

CIRCULAR LETTER
Announcement of the XXVI General Chapter



**“WERE NOT OUR HEARTS BURNING WITHIN US WHILE HE
TALKED WITH US ON THE ROAD?”**
(Lk 24:32)

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Claretian Missionaries -General Curia
Roma, 31 May 2020

Dear my brother Claretian,

1. Through this letter, I want to personally address you and invite you to participate in the process of the preparation of the XXVI General Chapter that we hope to celebrate in August-September 2021. I am glad you are part of our small and beautiful Claretian missionary family in the Church. You too, just as our other brothers and me in our Congregation, have received a calling like that of the Apostles and have been granted the gift to follow Christ in a communion of life and to go out to the whole world to proclaim the good news to every creature (cf. CC 4). Speaking of our Claretian vocation, we can say that the Lord has given the same spirit that motivated our Founder (cf. Aut.489).

1. At the threshold of the XXVI General Chapter

2. We are celebrating the 150th anniversary of the death of our Founder this year under the shadows of a pandemic virus which has been keeping millions of people in an unprecedented global lockdown. Most of our plans and programs are cancelled, postponed or virtualized. We keep a cautious distance from those who are near and fearlessly connect with those who are far. In this pandemic fluid times, we are more certain about the uncertainty of the immediate future. However, our certainty and security are in the Lord of history, who is really present in us and amidst us, in and out of pandemic times. The epochal changes that we have already been facing have become even more dramatic with the onslaught of the unexpected pandemic. We begin the preparations of the coming XXVI General Chapter in this fluid context.

3. We shall not pass by the present situation without looking deeper into its theological and vocational significance for our life and mission as consecrated persons. We shall not fail to ask how we could re-imagine our missionary life as a prophetic presence in the common journey of humanity towards its divine destiny.

4. The pandemic has added to the endless list of miseries, especially unacceptable human atrocities that baffle us: poverty of millions, unjust distribution of resources, sexual abuse of minors (even in the Church), destruction of environment, human trafficking, wars, discrimination, fundamentalist groups, terrorism, fake news, media abuse, etc. They eclipse the image and likeness of God in the human face. In front of the tears of millions of people, perhaps, you are like me, feeling helpless and failing the strength of Peter to say, "Silver or gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk" (Acts 3:6). We are living in an epoch, which denigrates the value of religion and consecrated life. For many people, our life of evangelical counsels of chastity, poverty and obedience makes no sense. The Catholic Church has particularly been on the public tribunal on the counts of sexual abuse, male domination, despotism of hierarchy, etc. On the other hand, we have the internal calls from within the Church to guard against clericalism, spiritual worldliness, and other ills of pastoral workers. Unless we encounter the Risen Lord on our way like St. Paul and the apostles in the early Church did, we are also prone to embracing the world of cynicism, apathy and despair which only leads us away from the place of the Lord's crucifixion and resurrection.

5. Paradoxically, God brings forth the best out of his people in difficult situations. There are many beautiful things emerging in the world to strengthen

human solidarity, care for the poor and the nature. The celebration of the General Chapter is a moment of grace for us to strengthen the bond of unity, shared vision of a Claretian mission in the contemporary world, co-responsibility, shared mission, and mutual support. Let us together assume a process of collective discernment of what the Lord asks of us today.

2. The treasures of the Congregation: Persons and Communities

6. At the outset, I invite you to join me to thank the Lord for each of the 3016 Claretians who has consecrated himself in the Holy Spirit to God the Father through Jesus Christ as sons of the Heart of Mary (cf. Formula of Profession, CC 159) and for our 4,600 or more brothers who have preceded us to heaven.

The person and the gifts of each Claretian

7. I am sure the memory of your first profession will evoke the warmth of the Claretian “first love”, a story of God’s loving call and your generous response. Is not your vocation a tale of God’s love in the bigger story we write together in the Church as Claretians? In the Congregation, every Claretian counts. The gifts you bring forth to Claretian life and mission matters. Each of you, play your part to fulfil our mission in the Church by generously sharing from your gifts, resources and spiritual experiences. I have been touched by this gift generously offered in the glow of love shining in the eyes and the embracing smile from the weak countenance of some of our brothers suffering from terminal cancer or in deathbed due to advanced age. Age and illness do not prevent us from gifting ourselves, but sin and selfishness do. Indeed, the gifts that are withheld from being shared by any of us impoverish our communities and mission.

