

Fall 2021

Spiritan Mission Today and Tomorrow: New Wine in New Wineskins

Jeff Duaime C.S.Sp.

Follow this and additional works at: <https://dsc.duq.edu/spiritan-horizons>



Part of the [Catholic Studies Commons](#)

Recommended Citation

Duaime, J. (2021). Spiritan Mission Today and Tomorrow: New Wine in New Wineskins. *Spiritan Horizons*, 17 (17). Retrieved from <https://dsc.duq.edu/spiritan-horizons/vol17/iss17/12>

This Soundings is brought to you for free and open access by the Spiritan Horizons (English, French, and Portuguese) at Duquesne Scholarship Collection. It has been accepted for inclusion in Spiritan Horizons by an authorized editor of Duquesne Scholarship Collection.



Jeff Duaime, C.S.Sp.

Fr. Jeff Duaime, C.S.Sp., ends his nine-year tenure as provincial of the US Province on November 15 2021.

First professed in August 1981, he completed a M.Div. at Catholic Theological Union in Chicago in 1986.

He was assigned to Haiti immediately after ordination for three years during the time of the Duvalier downfall and was part of the re-insertion of the Spiritan community in Haiti after an absence of seventeen years.

He worked eleven years in parish ministry in the United States and served as President of Holy Ghost Preparatory School from 2002-2013.

SPIRITAN MISSION TODAY AND TOMORROW

NEW WINE IN NEW WINESKINS

French journalist and critic Jean-Baptiste Alphonse Karr is well known for saying “*plus ça change, plus c’est la même chose.*” It is a familiar experience in many organizations no matter what language. The more we talk about changing things for change sake, the more they stay the same. As we continue to prepare for the twenty-first general chapter of the congregation (GC XXI), the Holy Spirit dares us not to fall into a comfortable way of thinking. Rather, the Spirit challenges us to open our hearts and minds to the movement of what is new, waking us up from the comfortable way of doing things and embrace God’s plan for our congregation.

PREPARATION FOR GC XXI

There has been much preparation and significant reflection for GC XXI, a graced moment in the life of the congregation. The preparation for and participation at a general chapter is a time for intentional reflection and renewal. In addition to the election of the Superior General and the General Assistants, “the General Chapter has the responsibility:

- To check that the Congregation has remained faithful to the mission that it has within the Church;
- To augment the apostolic and religious vitality of the members of the Institute;
- To evaluate the effect in practice of measures taken by previous Chapters;
- To decide objectives in missionary activity for the coming years;
- To examine the financial state of the Congregation.”¹

The preparation process is just as important as the actual gathering of the delegates in chapter. The General Council (GC) began facilitating a process three years ago by seeking input from every member of the congregation through consultations conducted in 2018 and 2019. Based on this input and the experience of the GC since 2012, it has prepared the Superior

General's Report and asked a committee of confreres to prepare the *Instrumentum Laboris*, a working document, for the chapter delegates to consider as they come together for the gathering.

*Renewal is not
easy and never
simple.*

SUPERIOR GENERAL'S REPORT

It is important to note that the Superior General's Report (SGR) makes two significant references in its introduction to the document, *New Wine in New Wineskins* (NWNW), published in 2017 by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICLSAL). This seminal document warns us that, "allowing ourselves to be destabilized by the life-giving provocations of the Holy Spirit is never painless."² The SGR reminds us that renewal is not easy and never simple. It is challenging us to move from maintenance to mission. Meeting this challenge requires courage and a willingness to interrogate the status quo by opening our eyes and ears to the "signs of the times." To highlight this challenge, the SGR quotes a letter from Francis Libermann to M. Gamon after the Paris revolution of 1848, which is of particular relevance as we look forward to GC XXI.

