

## ITINERARY OF PREPARATION TOWARD THE 8<sup>TH</sup> GENERAL CHAPTER

### INTRODUCTION

Dearest Sisters,

We have just concluded our International Seminar on pastoral care and now, with gratitude and joyful hope, we present to you the *Itinerary of preparation to our 8<sup>th</sup> General Chapter*

Each General Chapter is a very meaningful ecclesial event for the life of the Institute. Therefore, the preparation to the Chapter constitutes an important and delicate moment that demands the involvement of the entire Institute.

The preparation to the capitular event which we will celebrate in July 2011, has been preceded by a journey started in 2007, through the proposal of a biblical itinerary<sup>1</sup> which has allowed us to deepen and to live together the 7GC objective: “*In continuous conformation to Christ Shepherd, we deepen and re-express the ministry of pastoral care in order to lead humanity today in the springs of life.*”

Shortly, you will be called to participate in the *Local Seminar*, during which you will know and deepen some themes considered in the International Seminar, in view of the celebration of the Provincial Chapters and the Assemblies of Delegation.

Each Circumscription will organize its own Seminar in the modalities and times that she believes more opportune. Here you will find some useful indications to the journey to tread until the General Chapter.

The 8GC theme: “*To care for the life in Christ: a journey of compassion and pastoral conversion in communion*”, would like to answer to the challenges of the evangelization in this time of history of humanity and the journey of the Church in the five continents. It is elaborated by the Preparatory Commission<sup>2</sup> and with the sisters of the General Government, considering the accomplished journey in the preparation and celebration of the International Seminar, the suggestions sent by the Circumscriptions and the Objective of the sexennial 2005-2011. This theme wants to express and underline our charism today, as specific field of our pastoral mission in the next six years.

In the present booklet you will find a brief presentation of the Theme together with some texts that can enlighten it, so as the description of the stages of the itinerary of preparation to the our 8GC.

You can use the Worksheets for the necessary personal and community participation to the preparation of the Chapter and also the prayer that will unite us each day in the presence of the Lord, to invoke the necessary graces for our Congregation in this time.

---

<sup>1</sup> Cf. Five biblical worksheets sent to the communities in the years 2007 and 2008.

<sup>2</sup> Composed of: *sr Clara Ariza* (CO-VE-ME); *sr Brenda Balingasa* (PI-AU-SA); *sr Suzimara Barbosa* (BR-CdS) and *sr Angela Napoli* (ICS).

A calendar with the presentation of the program of work at the different levels, can facilitate the journey that we are called to accomplish until the 8GC.

We entrust to Mary, Mother of the Good Shepherd and to the intercession of the Holy Apostles Peter and Paul our hopes and prayer, with the certainty that if we ask what is pleasing to God, we will fully be granted.

With the wish of a serene and fruitful work, we greet you with fraternal affection,

*Sr Marta Finotelli and sisters of the General Government  
and the Preparatory Commission*

Rome, 29 June 2010

*Solemnity of the Holy Apostles Peter and Paul*

## 🔑 PRESENTATION OF THE THEME

### TO CARE FOR THE LIFE IN CHRIST: a journey of compassion and pastoral conversion in communion

#### *Biblical texts of reference*

*“When he disembarked and saw the vast crowd, his heart was moved with pity for them, for they were like sheep without a shepherd; and he began to teach them many things.”*  
(Mk 6:34).

*“Rather, we were gentle among you, as a nursing mother cares for her children. With such affection for you, we were determined to share with you not only the gospel of God, but our very selves as well, so dearly beloved had you become to us.”* (1Ts 2:7b-8).

*“..... be renewed in the spirit of your minds, and put on the new self, created in God's way in righteousness and holiness of truth.”* (Eph 4:23-24).

The *first part* of the theme expresses the fundamental objective of pastoral care:

**To care:** it is the essence of our pastoral ministry.

**for the life in Christ**, we desire to care for life, for all the aspects of life, knowing that this human life has been taken by the Son of God and united indissolubly to the divine life in His Incarnation. It is not any life but the *Christian life* of which to care whether in ourselves or in the baptized and in those who have not yet encountered Christ. As a Congregation we want to be a *vessel* that welcomes the Trinitarian Life and when it is full of it, pours it in overabundance on the people of God.

**“In Christ”**, typically pauline expression which synthesizes the Apostle Paul’s theology, anthropology, ecclesiology and underlines the typical demand of the pastoral mission of the entire Pauline Family: to live and give Christ Way, Truth, Life to the world.