8. We hold in esteem and love thousands of our brothers who held the baton before us and have been called to the Father after the completion of their course on earth (cf. 2 Tim 4:7). In our faith we know that they continue in mission from the other side of the veil through the ministry of intercession. Our Father Founder and the blessed martyrs are in the forefront among them. Their stories are colourful threads in the tapestry of the Congregational history and their spiritual resources and dedicated life form part of our spiritual heritage.

Claretian communities, missionary presence in the world

9. Our brothers come from more than 60 nationalities. But we have one identity with a name, Sons of the Immaculate Heart of Mary, that unifies us into one missionary family with an evangelizing mission. The local community is the smallest unit of our life and mission. We have 512 communities all over the world organized into 31 major organisms. Our missionary vitality depends on the connectedness of our brothers within the communities and with the people around. It is into the local community that each of us brings our gifts and resources and place them at the service of the life and mission of our Congregation (cf. CC 11.1). Each of our communities has more beautiful stories of love and service to recount than moments of strife and division.

10. I recall the story of a mission which was entrusted to our missionaries in the 1950’s in the poor outskirts of Guayaquil, Ecuador, inhabited by 300,000 people who

had no church or school or other common facilities. The zeal of the missionaries and the goodwill of the people almost magically transformed the mission in a few years. On the other side of the world, a group of Claretians of different nationalities were expelled from China in 1952 after three years of incredible suffering. They did not return home but rather went to Japan and to the Philippines to strengthen the missions there. The mission of Basilan is a fruit of their daring move. Indeed, miracles take place when our brothers bring their gifts, like the boy who placed his five loaves and two fish in the hands of Jesus (cf. Jn 6:9), and the Lord multiplies them to feed the world that is hungry for God. We can recount hundreds of beautiful stories of our missionary commitment in different parts of the world in the past and the present. Our Congregation grew in different continents through missionary communities of generous and dedicated members.

11. You may perhaps think of dysfunctional communities with difficult relationships which often diffuse negative energy and cynicism in the community and scandalize people. We do not deny that we have communities which remind us of original sin and human fragilities, but they are not the measure of a Claretian community to emulate, just as an illness is not the norm of physical health. The uneasiness in them could be the groan of the community longing to grow into a higher stage of forgiveness and love.

12. I have highlighted the importance of each Claretian and each community as the first instance of change and transformation in the process of our Congregational renewal. The three processes of transformation, which we have been facilitating in the Congregation after the last General Chapter should be the springboard for our onward journey to the future.

3. How valuable an experience do you plan for the XXVI General Chapter?

13. What are the memories of your participation and contribution in the past General Chapter(s)? You know from the Constitutions that the General Chapter is the highest authority in the Congregation, devoted to watching over the charism for our brothers in obedience to the Spirit (cf. CC 153). As the “greatest symbol of the whole Congregation’s communion of life and mission”, it “represents the entire Congregation and collegially expresses the participation and concern of all its members in the life and its activity in the Church” (cf. CC 153-154). The Chapter will be as good as the discerning spirit of the whole Congregation and the gifts and resources that each Claretian brings into it. Hence, it is worth asking yourself: “How valuable an experience do I plan for the XXVI General Chapter?”

14. According to our norms, a General Chapter should treat the matters that concern the whole Congregation with a spirit alert to the Lord and to the demands of the whole community (cf. CC 155). Hence, the fundamental questions that should guide us are: what is that the Lord asking of our Congregation today? How do we listen to what the Spirit is whispering in the hearts of our brothers and in our communities?

15. Our Constitutions delineate six functions for the General Chapter. The first three are related to the renewal and updating of life and mission of the Congregation. The next two functions are related to offering guidelines on practical issues and

questions pertaining to our common life and the sixth function is the election of General Superior and his consultants (cf. CC 155)

16. The meeting of the General Government with Major Superiors in Talagante, Chile, in January 2020 envisioned that the XXVI General Chapter content with the preparations carried out in a collective search for what God is asking of us at this moment of our history. Following the reflection of Major Superiors in Talagante and the call of last General Chapter (cf. MS 72:3), the General Government thinks of following a methodology for the preparation and celebration of the General Chapter which would involve the active contribution of all Claretians. The process of the Chapter should engage all Claretians and, as far as possible, our collaborators and others. The meeting preferred that we use a narrative style and a synodal approach to facilitate conversations in communities to gather the fruits of their discernment for the good of the whole Congregation. As mentioned before, the wealth of the Congregation is in her missionaries and the communities. We shall listen to the unsung heroes of Claretian missions and the unrecounted stories of evangelization from the peripheries of all kinds where we are present.