The problem with the clergy in recent years is that they have remained stuck in the ideas of the past. The world has changed... while we cling on to what has gone before... Wanting to cling to the old days and sticking to the customs and spirit of bygone times will make all our efforts worthless and the enemy will reinforce itself in the new order. So let us welcome the new ways with openness and simplicity, bringing to them the spirit of the Gospel. In this way, we shall sanctify the world and the world will join itself to us.³

*We need to look
for new and
creative ways
to do things.*

These references in the report set the tone for the challenges ahead. The adage "if you always do what you've always done, you'll always get what you've always got," reminds us that we need to look for new and creative ways to do things. Putting new wine into new wineskins requires trust and faith in the power of the Holy Spirit to make all things new. If we are to embrace and plan for the future of the Congregation, we must be ready and willing to see our reality with fresh eyes and be prepared to respond to the "signs of the times" today and not rely on what worked twenty to fifty years ago. The SGR quotes Pope Francis, in his Apostolic Exhortation, *Christus Vivit*, which challenges us to "meet our culture with realism and love and fill it with the Gospel. We are sent today to proclaim the

Good News of Jesus to a new age. We need to love this time with all its opportunities and risks, its joys and sorrows, its riches and its limits, its successes and failure.”⁴

CICLSAL: NEW WINE IN NEW WINESKINS

*Whatever
worked
according
to the “old
paradigm”
of consecrated life
does not fit
into the new
paradigm.*

With this in mind, it behooves all members of the Congregation to consider more deeply the bold suggestions that CICL-SAL puts before us in *New Wine in New Wineskins* (NWNW). These suggestions are situated within the context of “an exercise in evangelical discernment...” advocated by Pope Francis in “The Joy of the Gospel.” The goal of “this exercise in ecclesial discernment is one in which consecrated men and women are called to blaze new trails so that ideals and doctrine can be incarnated in the systems, structures, ministries (*diakonia*), styles, relationships, and vocabularies of their life.”⁵

NWNW invites every Congregation to find the proper way to embody the new wineskins that would receive the new wine brought about by the “*accomodata renovatio*” (i.e. the adaptation and renewal) of consecrated life within the church after Vatican II, and the revitalization of the charisms of each religious institute or society of apostolic life.

The boldness of NWNW lies in its assertion that whatever worked according to the “old paradigm” of consecrated life does not fit into the new paradigm. “Old and new do not go together because each one pertains to its own season.”⁶ What CICLSAL is asking from consecrated persons then is quite revolutionary – we have to shift from the old paradigm of consecrated life to the new paradigm as we strive to meet the needs of the world today. A paradigm shift entails a fundamental movement from one model of understanding and practicing the consecrated life (the old paradigm) to another (the new paradigm). CICLSAL invites consecrated persons, following the guidelines of NWNW, to assess “with *parrhesia*” both the wineskins of the post-conciliar consecrated life and the wine produced by their Congregations since the council. Parrhesia means to speak candidly, boldly, and without fear. Parrhesia is the Greek word used to characterize the post Pentecost fearless preaching of the apostles.⁷

CHANGING PARADIGMS

NWNW provides an analysis rooted in various church documents of the different elements of religious life that have

evolved since Vatican II.⁸ To understand this new paradigm however, we must comprehend the old paradigm of consecrated life before Vatican II – characterized by NWNW as the “old wineskins of centuries-old religious schemes which are incapable of opening themselves to new promises.”⁹

	Old Paradigm of the Consecrated Life	New Paradigm of the Consecrated Life
Identity	“State of Perfection”	Prophetic
Radicality	Little to no reference to origins and founders	Charismatic
Spirituality	Routine	Contemplative
Orientation	Institutional Stability	Liminal
Scope	Functional	Peripheral
Self-Understanding	Generic	Non-generic
Governance	Pyramidal	Service of Authority and Obedience
Relational Dynamics	Stratified	Post-Clerical

Identity

From “State of Perfection” to being prophetic. Consecrated life in the past was understood as something special, and its members as individuals “set apart” for a life of perfection. Consecrated life today fearlessly denounces – even at the risk of martyrdom – “all that is contrary to the Divine Will, explores new ways to apply the Gospel in the present world, and manifests a way of living that anticipates and points to the coming Kingdom of God.”¹⁰