The *second part* of the theme tells the more significant aspects of our manner to taking care:

**A journey...** it is the reception of the dynamism of the Spirit that pushes us forward and asks us to overcome our immobility and rigidities, our schemes to allow ourselves to be guided by Him on the roads of today’s world.

**of compassion...** in following Jesus, the Teacher with the heart of a Shepherd who stoops on the wounds of this humanity and heals them. A care full of the Father’s compassion for all his children, believers and non believers and of maternal tenderness that is until giving his own life for the flock. It expresses for us, in this moment, also the demand to invoke the gift of spiritual maternity in accompanying in the journey of holiness those whom Jesus Good Shepherd entrusts to us.

**and pastoral conversion**<sup>3</sup>... faithful to the charismatic inspiration “*live in continuous conversion*” we feel that personally and as community we have the urgent necessity of conversion. A conversion that renews the heart; transfigures our life and mission attuning the pastoral action on the thoughts and sentiments of Christ and acknowledging that all starts from the initiative of love of the Father and to Him is led. The Holy Spirit, who makes all things new, desires to make us creative in the pastoral mission, attentive to the signs of the times and suggests us the attitudes and choices suitable to the necessities of the people of God.

**in communion.** We want to underline the necessity to live and act in communion among us, in fraternal life and in the sense of belonging to the entire Congregation who is called, as a whole, to carry out the ministry of care. The gift of communion binds us to the parish community, the local Church and the entire Body of Christ, making us workers of communion, reconciliation and dialogue, collaborating so that the Church may be a welcoming house for all, especially the poorest of the poor and forgotten. From a unified heart in Christ is radiated the joy and peace that attracts many and leads to the Springs of life.

#### *A patristic text that enlightens*

St. Bernard expresses thus: “*For this, if you are wise, you will manifest yourself a vessel and not a waterway. Almost instantly, the waterway receives and immediately pours away; instead the vessel waits until it is full and so it shares, without damage, what is superabundant. In truth, there are in the Church, today, many waterways and very few vessels. Those who pour on us heavenly stream have such great charity that they want to release before having received the infusion, more prepared to speak than to listen, ready to teach what they have not learned, impatient to direct others, they who don't know how to govern themselves*”<sup>4</sup>.

#### *From the closing talk Sr. Marta Finotelli at the International Seminar*

“*Being personally and as Congregation a vessel more and more welcoming of the Life that springs from the Trinitarian Source to pour it again on others: community, God's people, humanity, those who are entrusted in our ministry of care, the whole creation. In love of the Lord, in an impassioned search of truth and transparency, let us help us to become as Congregation a warm and rich embrace of sympathy, a presence full of God's tenderness for our contemporaries, in communion and holiness of life.*

*For this it seems possible to re-express our pastoral ministry as care for the life in Christ, ours and that of the others, in every moment and every situation, in every relationship and in every form of service that we are called to accomplish. To care of the life in Christ as constant attention and as basic orientation of our being and doing in situation.*

*We accompany persons to the encounter with Him, the Living one, so that we become more and more his disciples in ecclesial communion and his missionaries in their environments of life. We ourselves and those whom we accompany so this way to reach the distant ones, the astray and to give evangelical witnessing in the service to the most poor.*

<sup>3</sup> Cf Document of Aparecida, conclusive of the V General Episcopal Assembly of Latin America and the Carabians, 2007, from number 365 to 372, which carries the title “*Pastoral conversion and missionary renewal of the community*”.

<sup>4</sup> St. Bernard of Clairvaux, *Sermons on the Song of Songs*, XVIII, 3, in *Opere di S. Bernardo (VI)*, Scriptorum Claravallense. Fondazione di studi cistercensi, Milano, 2006, p. 237.

## ✍ STAGES OF THE ITINERARY

Our path of preparation to the 8GC has the following stages:

- Each *sister* prays, studies and reflects personally on her lived experience in a climate of discernment and fills up the personal Worksheet (blue color), following the indications on pages 8-11. The blue worksheet must directly be sent to the General Government within October 2010.
- In the *community* each sister shares her written experience on the personal Worksheet (blue). The community Worksheet is filled up (yellow) with the suggestions in view of the 8GC as indicated on pages 12-15. The community Worksheet (yellow) must be sent to the Government of one's own Circumscription on the occasion of the Local Seminar or in the Provincial Chapter or in the Assembly of Delegation.
- In the Local Seminar or in the Provincial Chapter or in the Assembly of delegation, each Government of Circumscription gathers the reflection of each community (yellow Worksheet and sends it to the General Government within and not beyond January 25, 2011, according to the indications on page 15.

