figure of the formator opens up to the wider world of those who participate in formation, but the permanent formator should be the superior of the community, of the religious of each state and phase of development. It is he who has the responsibility of coordinating the actions of all. This necessary plurality of local formators endowed with roles and functions of direct and substantial formation changes the figure and the action of the single and mas-

ter superior-formator and allows to emerge and affirm almost habitually the figure and the function of the formation team or of the various formators, convergent, complementary, under the coordination of a central formator.

Thus the traditional figure of the formator-educator-superior undergoes profound variations. Such variations invite the participation of the formation team or formation community and of the individuals in formation in the work of formation. All of them are involved in an initial dialogue with the formators, with the Institutes that welcome them, in order to be true (central) protagonists of their own religious formation.

They express with free consent their personal response to God's call. They commit themselves to a progressive and free insertion of self-formation in the religious community.

## 2.- The subject or the individual in formation

Secondly, there must be a *formandus* or *formandi*. By "formandi" we mean a person or a group of persons who seek to live their life within a religious institute, specifically in the Congregation of the Passion. It seems very simple, but as we move forward, we will argue that the key word is "seeking". If a person is led against his will by family members who ask the pastoral agent to help them, it is not a true vocational accompaniment, nor is it a pastoral situation. Nor is it a pastoral situation when an individual says: "I am here because dad, mom or my uncle... sent me" to have a religious or a priest in the family. The call of the first two disciples (John and Andrew) can help us to understand the assistance that needs to be given to the subject to be formed (cf. Jn 1:29-40). If the first disciples asked for the dwelling place of the Master (Master, where do you live?) it is because they thirsted to know the Master, to live with Him and to allow themselves to be formed by Him. It is the availability that determines the situation of the one who is formed.

However, the vocational situation can be initiated or provoked by an intermediary person or even by the pastoral agent, who opens the Christian to the recognition of a call of God within him. In that case, someone should help him to express himself. However, if the individual shuts himself up in isolation and refuses to ask for help, everything becomes hopeless. The priest Eli played this role in the vocation of Samuel and John the Baptist in the vocation of the apostles John and Andrew.

The candidate/novice is interested in the accompaniment process and collaborates in it in an interactive relationship with the agent-formator. The whole formation process is a transactional relationship that is circumscribed in time (initial formation and ongoing formation). A series of contacts must be programmed with the objective of provoking a change in the person based on his emotional state, attitudes and behavior.

The vocational situation is a transaction, an exchange between two people or between the formator and a group of those in formation who need to know the specificity of the nature and purpose of religious life. An active formator and passive, non-participating *formandi* do not engage in a transaction. Giving a *formandus*, in a dry and impersonal way, a book concerning the Congregation, telling him "read this and you will discover your vocation" is not a formative transaction either. He will not discern his vocation because the emotional elements necessary for the pastoral situation are missing. Pastoral vocation ministry implies, therefore, a mutual, reciprocal, emotional transaction between two persons (formator and candidate/novice).



The most important thing is to establish a warm and functional relationship. Thus, while the pastoral agent may have no idea of the nature of the formandus' requests, the formandus will already feel secure because of the welcome and acceptance given to him. He can understand from the beginning that what he says will be kept in confidence and that he can reveal all his difficulties.

The formator, with the sensitivity to offer guidance, is present in a system of relationships with the candidate/novice who is in formation. He is an authentic mediator, either because he is the one who applies the theoretical principles to the resolution of the obstacles that arise, or because he is an attentive observer of the individual's behavior and aware of his needs. The formator, through the feedback mechanism, receives the various messages at the verbal and non-verbal level and from there understands the readiness of the individual to grow.

The strengthening of the transactional relationship depends on the interest of the candidate/novice. Interest is the first criterion indicating the motivation of the subject who wishes to be accompanied. It is a sign that what is proposed to him/her is suitable for his/her needs. In this case, the formator

can adapt the accompaniment plan according to the person's interest. Motivations are not static. As human beings are dynamic, so are their motivations. Therefore, the formator has the duty to correct false motivations (in my book *Ses Pas sur Nos Chemins*, I mention the notion and methods of purification of motivations).

### **3.- The objective of Passionist formation**

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The Constitutions of the Passionists begin with this key sentence: "St. Paul of the Cross gathered companions to live together and to proclaim the Gospel of Christ to all" (Const.1). We must understand this sentence if we want to form new companions of St. Paul of the Cross. There are, then, four articulations that form the skeleton of this phrase: companions, living together, announcing the Gospel of Christ. These are the contents of the formation to become a Passionist. A Passionist is called to become "a companion of the holy Founder", "to live in harmony and solidarity with others", "to be a proclaimer by his life and mission the Gospel of salvation accomplished by Christ", and "to be present in the lives of his brothers and sisters".