Radicality

From “little to no reference to origins or founders” to being charismatic. From operating without any consideration for their origins and founders, consecrated persons today are guided by the unique inspiration of the Holy Spirit that was recognized and lived by their founders. Moreover, they should always be rooted in their Congregation’s foundational charism which they are called “to live, safeguard, deepen and constantly develop.”¹¹

Spirituality

From “routine” to being contemplative. From engaging in a life of prayer that is routine and lifeless, “consecrated men and women today are called – possibly now more than ever – to be prophets, mystics and contemplatives, to discover the signs of God’s presence in everyday life, and to become wise interlocutors who know how to recognize the questions that

God and humanity ask in the furrows of history.”¹²

Orientation

*Called to “settle”
and “move”
like the People
of Israel during
the Exodus.*

From “institutional stability” to being liminal. From being obsessed with institutional stability, consecrated persons, because they are not part of the church’s hierarchical structure (can. 207 §2), are called to “settle” and “move” like the People of Israel during the Exodus. They respond “to the unpredictable movement of the cloud, and to preserve faith in God’s protective presence when stops became lengthy and the final destination seemed to be indefinitely postponed.”¹³

Scope

From being “functional” to going to the periphery. From locating itself in the centers of societies engaging in traditional ministries, consecrated life today is called to embrace “new poverities” and to have “the peripheries in their heart” where it becomes a messenger of the joy of the Gospel to those who dwell there. Consecrated persons witness “in situations of misery and oppression, doubt and discomfort, fear and loneliness, showing that God’s tenderness and his grief for the suffering of his children knows no limit.”¹⁴

Self-understanding

From “generic” to non-generic living. From living their life of consecration and the common life in the same way, that is, through “a colorless lowest common denominator,” consecrated persons live the vows and fraternal life “in accordance with their Congregation’s proper identity.” They do this to manifest to the church and society-at-large “the beauty and fruitfulness of the many and various charisms inspired by the Holy Spirit” within their religious family.¹⁵

Governance

From a “pyramidal” organization to authority as service. From seeing themselves as mere decision-makers and administrators, persons “in the service of authority” are “to cultivate in themselves an openness to listening” to those they are leading. They are to give “attention to each member of the community and to his or her growth.” They do this by “nurturing sincere affection towards all” and by inspiring “courage and hope in the midst of difficulties” through helping them “in accepting the difficulties of the present moment.”¹⁶

*The time
between
Vatican II
and 2015
represents fifty
years of
experience and
experimentation
that continue to
affect us today.*

Relational Dynamics

From a “stratified” to a post-clerical way of life. Because the consecrated life is essentially not clerical (can. 588), it recognizes “the evil of clericalism and its ugliness,” refusing to be seduced by it or to form its members in a clerical mindset. Instead, the consecrated life today “aims to establish among its members a way of relating based on equal dignity” enabling them to become “experts in living in communion” with each other.¹⁷

CHALLENGES FOR SPIRITAN CREATING NEW WINESKINS

As we prepare for GC XXI, Spiritans are called to embody this new paradigm – these new wineskins – of the consecrated life. It is in these new wineskins that the new wine of post-conciliar consecrated life is to be poured, and become manifest in renewed congregational practices. One cannot ignore that the time between Vatican II and 2015 represents fifty years of experience and experimentation that continue to affect us today. NWNW asks us to discern whether what our Congregation is currently savoring and offer-ing to drink is “new wine that is full-bodied and wholesome” or if “notwithstanding good intentions and praiseworthy efforts,” what we are imbibing is wine that is “watered down,” the consequence “of a bad harvest or poorly pruned vines.”¹⁸ NWNW encourages us to ask these questions “with simplicity and parrhesia, without giv-ing in to guilty feelings which risk bringing further impediments.”