17. Perhaps, initially one may find an unfamiliar approach intimidating. I invite you to join your brothers to “make the path by walking it”, even as the wisdom of the ancients says. Let us, then, together dispose ourselves, like Mary, to be guided by the Holy Spirit to welcome the future that God wants to co-create with our free and joyful collaboration in His Mission.

18. The biblical icon that guides our chapter preparation is the narrative of the meeting of Jesus with the two disciples on the way to Emmaus (cf. Lk 24: 13-35).

4. The itinerary of the preparation for XXVI General Chapter

19. The following is the time schedule for the preparation for the General chapter.

Foreseen schedule of the preparatory phase of the General Chapter

- 31 May 2020: Announcement of the General Chapter
- June - July 2020: formation and training of commissions of facilitators in Major Organisms
- August 2020 - April 2021: Pre-Chapter meetings at different levels in Major Organisms
- October - December 2020: Election of Delegates to the Chapter
- 2 February 2021: Convocation of the Chapter
- May 2021: Pre-Chapter reflection at conference level
- August - September 2021: Celebration of the Chapter

20. The pre-Chapter preparation will be done in each Major Organism animated by a team of facilitators from the respective Organisms. The General

Government has formed a core team¹ to facilitate the preparatory process of the General Chapter which would not require the customary pre-capitular commission. This process counts on praying together and holding discerning conversations at local, zonal, provincial and continental levels to share the experiences of the Spirit in each context. In this process, let us also listen to the voices of many wonderful persons who work with us closely in different aspects of our life and mission. On your part, you will be able to contribute to the General Chapter from your own experience of missionary aliveness. The proposed method for discernment is the process of Appreciative Inquiry adapted to our congregational context with added insights from similar approaches.² The underlying theological foundation of this approach is the synodal dimension of the Church. Evidently this approach will bear fruits for the Congregation in the measure every Claretian and every community assume responsibility and plan a valuable collective experience of Chapter preparation.

5. Appreciative approach to understand the working of the Spirit in us

21. Our brains are hardwired to find faults and imperfections in people, things, and situations. We try very hard to fix them at a high emotional and relational cost. We rarely give attention to what is functioning well. You may recall the number of times you felt joy and gratitude to the many good things your brothers do in your communities in comparison to the times you were critical and irritated about their faults and failures. Though it is necessary to firmly address issues inconsistent with our form of life, our prime focus should be on gifts and possibilities rather than on deficiencies and problems if we want to nurture the seeds of creativity and life in us. It is more rewarding to focus on the gifts and resources already present in us and to open up to the possibilities that the future holds for us than living our life and mission in a problem-solving fashion.

22. It does not give glory to God if missionaries spend their lives nursing their past wounds or brooding over present trials and blaming others for them. Life and love flowers where we have dreams to realize and reasons to spend up ourselves in mission or lay down our lives for the cause of the Gospel. We need to recognize and affirm the best in our members and communities such as their strengths, talents, vitality, assets, potentials and successes. How many seeds of life and sprouts of future are destroyed in the avalanche of lamentations and blames in many communities! Let us make a paradigm shift in the narrative we want to create together that would make a positive difference in our communities. Let us share the stories that best express the work of the Spirit in us and make us more alive in our charism.

23. I encourage you to seek together in your circles of conversation what God invites you to realize in the Church as Claretians. We need to help each other to discover and pool the gifts and talents in each Claretian in order to weave together something beautiful for God in the style of our Founder.

¹ The team consists of Fr. Gonzalo Fernandez (Coordinator) and Fr. Artur Teixeira and Fr. Henry Omonisaye.

² The method we adopt is influenced by emerging trends in group discernment which are applied in the General Chapters of several Institutes of consecrated life. Among the many contributions from social sciences, we have benefitted much from Appreciative inquiry and Theory-U.