## Becoming a companion of the Holy Founder

The Founder, in his initiative to found the Congregation of the Passion, was humanly animated by friendship. Companions are equals and love each other. The primacy of friendship is explicitly mentioned in our Constitutions when we read: "On his deathbed, St. Paul of the Cross urged his sons to remember this saying of the Savior above all else." (Const. 25). What are these words? They are the testament of love: "By this all will know that you are my disciples, if you have love for one another" (Jn 13:35).

Indeed, friendship with the Founder becomes a support for life, love and perseverance in the Congregation. Friendship with the Founder allows us to participate in his work. In other words, friendship with the Founder makes it possible to participate in his charism. In my book ABC du Formateur

des Religieux, I mentioned the importance of having saints as friends.

There is nothing greater in this life than friendship, but a good friendship. Jesus says to his disciples-- "I no longer call you servants, but friends" (Jn 15:15). Many leave religious life for lack of friendship within religious life and there are those who are forced to remain without friends; but it is a bland, tasteless life. There is no joy without friendship.

A question we should always ask ourselves is-- what is a true friend? Let us take time to reflect-- Who are our true friends? "True" means true friend. What makes us true or authentic friends?

When we were children, we thought friendship meant being together or holding hands as we walked or joining together to defend ourselves against a common enemy.





As teenagers, we thought a true friend is one who loves everything we love and doesn't do anything to upset us. But as adults, we have learned to imagine the characteristics of a true friendship, someone who encourages us in the good and discourages us in the evil we would like to do. It is someone who challenges us to go forward, to carry out our mission on this earth. True friends bring energy and vigor to life. Is this not the figure of the formator?

### **Announcing the Gospel of Christ—the crucified Christ**

There was a booklet published by our Congregation for vocation ministry whose title was: "To be a missionary and to know the world". Missionaries of the Gospel are like anthropologists-- they are people who turn towards others. But missionaries are more than anthropologists who are moti-

vated only by scientific curiosity. Gospel missionaries are motivated by love for God and neighbor.

The missionaries of the Gospel, if they live the vocation of love, should have friends all over the world: in the different cities, in the different communities where they have set foot. The formator not only lives as a true friend in his community, but also sends seeds of friendship to all the places where he lived while doing formation ministry because he is the person who inspired them, and who helped them to grow. This is how we like to see him.

The Passion of Jesus presents us with two teachings: one of the prophet and the other that of the Suffering Servant, associated with Daniel's "Son of Man" (cf. Daniel 7). The Passionist must be a specialist in the Passion of Jesus in these two dimensions.



## **The suffering of a prophet**

The presence of evil will always remain a human reality until man is totally transfigured in Jesus Christ. In this world of evil, Jesus gave the example of how to overcome evil. The Prophet was rejected in the synagogue by his people. He himself is affected and suffers. The evangelist John sums up this experience when he writes-- "He came to his own and his own did not receive him" (Jn 1:11). His own preferred darkness to light (cf. Jn 1:5). Even on the last day of his human life, his own preferred the release of a bandit, "Barabbas," to the goodness of God" (cf. Jn 18:38-40). Jesus was aware of this rejection and speaks of it in the parable of the murderous vinedressers (Mk 12). The rejection of Christ is the rejection of those sent by God; it is the same fate of the prophets.

Jesus announces this experience of rejection to his disciples. They too will be rejected (Mk 13; Mt 10:28).

Jesus saw his violent death coming. He experienced a more peaceful time of preaching in Galilee, because the crowds followed him in great numbers. However, very soon his preaching aroused animosity and criticism. Then he is seen moving away to the north, crossing the borders of Palestine and going as far as Tyre and Sidon (Mt 15:21) as if he needed to distance himself from these situations. In the Gospels, the scene at Caesarea Philippi (Mt 16:13) is also situated in the extreme north of the country. The answers to the question "Who do people say that I am?" describe this idea well. Jesus is a prophet like Elijah (who denounces the falsehood of the cult),



Jeremiah (who denounces social injustices) and John the Baptist (who denounces moral inconsistencies). We know the struggles that these prophets experienced and their ultimate destiny!