*We should not be afraid to honestly recognize that, despite a series of changes, it is difficult for old institutional schemes to give way to new models with decisiveness. The entire constellation of vocabularies and models, values and duties, spirituality and ecclesiology to which we have become accustomed have not yet allowed space for the testing and stabilization of a new paradigm born out of inspiration and the post-conciliar praxis.*¹⁹

We carry out this self-examination because “we are living through a phase for the necessary and patient re-elaboration of all that constitutes the patrimony and identity of the consecrated life within the Church and in front of history.”²⁰ NWNW provides this vital imperative, “We must indicate and read that stubborn resistance which has remained below the surface for a long time but has now openly reappeared in many contexts as a possible response to an undisguised sense of frustration.”²¹

SPIRITAN STRENGTHS AND GIFT TO CONTEMPORARY MISSION

*The signs
of the times call
for a new
paradigm
for mission
that responds
to the different
realities facing us
today.*

The SGR specifically reminds us of the Spiritan religious vocation. We are

called to reach out to the peripheries in fidelity to our charism, where necessary freeing ourselves from existing engagements to respond to new and different calls of the Spirit. ... The traditional image of the missionary, which it must be acknowledged was the image familiar to many of our younger members who have joined the Spiritan family in recent times – a priest living alone, committed to his people, self-reliant and dependent on a network of external friends for financial support – can no longer be upheld in view of our renewed understanding of the essential role of community life today, in line with the spirit of our Founders.²²

The signs of the times call for a new paradigm for mission that responds to the different realities facing us today. While the world in which we live is more connected than ever thanks to technology, the division and separateness that we experience is growing as the chasm between the haves and the have-nots is enhanced. Tensions that come from issues related to secularization, globalization, living in a post-truth society, climate change, migration, urbanization, the sexual abuse crisis in the church, and violence, are just a sample of the challenges that call us to shake things up.²³ At the same time, the role of women in the church and society, the dynamism of youth, the potential for creative change, and the power of the Holy Spirit are signs of hope for a church engaged in evangelical activity.

The founding vision of the Congregation rooted in the “evangelization of the poor” is the core element of any renewal and commitment to the work of the church. “New Horizons of Spiritan Mission”²⁴ reminds us of the ongoing relevance of the Spiritan charism in the world highlighted by the increasing number of lay people who seek to be associated with our spirituality, our life and mission. Lay association gives us great hope as we look to open new and exciting horizons for the Spiritan charism in the world today.

Hallmark characteristics that mark many Spiritan commitments around the world are our ability to work in difficult

Our Spiritan witness as an international community has the potential to be an inspiration for the local churches and people that we serve.

circumstances with dedication and closeness to the people we serve. Dedicated to improving the dignity and quality of life of the people we serve with creativity and generosity, Spiritans are known for their simplicity and availability. “We continue to be involved with many ministries around the globe that correspond to the priorities of our Spiritan Rule of Life and recent general chapters: first evangelization, work with indigenous peoples, inter-religious dialogue, migrant and refugee ministry, youth apostolate, and various JPIC initiatives.”²⁵

Our Spiritan witness as an international community has the potential to be an inspiration for the local churches and people that we serve. We have a tremendous opportunity to live the spirit of Pentecost where “people from many lands speaking a multitude of languages” give witness to the mission of the church to proclaim the saving power of the crucified and risen Christ. The international and intercultural dimension of our community life is a gift to a world growing more divided each day. Intercultural Spiritan community life is a “response to the call of the Holy Spirit to all of us, to witness to a new quality of human solidarity, surpassing individualism, ethnocentrism and nationalism.”²⁶ This intercultural community living is an important element of our Spiritan life which can never be taken for granted and requires a lot of work.