6. The role of community in the process of transformation.

24. Though individual transformation is a fundamental aspect of human life, social transformation happens when the community collectively assumes responsibility for its change and progress. Congregational vitality increases when the Claretians collectively assume responsibility for the life and mission of the Congregation. The wellbeing of the community depends on the quality of relationships and the cohesion that exists among the members. This bond of charism that gives us the freedom to be there for one another and value our interdependence in community and mission. When members care for one another, they feel responsible and accountable. We need to invest in the “Claretian capital” which is our spirit of charism and sense of belongingness to the Congregation. The parting messages of our brother martyrs of Barbastro scribbled on the benches, stools and chocolate papers communicated their love for the “querida Congregación”³. Fidelity to our vocation and commitment to the mission until the end spring from our belongingness to Christ, to the Church and to the Congregation. We come alive when we are connected. Don’t you feel like giving your best freely to the life and mission of a community in which you feel valued and trusted? Let us create more space in our hearts to weave unity out of diversity, common vision out of dissimilar perspectives, discerned decision out of different choices. Freedom, responsibility, accountability, and transparency are principles that should guide Claretian communities.

25. During the Chapter preparation, we shall reinforce this “Claretian capital” of charism and belongingness by responsible participation in the different circles of conversations arranged in the Major Organisms.

7. Asking the right questions for generative conversations

26. Generative conversations are not just “useless talk” indulged without accountability and commitment. The quality of conversations depends on the questions we raise to probe what is deeply present in us and to bring out the best in each one of us for the good of the community. What kind of conversation would create the experience of aliveness, generosity, commitment, and belongingness in the community? Certainly, questions that trigger argument, analysis, justification, etc., do not help the community to explore the terrain of possibilities. Conversations focusing on community as a problem ask diagnostic questions that evoke fear, blame and victimization. When we face a difficult moment, asking proactive questions (how can we face this situation together?) or learning questions (what can we learn from it for future?) or discerning questions (How does the Lord want us to respond to this situation as Claretians?) is qualitatively different from asking lamenting questions (why me?) or blaming questions (who is responsible?). Transformation in a community is brought about by changing the quality of our relatedness by altering the nature of conversations. Generative communities are created by conversations that reinforce the willingness of members to draw strength from their spiritual treasures, care for the well-being of the Congregation and its mission, and the consequent commitment to engage themselves freely without expecting anything in return.

³ Cf. The testament of the Martyrs of Barbastro written by Blessed Faustino Perez opens with these words.

27. Generative conversations benefit from differences of viewpoints and diversity of approaches as contributions towards the bigger picture of reality and refuse to take them as criticisms or personal attacks. There could be wisdom hiding behind “crazy” queries.

28. Here are some questions to explore how you hold yourself responsible and generous in your commitment: How fully do I plan to participate in the transformative process in the Congregation and contribute from my gifts for a collective discernment? What is the gift I still hold back and have not been willing to bequest to the community? How much am I investing for the well-being of the whole Congregation? What have I done to contribute to the very thing I complain about or want to change in my Major Organism and in the Congregation?

8. Need for a Narrative approach

29. The method of appreciative inquiry through generative questions uses the narrative approach of recounting stories. We are challenged more by the Gospel expounded in the life stories of our missionaries more than by the beautiful ideas they share in their talks. Our Congregational history is woven by the lives of our Founder and thousands of missionaries whose lives narrate God’s saving action in the Church through our charism. Jesus spoke parables and metaphors which our Founder imitated in his preaching and became an effective apostolic missionary. Generative conversations happen when we share the embodied story of the Word of God in our lives rather than when we debate on ideologies.

30. I recommend you to meditate on the message Pope Francis gave on 54th World Communication Day (24 May 2020)⁴ which is mostly about storytelling. The Pontiff pointed out that, “often on communication platforms, instead of constructive stories which serve to strengthen social ties and the cultural fabric, we find destructive and provocative stories that wear down and break the fragile threads binding us together as a society”. This can happen among us too. I have at times been amused by stories circulated about the Superior General, which is, often, ‘news’ to me. You might have had similar experience yourself. Social media has made it easy for anyone to apply the Nazi tactic, “Repeat a lie often enough and it becomes the truth”. Following Jesus’ affirmation, “Truth will make you free” (Jn 8:32), our interest should be in true and empowering stories that bring the best out of everyone. It is worth asking yourself: “What is the story about your community and the Congregation that you hear yourself telling most often?”