This struggle makes Jesus, at different times, announce (foretell) his Passion (Mt 16:21; 17:22; 20:17-19). Although these texts are written after the paschal event and these announcements end with the mention of the resurrection, their repetition present us with a certain choice of words that Jesus consistently used. He also spoke of the cup he must drink (Mt 20:22) and of the baptism with which he must be baptized (Mk 10:38). He invites us not to fear those who kill the body (Lk 12:4).

Jesus knows that his destiny will be that of the Old Testament prophets who were persecuted because their words made others feel uncomfortable. No great prophetic science was needed for certainty. All the elements of the process of the drama are being set in motion. The clouds gather and herald the storm. For Jesus it is the great moment of truth, the one in which the relationship between his word and his conduct is going to be examined by the contradiction that affects him in his existence and in his flesh. What will he do? How will he behave in the midst of adversity? What will become of his proclamation of the Kingdom when he has to accept the consequences himself? Will he be afraid and save himself from danger? Will he look for some compromise "to get ahead"? Will he deviate from his mission? Or, on the contrary, will he continue on his way with the same determination and in the same direction?

He has two choices-- to keep the orientation of his path firm or to give in more or less discreetly. He could stop preaching, make himself anonymous or hide, recognize his failure and end his existence in some lost corner. In short, he could abandon his mission in order to save his life.

But He doesn't. The coming of the dark days do not change his behavior. No threat causes him to deviate from his mission. He remains faithful to his teachings. Blaise Pascal's words in *Pensées*, "Jesus goes to his passion", or "Jesus offers himself heroically to the will of his Father", refers to the reality of the facts. He will do nothing to provoke his arrest, but neither will he do anything to escape it. This attitude gives meaning to his death-- existence for the Father and for his brothers and sisters, pro-existence, which was the law of his life, will also be the law of his death. He died for whom he lived.

The book of Job, with its excess of suffering, points us to the future cross of Christ where the excess of love is shown and given to us. The cross is suffering accepted for others, for a just cause, but also a commitment to God so that the causes of suffering may cease. This is where it is necessary to arrive immediately, to understand that man has the obligation to fight against evil in order to maintain his intrapersonal and interpersonal harmony (with God and with his neighbor). It is a matter of an awareness of responsibility that is voluntarily assumed.

The characteristics of Passionist spirituality are justified only in this context of communion with the suffering of the misunderstood prophet who works for the good of all. What would be the point of penance, poverty, solitude and prayer if not to be reconciled with God and with one's neighbor? The life of the prophet always has value because it challenges a world that is individualistic and indifferent to the suffering of others.



## The Suffering Servant of Isaiah

The second dimension of the Passion is linked to redemption. Jesus is more than a prophet. The Passion is Jesus' own way of saving the human race. Paul, serving the primitive community, recognized that only Jesus Christ our Lord can get to the root of evil (Rom 7:25) by triumphing over it in the very heart of man. A Christological rereading underlines that the struggle against evil has found its definitive culmination in Christ and in his Passover, where evil can no longer justify itself and is forever under control and deprived of its claim to dominate man. He is the new Adam (Rom 5:12-21) over whom Satan has no power. Indeed, during the Paschal triumph Christians did not turn to a grandiose description of the Messiah-King or the glorious Son of Man. They did not need a superman, but the man who carries and takes away the sin of the world.

Indeed, writes Neusch, suffering for Christ is "an expiatory sacrifice with redemptive value".<sup>[1]</sup> The cross of Jesus is the conclusion of a way to save man from what terrifies him (sin and death). "The problem of the evil that crushes you, crushes me too. It is not only your problem, but also mine. I wanted to endure it up to the end. Evil, suffering, death, yes, I know them, I have lived them, and I have conquered them". How did he overcome them? By the commitment of the suffering servant.

"Despised and rejected by men" (Is 53:3), the Servant is finally rejected by all; horrified by his condition, his contemporaries consider him a failure (52:14); but, through his prophet, God makes them recognize and confess the expiatory and salutary value of this sacrifice: "But he was wounded for our transgressions, bruised for our iniquities. Upon him was the chastisement that made us whole, and with his stripes we are healed" (53:5).