The fruits of this journey will serve for the elaboration of the Instrument of Work on February 2011, together with the proposals of common interest that will come from the Provincial Chapters and Assemblies of Delegation.

For the personal and community study in view of the Local Seminar, you will find attached to the present booklet the excerpts of some talks presented at the International Seminar. The entire talks will be considered in the Local Seminars according to the modalities which each Government of Circumscription holds more opportune<sup>5</sup>.

---

<sup>5</sup> A DVD which contains all the Itinerary of the International Seminar will be sent to each Circumscription while waiting of the publication of the Acts of the Seminar.

 CALENDAR AND PROGRAM OF WORK IN THE PREPARATORY PHASE

WHO	HOW	WHEN	WHERE
General Govt and Prep. Commission 8GC	Send the Itinerary and the Attachments	July 2010	To each sister
Each sister	Does the personal work <b>(Blue Worksheet)</b>	July-September 2010	In one's residence
Each sister	Sends the Blue Worksheet	September-October 2010	To the Gen. Govt.
Each community	Does the community work <b>(Yellow Worksheet)</b>	October-December 2010	In one's community
Each community	Sends the Yellow Worksheet	On or before January 2011	To the Government of Circumscription
Government of Circumscription	Celebrates the Local Seminar	On or before January 2011	In the Circumscription
Each Circumscription	Celebrates the first session of the Provincial Charter or Assembly of Delegation	On or before January 2011	In the Circumscription
Government of Circumscription	Sends the synthesis and the original Yellow Worksheet	Within January 25, 2010	To the Gen. Govt.
General Govt and Prep. Commission 8GC	Elaborate the Instrument of Work	February 2011	Rome - Generalate
General Govt.	Sends the Instrument of Work	Within March 2010	To the capitulars

✚ PERSONAL AND COMMUNITARIAN ACTIVITY<sup>6</sup>I. For prayer and personal study<sup>7</sup>

“Moved by the compassion of Christ Shepherd  
for the fatigued and disoriented masses,  
we give our particular concern to those  
who do not yet believe in him  
or who are still far from him  
to the lost sheep, to the grass roots of society,  
to hearts and souls thirsting for truth,  
well-being and peace.”  
(RoL 14)

## In listening to the Word: Mk 6:30-44

## Biblical Commentary

In the Gospel of Mark, after the return of the Twelve from mission, Jesus foresees a time of *legitimate* rest for them, but however it is deferred upon disembarking and having seen that the crowd that had preceded them was like *a sheep without a shepherd*. Jesus therefore started to teach them. Jesus is the shepherd long expected, he who takes upon himself the sufferings and the necessities of his people.

The pastoral care of Jesus is not the gift of a part of himself – time, energies - but the offering of himself, it is *to unconditionally lay down* his own life. The good of the sheep is the goal of all of his activity.

The *compassion* of God is Jesus Christ! Living with him, the disciples learn what it means to take care: to lay down one's life without conditions. (...) Pastoral care is not, in fact, the place of one's own *realization* but *Paschal diakonia*. (...) Pastoral care demands that the evangelist takes care of himself and particularly of his relationship with Christ, so as not to run the risk that in preaching to others, he himself is disqualified (cf 1Cor 9:27) <sup>8</sup>.

The Gospel of Mark, that is the most ancient with all probability, presents Jesus as the Good Shepherd who makes himself Teacher. (...)

*his heart was moved with pity*. The verb used, <*splanchnaizomai*>, indicates an intense emotive participation, a visceral (gut) emotion (...). For Mark the pastoral compassion of Jesus expresses above all in teaching: *and he began to teach them many things*. He is the Shepherd who makes himself Teacher. Jesus speaks and the people, hungry of truth more than of food, remains to listen to him until the time when the disciples remind the Teacher to take account of the circumstances: *This is a deserted place and it is already very late*. The response of Jesus: *Give them some food yourselves*, subsequently enlightens the relationship Teacher-Shepherd, underlining a deep connection between truth and charity. The compassion for the dispersed people of God is translated in *to take care until the end*<sup>9</sup>.

<sup>6</sup> For the personal and communitarian reflection, see the Attachments to the present Booklet.

<sup>7</sup> In order to live this stage, each sister chooses a time of retreat before the celebration of the Local Seminar.

<sup>8</sup> Cfr. MORANDI G., *The biblical foundations of the care of souls*, pp. 1-4 (Talk during the International Seminar).