31. Generative conversations welcome and create beautiful, true and good stories of love and dedication and never feed on fake news and gossip. In fact, we often find the direction of the Spirit embedded in the various events of our lives. Each of us has interesting conversion stories to narrate. During the period of preparation for the General Chapter, let us rediscover the stories that help us recover the beauty of our life and mission and discover the direction that the Spirit is inviting us to take.

⁴ http://www.vatican.va/content/francesco/en/messages/communications/documents/papa-francesco_20200124_messaggio-comunicazioni-sociali.html

9. The biblical icon: Conversations on the way of Emmaus

32. The biblical account of the disciples on the way to Emmaus (cf. Lk 24:13-35) will guide our journey to the General Chapter. The Risen Lord joins the walk with the two disheartened disciples on the road and engages them in a generative conversation. Walking is a powerful paradigm of being constantly on the march to reach a destination. As individuals and as community we are on a pilgrim walk and it prevents us from being stationed. You may remember that, during the last General Chapter, Pope Francis asked us to walk with God to the frontiers and cautioned us not to be settled and get corrupted.

33. Notice how important was the conversation between Jesus and the disciples which completely changed their direction. The conversation on the road had the quality of leading them to explore themselves in the light of the scriptures and discover the Lord's presence and recover their missionary mandate. The story could have ended up differently had they chosen to gossip, to have a political discussion on Roman dictatorship, to ridicule the women who reported about the empty tomb, or to talk about their ideas for settling in future. Instead, the Risen Lord led them through a generative conversation to the greatest discovery of their life: the experience of the Risen Lord in their lives.

34. The quality of our conversations determines the quality of our lives. This is a *Kairos* for us to renew ourselves together as a Congregation by improving the quality of our conversations. I would highlight three important elements in the conversation Jesus and the two disciples had on the way to Emmaus.

1) Disposition of the disciples

35. Despite the unexpected tragedy of the untimely and cruel death of their beloved master, which precipitated their desperate return to Emmaus, the two disciples did not forfeit their fundamental openness and search for truth that had led them to follow Jesus before crucifixion. This openness gave space for the Risen Lord to join them on the way. With closed minds, hardened hearts and clenched fists, one cannot join a generative conversation. The special and fundamental feature of human freedom is responsibility. It is the ability to respond without compulsions, to make fundamental options in life, and to assume the consequences for the choices. To abdicate responsibility for yourself and your choices in life is to officiate your own funeral while alive. In our journey towards the General Chapter, let us bring alive our collective responsibility to co-create our future with the Holy Spirit. The General Chapter will be impoverished by whatever that you and each member of the Congregation withhold from gifting to the life and mission of our Congregation.

2) Quality of conversations

36 The conversation between Jesus and the two disciples was profound and generative because of the quality of their mutual listening and self-disclosure. Jesus approached them as a fellow traveller walking by their side showing genuine interest in what was going on in them. The two elements of communication -listening and self-disclosure - harmoniously moved to deeper levels of conversation that led the disciples out of their closed world and rekindled their dreams of discipleship. They discover God's saving design for humanity which was experienced first-hand in the recognition

of the presence of Jesus in their midst and the discovery of a renewed mission in communion with the apostles in Jerusalem.

37. Good conversations are indispensable to achieve the goals of a General Chapter. These conversations should take place not just in the Chapter hall, but from the first moment of our preparation for the Chapter at different levels in the Congregation. Though we communicate all the time, the most neglected aspect in conversations is listening. Good listening will help everyone to bring out the treasures hidden in the hearts of our brothers and enrich the discernment process of the Chapter. I invite you to be aware of the four layers of listening in order to improve our listening skills.