The sinful Adam had been afflicted with sorrows and sufferings, the Servant bears our sufferings and pains (Is 53:3). Moreover, he who was to rule over the animals has become like them, "he is no longer human in appearance" (Ps 22:7). God is pleased with his servant, "I have put my spirit upon him, he will show justice to the nations" (Is 42:1f.). While he seems to exhaust his strength and weary himself in vain, he knows that God glorifies him without ceasing (49:49); he is obedient, like the disciple to whom God opens his ear every morning; he does not resist, even despite disgrace, because his trust in God has not been shaken (50:4-7). And when the hour of sacrifice came, "like a lamb led to the slaughter, like a sheep before the shearer, he was silent and did not open his mouth" (53:7). Accepting perfectly the will of the Lord, who made the crimes of mankind fall upon him, he gave himself up to death (53:12). This is the faithful servant, the last remnant of humanity, who by his obedi-

ence renews the bond broken by Adam and, by accepting death, manifests the absolute character of this bond.

In the Man of Sorrows, the prophet glimpses the intercessor who prays for sinners and the victim who justifies the multitude (53:11). Life, in truth, is not the result of greed, but the ever new fruit of a free gift.<sup>2</sup>

The Servant's prophecy underlies Jesus' teaching about the bronze serpent, lifted up by Moses in the desert, and found in many early Christian hymns. For "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life" (John 3:14f.) The Lord is our God. Jesus is referring here to an episode that dates back to the time when the people were walking in the desert, an episode narrated in the book of Numbers (21:4-9).

What you see elevated is not exactly a snake. It looks like a snake, but it is not a snake. In the same way, the Lord Jesus looks like an ordinary man, imbued with this universal inclination to sin. But on the contrary, there is no sin in his nature. Seen from the outside, he has all the appearances of a sinner, like you and me. But the nature of his person is such that no sin is detectable. That is why, in Romans 8:3, Paul tells us that God sent his Son Jesus in the likeness of sinful flesh and in order to defeat sin, he condemned sin in the flesh, that is, within the limits of our human nature. But his eternal divinity puts him in the position of Savior.

This story, which unfolded many centuries ago in the desert, was in fact a foreshadowing, a prophecy-- it foretold the manner in which Jesus was to die. In fact, Moses is not only told to make a bronze serpent, but also to lift it up on high. And during the New Testament period, the verb "to lift up" is a word that directly alludes to the execution of an individual by crucifixion. When it is said that someone will be lifted up from

the earth, it simply means that he will be crucified. To crucify a person, they must first be nailed to a wooden beam that will have been stretched out on the ground. Once the person is securely fastened to the cross, this cross is lifted up and dropped into the hole that will hold the cross upright. For this reason, the act of crucifixion is described by the word lift. Now we can understand John 3:14 when Jesus says-- Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up. Jesus, by using the word 'lift up', wanted to indicate the kind of death he was to die, that is, crucified on the cross. This is what John 12:33 tells us explicitly.

***Saved by the power of God*** - *When we read the story of the snakes in the book of Numbers, one of the first questions that comes to mind is this. How can the observation of something save a person? How can a snake made of bronze, inert matter, save a person who is dying from a poisonous bite? The answer is very simple. It is not the bronze serpent that saves. It is God who saves. This piece of bronze has in itself no healing properties. One would have to be superstitious to believe this. We are saved by the power of God. In the same way, when we look at Jesus hanging on the cross, it is not his body that heals us of our sins. Jesus says: "...the flesh is of no avail. The words that I have spoken to you are spirit and life" (John 6:63). We are saved by faith in the word of God. When we choose to trust God by submitting our lives in an act of obedience to the instructions of his Word, the power of God can work in us to save us from the clutches of sin in us. The words of Jesus are more certain when, addressing the father of the epileptic boy, he says-- "all things are possible to him who believes" (Mk 9:23). In other words, the cross of Christ retains all its power "ex opere operato".*

<sup>2</sup> Cf. Jean Paul II, *Salvifici doloris*, 14-18.

On the other hand, the Christological hymns summarize the existence of Jesus in a diptych that presents the misery and greatness of man-- humiliation and exaltation (Phil 2:6-11). He who had nourished himself all his life on the will of the Father, far from jealously clinging to his rightful position as God, took the condition of a slave; becoming like men, he humbled himself even more, obeying to the point of death and death on a cross. Perfectly obedient, Jesus behaved like a true Adam, entering into perfect solitude to become the father of the new race, the source of life forever. It is he, dressed as a ridiculous king, that Pilate puts on display before the people -- "Behold the man" (Jn 19:19): this is the way to glory. Through this image disfigured by his sin, man must recognize the Son of God who "made him to be sin on our behalf, so that in him we might become the righteousness of God" (2 Cor 5:21). Through the death of the Servant, Adam can confess that he has been conquered by sin, and at the moment in which he renounces his righteousness, salvation takes place; God's action only becomes effective through the ultimate Passion of the Man abandoned by men.