<sup>9</sup> BOSETTI E., *Gesù buon Pastore Via, Verità e Vita*, in “La Spiritualità pastorale delle Suore di Gesù Buon Pastore”, Roma, 1994, pp. 145-146.

**Patristic source: *St. Gregory the Great***

Often it happens that when a man undertakes the care of government, his heart is distracted with a diversity of things, and as his mind is divided among many interests and becomes confused, he finds he is unfitted for any of them. This is why a certain wise man gives a cautious warning, saying: “*My son, meddle not with many matters*”<sup>10</sup>, for in fact, the mind cannot possibly concentrate on any pursuit of any one matter when he is divided among many. When it permits itself to be drawn abroad by concerns intruding upon it, it empties itself of its steadying regard for its inmost self. (...) For when it implicates itself more than is needed with what is external, it is as though it were so preoccupied during a journey as to forget what its destination was; with the result that it is so great a stranger to the business of self-examination as not even to be aware of the harm it suffers or to be conscious of the great faults it commits<sup>11</sup>.

**Charismatic source: *Fr. James Alberione***

First of all, it is necessary to sanctify oneself. If our words and our works proceed from the heart, from the love of God, they reach the heart, they go to the souls and bear fruit (PrP IX ,1962, p. 80)

Speak with faith, eh? Not of cold words. You are full of Jesus Christ and therefore the name of Jesus Christ comes in the lips at all moments even when it would seem unintentional; at least for some which would seem even strange. Full of Jesus Christ, to give Jesus Christ, it is He “in quo salus vita et resurrectio nostra”, all. (...) Fill yourselves with Jesus Christ. That Jesus Christ coming in the soul, may penetrate all the faculties of the soul, intelligence, the will and sentiments, pierces the whole being. That you may be many lighted flames in that parish, burning flames, lighted from the fire of the Tabernacle. And then it is another life, you know. They will feel what it means to say «pastorelle». (...)

The holy Pastorelle have an interior fire inside and therefore they are resourceful, and so many they put in activity, in action, starting from what is possible day by day! Do not imagine great things immediately, but it is good to start from the children and then the others, the adults. But, fire in the heart eh? If there is no Jesus Christ inside, with that heart which is surmounted by a globe of fire, yes, it will be this way: that a technique of pastoral apostolate is carried out, but the spirit, eh, would not be sufficiently alive. We have to give the spirit! The spirit. (AAP 1958, 281-282.287)

Then we have to consider that our sanctification consists in absorbing the sap of Jesus Christ to the maximum. It is to grow in vigor the branches, the shoots and leaves, and to bear abundant fruits always more. This is the only way to salvation. There is not other (way) that will bring us to paradise.

We have to understand that we won't be holy in the very same measure in which the life of Jesus Christ will be in us. God asks us only this holiness, that is union with Jesus Christ and there is no other.

We will be holy in Jesus Christ or we won't be at all. And even if we have to bear martyrdom, if there is no union with Jesus Christ, it is nothing. Therefore, the first point for our sanctification; union with Jesus Christ which means to be in grace and growth in grace. Growth in grace. (AAP 1964, 607-609)

Your heart has to be molded of goodness: the sinners await you, the children, the sick. (...) You have to possess and spread around you an inexhaustible goodness. Therefore one of the signs of Pastorella vocation is to be good, not only evading evil and doing good, but treating all with goodness. (...) To have a heart moulded like the heart of Jesus Good Shepherd which has been formed by the Immaculate Heart of Mary. To always ask that Mary forms your heart: a heart of goodness, compassion, understanding, mercy. (PrP VIII, p. 238)

<sup>10</sup> Sir 11,10.

<sup>11</sup> GREGORY THE GREAT, *The Pastoral Rule* 1,4.



If one has the heart of the Good Shepherd she considers everybody, she feels compassion for the unbaptized children, for the youth who allow themselves to be swayed by bad companions, for parents who have to educate their children, all men and women, the elderly who still do not think of preparing themselves for death, for the dying, for the pagans who still adore the sun. (PrP VII, 1954, pp. 139-140)

These days, Jesus speaks to you, he invites you to a total conversion, he wants all your heart for Himself, it's time to give it to him; he wants you not only to be holy but apostles (PrP II 1957, pp. 161-162)

✂ In view of the sharing in the community<sup>12</sup>:

Basing on prayer, the study and my pastoral experience, I ask myself

***a) In my journey how do I experience the care of God for me and how does this help me to take care of the life in Christ in others?***

***b) To what conversion of the heart am I called to live the pastoral care with compassion and in communion, and how do I concretize it in my everyday life?***

NB. Indicate *inspirations* or *arguments* which according to you could be object of reflection in the Provincial Chapters or Assemblies of Delegation. Arguments which subsequently could be presented in the 8GC

**Prayer: (Part V of the Chaplet to Jesus Good Shepherd)**

Jesus Good Shepherd,

who brought from heaven the fire of your love,  
give us your heart.