- a) **Level-1: Echoing.** At this level, listening does not take place as the person remains within his closed mental circle and hears only what he already knows and what reconfirms his own ideas, opinions and prejudices. Anything beyond is dismissed or denied. Hence, it is more a monologue than a dialogue.
- b) **Level 2: Arguing.** At this level, one is attached to one's own perception though there is exposure to new information. Hence, one struggles to protect existing perceptions by ignoring or explaining away any new information. Defensive argumentation prevents genuine listening.
- c) **Level 3: Empathic listening.** At this level, the person is willing to bracket one's own perspective and move out to understand the other. This is a shift to a deeper level as the person is able to place himself in the shoes of the other and connect with the experience of that person. It allows further glance from the perspective of the other. Empathy changes hostility to hospitality in relation to the different perspectives offered. On the Emmaus journey, Jesus lets the disciples express what was going on in them and listens to their frustration.
- d) **Level 4: Generative listening.** As listening deepens, one connects with the emerging future that lies hidden in the present. At this level one is in touch with the purpose of life and the future possibility waiting to be born. Jesus opens the minds of the disciples to understand how everything was unfolding according to the design of God and to perceive the whole meaning of crucifixion, death, and resurrection of Christ. Listening to Jesus stirs up the fire in their heart. They see the victory of life and love beyond the passion narrative, which is already present in their current situation.

3) Inviting Jesus into the circle of relationships- Lectio in the meetings

38. The disciples of Emmaus made a big difference in their lives when they opened their small circle to include the stranger who walked with them and explained the Word of God to them. With Jesus entering their circle, the ordinary supper became the Eucharist, reliving the very paschal mystery which they dreaded in Jerusalem. Jesus vanished out of sight and became their in-sight. Fear and confusion gave way to joy and strength. The two disciples immediately set out to join the very community in Jerusalem from which they had distanced themselves in despair. They returned to the community to carry on generative conversations by narrating what happened to them on the way while others complemented with their own narratives.

39. The consolidated narrative which they weaved together with their own experiences of Jesus seen in the light of the scriptures clearly showed them the larger design of God's saving action for humanity and all creation. They learned a new way of making sense of all that happens in life: unlock the meaning of everything in the light of the Word and unite themselves with the Eucharistic Lord. On the day of Pentecost, they knew that they were the continuation of the mission of Jesus in the world.

40. We cannot have generative conversations sitting in judgement seats from where we tend to accuse one another. Conversations at the level of ego which seeks self-aggrandisement or self-victimization cannot take a community to listen to the voice of the Spirit. Our hearts practice the art of generative listening and conversation in the silence of the heart where the spirit of Christ abides. It is in this inner sanctuary that our naked self makes its first fearless self-disclosure before God and one's own conscience, and begin to listen to the voice of God. This is possible when we find time for silence and personal prayer in our personal project. The virtues which Claret recommends for a missionary, especially humility, love and meekness prepare us better for generative conversations. Our Founder's life shows us clearly how to deal with the challenges of life by taking them in prayer and discern the way forward by discerning conversations with his companions and mentors. The different meetings which we will have during this pre-Chapter period should have this space of prayer to listen to the Word of God together and share the stories of our encounter with the Lord.

Conclusion

41. In this Jubilee year, a fitting homage to the life of the Founder is the responsible participation of everyone in preparing the whole Congregation towards a holistic renewal experience as aimed by the General Chapter. It is an ongoing journey of our congregational pilgrimage on earth. In a pilgrimage, the very journeying is as important as reaching the destination. We shall make the itinerary of the preparation for the Chapter itself a renewing experience. The General Government has prepared a guide for the animators to facilitate the various encounters. Let us commend the whole event of the Chapter to the Immaculate Heart of Mary, our Mother through whom God weaved the greatest story ever told in human history. "*the Word became flesh and dwelt among us*".

42. On this feast of Pentecost, let us open ourselves to the outpouring of the Holy Spirit, the author of renewal and regeneration in the Church. On our part, we shall collaborate with the same Holy Spirit to narrate beautiful stories of God's love through our life and mission. Thus, we will make ours the "Fiat" of the Heart of Mary, our Mother, who gave herself to God unconditionally to weave in her the greatest story ever told in human history, "the Word became flesh and dwelt among us" (Jn 1:14).

Roma, 31 May 2020
Solemnity of Pentecost
Mathew Vattamattam, CMF
General Superior

**Prayer for the
XXVI General Chapter**

*We thank you, Father,
because you have called us
to follow your son Jesus Christ
and you send us, like the apostles
and our founder,
Saint Anthony Mary Claret,
to announce the Good News of salvation
throughout the world.*

*Rooted in You
and in the love of our neighbour,
we ask you to send us your Spirit
so that we may discern your will
for our Congregation
in this twenty-sixth General Chapter.*

*As sons of the Heart of Mary,
we entrust you with our pilgrimage so that,
our life-mission being transformed,
we may be daring and credible
messengers of the Gospel.
Amen.*