All the evangelists present the narration of the Passion followed by that of the Resurrection, the supreme confirmation of the mission of Jesus. In the end, the Risen One is still called "the crucified one" (Mt 28:5; Mk 16:6). However, thanks to the resurrection and the sending of the Holy Spirit, we have access to an important phase of the action of the Son of God-- his contribution to the creation of the world as the Word. The Word has been active since the beginning of creation (cf. Jn 1:2-5), as the principle of life and light, establishing a personal relationship between God and human beings: "coming into the world", as the wisdom of God in Sirach 24, he is the source of light for all men and to those who welcomed him he gave the "power to become children of God" (Jn 1:9, 12).<sup>3</sup>

The experience of evil reveals the universality of the salvation that Christ brings with him. By his incarnation and resurrection evil is overcome. These two dimensions must be held together harmoniously, since both belong to the single, complex and organic economy of salvation that God has in mind for humanity. The historical event of Jesus Christ is necessarily limited in time and space; nevertheless, it acquires a universal dimension of salvation, since in his risen state, the humanity of Jesus has become trans-historical and for this reason, He is present and active everywhere.


The formator and the formandi meet at the foot of the cross, where they contemplate Christ like the Apostle John and the Sorrowful Virgin Mother. The Passionist formator must be first of all an initiator of the mystery of the Passion of Jesus. It is about mystagogic pedagogy. Without mystagogy about the Passion of Jesus, there is the danger of falling into superficiality.

## **4. The means**

Formation considers the environment, i.e. the geographical, cultural and economic situation. It is necessary to know how to organize the formation community.

In fact, there can be several stages of formation: aspirancy, postulancy, novitiate, student life (which have as their objective the preparation of young religious for successive professions until perpetual profession or preparation for the priesthood). We will not present here the organization of each stage. Instead, we will content ourselves with the essentials of the organization of any formation house. It is a matter of taking charge of the administration of the formation house.

The practice concerning the formation program requires that all the activities of the formation houses are placed under the control of the competent local authorities (pro-

 <sup>3</sup> Cf. Léon Dufour X, *Lecture de l'Évangile selon Saint Jean*, T 1, Paris, Seuil, 1988, p. 62-144.



vincial or regional) who appoint the those responsible (the formator). It is the responsibility of the superior, and therefore of the competent local authorities, to ensure the operating conditions of the formation houses, essential repairs and investments, financial and administrative assistance, educational material and the equipment indispensable for the implementation of the formation program and the execution of other mandatory tasks of the formation houses. Once the superior/formator has been appointed, the local authorities are not directly involved in the content and implementation of the formation program, although they are responsible for the management and development of the formation houses.

A first task concerns the preparation of the formation environment with its functional components and appropriate equipment (chapel, kitchen, conference room, personal rooms for privacy, games and recreation room, library, hygienic facilities, sports field, photocopier, TV, ...). It is the matrix of formation. It starts from the specific planning toward the concrete implementation in order to allow the formandi to grow in an ideal framework. If this framework is not available, the process will not be solid. Let us note in this regard that housing young people in a dormitory, whatever stage of formation they are undergoing, violates the privacy of the person and exposes everyone to abuse and illness. Let us note that most of these young people had to manage or organize their small houses before entering religious life; by housing them in dormitories, they are led to a regression that keeps many of them in captivity.



After having mentioned this formative context, it will be necessary to organize the formation program. This results in knowing the nature of the formative stage and its objectives. The formation program and its various activities will be articulated around this double dimension. For example, the nature and objectives of the novitiate stage will be different from those of the following stage (post-novitiate).

Let us conclude this section by placing special emphasis on the financial situation. In each formation house there is a formator who takes care of the economic sector to ensure the supply of the community. This formator-treasurer commonly called "econome" works under the direction of the formator-director. He is the one mainly responsible for finances. He gives orientations and supervises the execution of the budget. This aspect of administration is often neglected by formators, but it is the basis of their failures. In this case, the director formator is the first one responsible in this area. His preparation in this matter can help the Institute and the Church to reduce the abuses of mistreatment which the young people in formation are often victims. The formation house must really know how to manage people and their needs, manage tasks related to pedagogy, manage administrative duties and, finally, manage finances.

As can be seen, group management is not only material or economic, but also about knowing how to keep people together. In this sense, the wisdom of a formator is to know how to manage and facilitate exchanges. People from different cultures and backgrounds need a facilitator to communicate and be able to live together.