Inflame us with the desire for the glory of God  
and with a great love for our brothers and sisters.

Make us sharers in your apostolate.

Live in us that we may radiate you  
in word, in suffering, in pastoral action,  
in the example of a good life.

We offer you ourselves as docile and faithful sheep  
to become worthy of cooperating  
in your pastoral mission in the Church.

Dispose all minds and hearts to receive your grace.

Come, divine Shepherd, guide us;

may there soon be one flock and one Shepherd.

---

<sup>12</sup> To be written in the personal Worksheet (blue).

## II. Personal<sup>13</sup> and communitarian work

“At the service of mission, we put in common our personal gifts of nature, of grace and of culture, and we work together in the search for a community and apostolic project.

In bringing this to realization each and everyone is to sense this responsibility and to be ready to assist in genuine reciprocity.”  
(RoL 20)

At the beginning of the community meeting, each sister shares the fruit of the personal reflection regarding the questions on page 11.

### In listening to the Word: 1 Ts 2:1-12

#### Biblical commentary

Paul in this chapter continually makes appeal of the “remembrance” of his believers. The apostles have spoken, announced, witnessed the Gospel exhorting and encouraging. Who is listened to, at the end, it is not so much the apostle but the preaching of the Gospel which works wonder in who announces it and in those who receive it. (...) The image that Paul attributes to himself and his collaborators is that of *a mother*, he being involved in their midst with all sweetness and humility as a mother who stoops down smiling on her small children. At the same time Paul sees himself amidst the believers of Tessalonica with the responsibility of a father who accompanies anxiously the life of his children. The two icons, mother and father, distinguish the picture of the apostolic memories of Paul<sup>14</sup>.

#### Patristic source: *San Gregorio Magno*<sup>15</sup>

That man is rightly accounted a hypocrite who diverts the ministry of government to purposes of domination. (...) He chides the shepherds by the Prophets saying: *That which was broken you have not bound up, and that which as driven away you have not brought back*<sup>16</sup>. One who has been cast away is brought back when, after having fallen into sin, he is recalled to the state of righteousness by the influence of pastoral care; and the ligature binds a fracture when discipline subdues sin; lest the wound's continued flow lead to death if a tight compress does not bind it up. Often, however, the fracture is made worse by an unskilful ligature, so that the lesion causes even greater pain from being wound up too tightly.

Wherefore it is necessary that when the wound of sin is in the subject is repressed by correction, even the restraint must be carefully moderated, lest the feeling of kindness be extinguished by the manner in which the principles of discipline are exercised against the sinner. For care must be taken that loving kindness, like that of a mother, be displayed by the ruler towards his subjects, and correction given as by a father. In all such cases treatment must be bestowed with care and circumspection, lest discipline be too rigid or loving kindness too lax.

#### Charismatic source: *Fr James Alberione*

We still have over a million and a half of men who have never heard of Jesus. See how vast the field! The harvest is mature! The Pastorella sees this, she has this mentality, she thinks this way.

---

<sup>13</sup> Each sister prepares to celebrate this communitarian moment with personal reading and deepening.

<sup>14</sup> ORTENSIO DA SPINETOLI, *Lettere ai Tessalonicesi*, pp. 47-55.

<sup>15</sup> GREGORY THE GREAT, *The Pastoral Rule* 2,6.

<sup>16</sup> Ez 34, 4.

Forming yourself precisely for the parish, for the souls, here the mind, the heart and the will are all directed to that part, and you don't make only union with Jesus, but with Jesus Good Shepherd: a step forward, first as religious and then as religious «Pastorelle». (AAP 1958, 165)

It is the time in which the laity has to be committed in the apostolate Et mandavit illis unicuique de proximo suo [Eccl. 17,12]. (...) So we all collaborate. (AAP 1959, 297)

And on the other hand, after one has entered the ministry, after one enters the apostolate it is natural that you have already done more works. But the works can be improved, they can be more adapted to the time, because there are new dangers, there are new difficulties; and pastoral study always progresses. Be humble! (...) Person who believe to be infallible instead and that everything has to depend only on them. These people become almost useless, and they remain backward.