Spiritans are called to build truly intercultural communities, places where we are genuinely at home together, where there are no “insiders” and “outsiders,” where no single culture dominates but where each one’s cultural identity finds expression and affirmation, where the dignity of difference is cherished and enriches our common vision.”²⁷

Simple goodwill is not enough to live this reality. It requires commitment and conversion of each member of the community based on a gospel love that is rooted in the mystery of the Blessed Trinity.

GC XXI INSTRUMENTUM LABORIS

The *Instrumentum Laboris* (IL) prepared for General Chapter XXI notes that “the major concern underlined in the responses to Spiritan mission in the contemporary world is the unity between the proclamation of the Gospel and human life, a procla-

*Mission is
calling us to
move beyond
our comfort
levels
and to create
new wineskins
to receive
the new wine
of mission
today.*

mation directed towards men and women committed to their integral well-being.”²⁸ After a series of observations and challenges, the authors of the IL make several proposals. “We need to re-evaluate our presence in mission situations.... It is urgent to say what really needs to be kept: international communities, parishes on the periphery, mission in situations of intercultural and interreligious dialogue, centers of spirituality, etc.”²⁹ We should “choose missionary commitments that witness to our charism.”³⁰ Interreligious dialogue is elevated to a critical need in our world and society today.³¹ It calls for the Congregation to “reaffirm internationality and interculturality as integral (constitutive) part of the Spiritan culture and ethos”³² while “developing a spirituality of encounter, welcome, journey, accompaniment and recognition.”³³

THE SIGNS OF THE TIMES

The preparation, reflection, and documentation for GC XXI demands an openness to the movement of the Spirit challenging us to go beyond the normal, comfortable way to which we have become accustomed. We are called to read the “signs of the times” and respond prophetically to the needs of mission today with boldness and an openness to a new way of living the Spiritan mission. Mission is calling us to move beyond our comfort levels and to create new wineskins to receive the new wine of mission today. We need to be in dialogue with each other and with the world in which we live. We are challenged to welcome and encounter those we live and work with to allow the Spirit to be revealed. We have to let go of previous assumptions and allow the Spirit form us as we respond to the current and future needs of mission.

In the European and North American context, mission has quickly changed. Secularization is increasingly impactful on the countries in the northern hemisphere. A recent Gallup report in spring 2021 indicates that Americans’ affiliation to houses of worship continued to decline last year, dropping below 50% for the first time since Gallup began measuring it in 1937. In 2020, 47% of Americans said they belonged to a church, synagogue or mosque, down from 50% in 2018 and 70% in 1999.³⁴ The decline in church membership is primarily a function of the increasing number of Americans who express no religious preference. Over the past two decades, the percentage of Americans who do not identify with any religion has grown from 8% in 1998-2000 to 13% in 2008-2010, and 21% over the past three years.³⁵

Many local churches are facing the challenge of moving from maintenance to mission.

The issue seems to be growing with the generation gap. Church membership correlates strongly with age, as 66% of traditionalists – U.S. adults born before 1946 – belong to a church, compared with 58% of baby boomers, 50% of those in Generation X (born between 1965 and 1979/80) and 36% of Millennials (born between 1981 and 1994/6). The limited data Gallup has on church membership among the portion of Generation Z (born between 1997 and 2012/15) that has reached adulthood are so far showing church membership rates similar to those for Millennials. Currently, 31% of millennials have no religious affiliation, which is up from 22% a decade ago. Similarly, 33% of the portion of Generation Z that has reached adulthood have no religious preference.³⁶

A NEW PARADIGM FOR MISSION: EMBRACING NEW WINE AND NEW WAYS OF DOING THINGS

With this increasing secularization in the northern hemisphere, many local churches are facing the challenge of moving from maintenance to mission. Dioceses where Spiritans are collaborating with the local church have been re-configuring and re-imagining their mission priorities for some time now. In the south, and southwestern part of the United States, a large influx of immigrants from Latin America and Asia has led to the need for a greater pastoral outreach to the new arrivals. In some areas, churches are not large enough and there is a need for more ministers who can speak the language of the new communities and respond effectively to their pastoral needs. It is not just a matter of personnel and providing sacramental ministry, but more importantly, establishing a whole range of pastoral services that focus on encountering and welcoming the newcomers in their current situation. Engaging and embracing a new way of being church is the foundation for meeting the needs of the people.