The formator must know how to take on this task. To do so, he must make every effort to understand the existential situations of the members of his community. We are not going to list the social competencies of the formator, but he must always validate

this knowledge by experience. Understand that the people most affected by a problem have ideas about how to solve that problem. Analyze and conceptualize problems. In short, he must know his "public" well-- social organization, relationships between individuals and groups, customs and habits, modes of communication, dissemination and circulation of information.



## Conclusion

We can refer to the teachings of Pope John Paul II, in *Pastores dabo vobis*, for the formation of priests, which naturally apply to the formation of religious. Indeed, on a human level, the formation house should try to become "a community whose members are united by a deep friendship and charity, so as to constitute in joy a true family". On the Christian level, the formation house should be constituted as an "ecclesial community", as a community of the Lord's disciples, in which the same liturgy permeates the whole of life with the spirit of prayer; it is united in the exercise of fraternal charity and the spirit of justice; in this community the Spirit of Christ and the love of the Church shine forth, thanks to the progress of community life and the spiritual life of each of its members. Thanks to the experience of the formator, the formation house can become a truly radiant "ecclesial community".

Passionist life is distinguished from other congregations by its communitarian and fraternal structure. Therefore, the pedagogical elements aim at forming people who love God, united in the Passion of Jesus, and who live in community in an evangelical spirit. ✝



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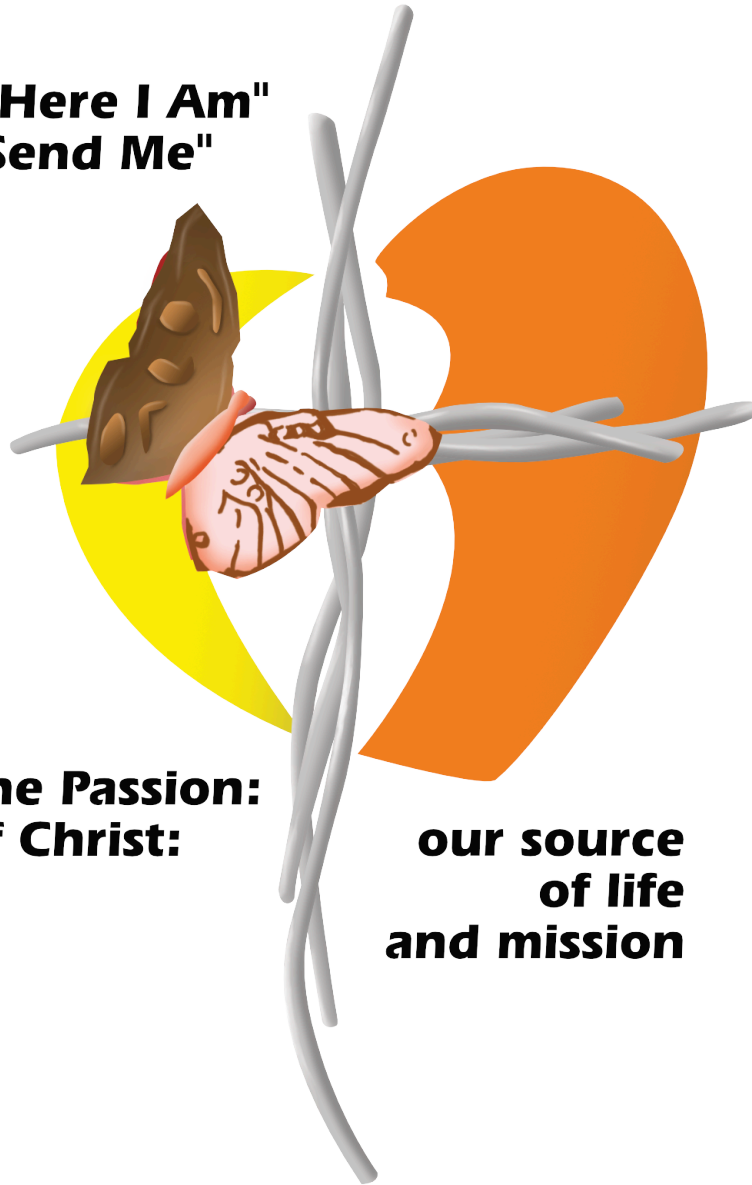
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**"Here I Am"  
Send Me"**



**The Passion:  
of Christ:**

**our source  
of life  
and mission**

# **48<sup>th</sup> GENERAL CHAPTER**