It is always necessary that we go forward because the world goes on. And if we stop, we remain backward and there is nobody beside us because we are backward; and whom shall we save? It is necessary to accompany the society in which we live with its progress: in humility. (...) Forward: in humility and charity. Continuous progress! Never stop. (AAP 1962, 69-74)

Because... we cannot only know doctrine and morals and liturgy; but to help men and women live in their mind the principles of the Christian life <dogma> as faith and morals; and then the practice of liturgy particularly in approaching the sacraments and in understanding the mass, in confessing and in receiving communion frequently. What great thing you have! (AAP 1963, 407)

Then, to feel really the activity and that is to suggest, to invent. After having studied the parish, the kind of parishioners: workers, farmers, intellectual persons, etc., to study what to do in that parish in order to make the parish progress religiously, Christian. Study it night and day, we can say, especially when we are in the church. These souls to whom I am sent, what will I do? And how will I do? Therefore study the instruments to reach souls. To reach. Yes. Oh, don't waste time. All participate in the sense and in the heart of Jesus: I came to bring life and so that they may have: abundantius habeant [cfr. Gv 10,10), that is, there will be more saints . (...) (AAP 1965, 322)

We cannot remain complaining about the past because it was not this way once upon a time. It is this way today! It is necessary to live in our time. Yes, to live in our time. It is necessary to remember that having to live in this time, amidst men and women who live now, it is necessary to know how to interpret them and to consider the actual necessities. Yes. Discernment is needed; knowledge of the actual conditions is needed in which we find ourselves. Now it is needed to adapt ourselves not on the evil, never, but according to the demands of the actual moment. Therefore discernment is needed, the light of Counsel is necessary; it is a gift of the Holy Spirit. (AAP 1965, 344-345)

We do not have any idea of what was in the past; all is well which is the essence. The essence is to bring the souls to God according to faith, hope and charity. But it is necessary to say that faith, hope and charity have to penetrate in the souls according to the actual time, the difficulties, the instruments that are around, the persons who can work, the clergy, the church in general, yes. Therefore the life of the church in the actual world. And this decree which is sufficiently abundant is used to guide you in your action in your apostolate. Oh. (AAP 1965, 684)

✂ Sharing in view of the Local Seminar<sup>17</sup>

Basing on the communitarian prayer and from the pastoral experience, we ask ourselves:

*c) To what pastoral conversion is our community called in order to express the care for the life in Christ with compassion and in communion?*

*d) How do we strengthen our belonging to the religious family and in our being “community in mission”?*

NB. A sister of the community collages the suggestions which each one has elaborated in the personal work in view of the 8GC.

**Prayer** (*First part of the Chalet to the Holy Apostles Peter and Paul*)

I bless you, Jesus Good Shepherd,  
because you formed in Peter and Paul  
the two greatest Pastors of the Church,  
and through their ministry  
you have saved countless brothers and sisters.  
And you, holy Apostles,  
obtain for me the gift of conversion  
and a great love for my vocation.

*O Holy Apostles Peter and Paul,  
pray for us and for the Church of Jesus Christ.*

### III. Work in the Circumscription

#### Local Seminar

The government of Circumscription establishes the modality of animation of the Local Seminar, considering the involvement of each sister in one's Circumscription and each community keeping in mind the present Itinerary toward the 8CG. Gathers the community worksheets and elaborates a synthesis of it to be sent together with the original worksheets (yellow) to the General Government.

The Local Seminar can precede the celebration of the Provincial Chapters or Assemblies of Delegation which has to be carried out according to the indications of the RoL 103.1 e 116-118.

---

<sup>17</sup> To be written on the communitarian Worksheet (yellow).

✚ PRAYER FOR THE 8GC

Holy Father, we thank you  
for having called us to share  
the very same mission of your Son Jesus  
our Good Shepherd  
and we bless you for the work  
of your Holy Spirit that makes us  
always more similar to Him.

Grant us the grace to care  
for the life in Christ  
and fill us with your compassion  
that it may overflow on the persons entrusted to us.

We beg you,  
with the heart of the Apostles Peter and Paul,  
to give us the courage  
of a true pastoral conversion.  
Strengthen our being community in mission,  
which journeys in communion  
toward the 8<sup>th</sup> General Chapter.

May Mary, Mother of the Good Shepherd,  
obtain for us creative fidelity  
to our vocation in the Church,  
on the example of our Founder  
Blessed James Alberione. Amen.