In other parts of North America and Europe, the experience is too many empty churches and not enough outreach to meet the needs of those who find themselves outside. Cardinal Gérald Lacroix, Archbishop of Quebec, called on the church in Quebec not to struggle to hold on to what it has left, but to see itself as a mission church moving outward.

We must reorient our pastoral teams toward a more intensely missionary activity, turned toward the people and groups that we join too little. In places where the institutional church is

becoming less relevant, we are called to become a prophetic church, taking care of the poor in light of Jesus' mission ... A prophetic church like (the one sought by Pope Francis) highlighting the social justice and solidarity with the destitute and the persecuted, has the potential of closing the chasm between the church and the modern, secular culture of Quebec.³⁷

*Our history
is full of taking
on challenges,
and sometimes,
even impossible
situations.*

Other local churches, faced with the need to re-imagine what it means to be church in today's secular world, are increasingly shifting from maintenance to missionary language to define themselves. They recognize the need to look beyond the diminishing numbers that are coming to church and seek to shift the focus to the evangelization of those who do not identify as members of any church. The Archdiocese of Detroit has launched an evangelical program called "Unleash the Gospel," with the goal not of re-structuring, but focusing on the need to become more missionary with church members sent forth as joyful missionary disciples to meet people where they are. It is a call to focus on "going out" as opposed to "staying in." The Archdiocese of Baltimore is calling all members of the local church to be "Missionary Disciples," by becoming "a light brightly visible" to call people to Christ. The Archdiocese has initiated an Institute of Evangelization that uses the Emmaus experience as a model for discipleship. The Diocese of Pittsburgh is using a model known as "On Mission for the Church Alive." It focuses on re-establishing viable faith communities rooted in evangelization and outreach ministry with the clear goal of sharing the good news in new and creative ways.

SPIRITAN MISSION TODAY AND TOMORROW

As a missionary Congregation, Spiritans have a unique and valuable contribution to make as evangelization takes on a new urgency. We cherish the opportunity to meet people where they are and walk with them as we encounter the Risen Lord on the overlapping journeys of faith. Our history is full of taking on challenges, and sometimes, even impossible situations, to bring the light of the Gospel and the creativity of the Spirit to the evangelical needs of the times. As Spiritans, we have a freedom and the ability to look "outside the box" as we bring the Good News to the periphery. The mission needs of the communities we are called to serve are great indeed. The new paradigm of mission and consecrated life are full of possibilities if we are ready to create new wineskins to

receive the new wine.

The sexual abuse crisis challenges us as Spiritans to recognize the personal sins of our brothers and the institutional crisis of leadership within the church. Learning from our mistakes, we need to acknowledge the harm done and make concrete efforts to be instruments of hope and healing. Responding pastorally to survivors, and implementing effective changes in the way that we live community and support one another is an evangelical response to a critical need of the people we serve today.

Another pressing need in our day that will call for a creative missionary approach is the post-pandemic path that is upon us and the cry for racial healing and reconciliation in the society in which we live and work. We can never return to what we call “normal” and the old way of doing things. A return to normal would be a disaster unless we recognize that we are going back to a world desperately in need of healing. The missionary call is to bring light to the brokenness of our world and offer the opportunity for healing and renewal. The work that Jesus left his followers to do includes showing compassion and forgiveness and working for a just society. It involves the ever-present offer for all to begin again with new vision rooted in the reign of God.

As we focus on the challenges and needs for contemporary Spiritan mission in preparation for GC XXI, it is clear that the “signs of the times” are calling us to think differently and more creatively about how to be faithful to the original charism of our founders. Despite many obstacles and great sacrifices, Claude Poullart des Places and Francis Libermann stayed true to the vision and mission that God placed in their hearts. GC XXI is an opportunity to allow the Holy Spirit challenge us to reflect on the needs of the mission for today and tomorrow. Rather than remain comfortable with the way we have always done things, the Spirit is challenging us to embrace the needs of God’s mission today. Are we ready to create new wineskins to receive the new wine which God’s mission is calling us to today?

*Jeffrey T. Duaine, C.S.Sp.
Provincial, USA.*

ABBREVIATIONS

CICLSAL Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.

NWNW New Wine in New Wineskins. Approved by Pope Francis on 3 January 2017, it was published by CICLSAL.

ENDNOTES

1. *Spiritan Rule of Life* (SRL), 213.
2. *New Wine in New Wineskins*, 3. The Vatican: Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, 2017.
3. *Notes et Documents*, X, 151. Translation taken from *A Spiritan Anthology*. Chosen and presented by Christian de Mare, C.S.Sp. Rome: Congregation of the Holy Spirit, 2011. 153-4.
4. *Christus Vivat*, 200.
5. *New Wine in New Wineskins*, Introduction.
6. *Ibid.*, 56.
7. Acts 2:29; 4:13.
8. International Union of Superiors General “Making Sense of NWNW” Presentation. <http://www.internationalunionsuperiorsgeneral.org/wp-content/uploads/2018/10/Understanding-New-Wine-in-New-Wineskins.pdf>
9. *New Wine in New Wineskins*, 2.
10. *Vita Consecrata*, 84.
11. *Mutuae Relationes*, 11-12.
12. *Year of Consecrated Life: Contemplate*, 6. CICLSAL. *Citta del Vaticano: Liberia Editrice Vaticana*. 2016.
13. *Year of Consecrated Life: Keep Watch*, 2. CICLSAL. *Citta del Vaticano: Liberia Editrice Vaticana*. 2014.
14. *Year of Consecrated Life: Proclaim*, 74. CICLSAL. *Citta del Vaticano: Liberia Editrice Vaticana*. 2016.
15. *Fraternal Life in Community*, 46. CICLSAL. *Citta del Vaticano: Liberia Editrice Vaticana*. 1994.
16. *The Service of Authority and Obedience*, 13. CICLSAL. *Citta del Vaticano: Liberia Editrice Vaticana*. 2008.
17. Discourses of Pope Francis, Identity and Mission of the Religious Brother in the Church, 39. CICLSAL. *Citta del Vaticano: Liberia Editrice Vaticana*. 2015.
18. *New Wine in New Wineskins*, 9.
19. *Ibid.*, 9.
20. *Ibid.*
21. *Ibid.*
22. Superior General’s Report, 1.3.2.1. (Cf. SRL, 25). <https://dsc.duq.edu/cgi/viewcontent.cgi?article=1008&context=spiritan-gr>
23. *Ibid.*, 1.2.
24. *Ibid.*, 1.3.1.2.
25. *Ibid.*, 1.3.1.3.

26. Congregation of the Holy Spirit. General Chapter 2004: *Faithful to the Gift Entrusted to Us*. Rome: Generalate, 2004. 2.1.
27. Superior General's Report, 1.3.2.3.
28. *Instrumentum Laboris*, 1. <https://dsc.dug.edu/spiritan-gc/14/>
29. Ibid., 1.2a.
30. SRL 14-15.
31. IL, 1.2f.
32. Ibid., IL 3.2f.
33. Ibid., 3.2h.
34. Gallup Poll on U.S. Church Membership, 2021. <https://news.gallup.com/poll/341963/church-membership-falls-below-majority-first-time.aspx>
35. Ibid., 2021.
36. Ibid., 2021.
37. "La transformation de la charge pastorale dans le diocèse de Québec", December, 2020. <https://www.ecdq.tv/la-transformation-de-la-charge-pastorale-dans-le-diocese-de-quebec/>

