



2026 GENERAL ASSEMBLY

CHARISM, SPIRITUALITY, AND MISSION

DISCUSSION GUIDE



PAULIST
FATHERS



“Conscious of Father Hecker's charism and our authentic Paulist tradition, the assembly will evaluate the condition of the society and, by scrutinizing the signs of the times, will determine what apostolic needs of the church should become Paulist enterprises, boldly and judiciously carried out.”

Constitution of the Missionary Society of St. Paul the Apostle, C27

FROM THE PRESIDENT OF THE PAULIST FATHERS

From June 1-12, 2026 the Paulist Fathers gathered in Huntington, NY, for our every four year General Assembly. At one of our final sessions of the Assembly, I shared that what happened during those days was one of the most profound experiences I have ever had as a Paulist. It was a time of open and honest dialogue, of fraternal support and challenge, but most of all, they were days filled with hope. Our gathering was an experience of authentic communion among Paulist brothers deeply rooted in an unwavering confidence in the Holy Spirit.

The heart of our assembly conversations was the shaping of a contemporary articulation of our charism, spirituality, and mission. The recovery of our Paulist charism as Missionaries of Hope resonated deeply in the hearts and minds of Assembly delegates as a way of grounding ourselves more deeply in Pauline spirituality and the great optimism with which Fr. Isaac Hecker imbued our mission to America. The mission of the Society has not changed but the Assembly sought to offer fresh language, born from our Constitutions and the Scriptures, to help us and our collaborators communicate that mission today.

Our Assembly delegates were also animated by and grateful for the growing sense of sharing the work of our mission with our Paulist Associates, Deacon Affiliates, and lay leaders and collaborators. We recommitted ourselves to this co-responsible vision of the Church through ongoing networking, training, and support for lay leaders and collaborators. The work of stewarding our Paulist charism together with the people of God is a great sign of hope for our Society.

The time shared together at the Assembly was only possible because of the prayerful support of all the brothers in our Society and all of the lay faithful who are a part of our wider Paulist family. Thank you for your prayers and know that you were held in prayer each day of our General Assembly.

Finally, I want to thank each of the members of the General Assembly for their work, especially those who chaired committees and served on writing teams. I would also like to thank all of the Paulists who have been present in our foundations generously serving the people of God during these weeks while so many brothers were away.

As you read, reflect on and pray with the resolutions of the 2026 Paulist General Assembly I pray you will find in them the profound sense of hope that marked our 2026 General Assembly.

Come Holy Spirit, counselor and guide, and fill the hearts of your faithful!

St. Paul, pray for us!

In Christ,



FR. RENÉ CONSTANZA

President
Missionary Society of St. Paul the Apostle





CHARISM, SPIRITUALITY, AND MISSION REPORT

PAULIST 2026 GENERAL ASSEMBLY

PREAMBLE

Over the course of this past year, a synodal process was undertaken by the entire Paulist family to listen together for the gifts, direction, and future to which the Holy Spirit is calling the Society. This process has surfaced important questions about Paulist **charism**, **spirituality**, and **mission**. Although these words are often used together and interchangeably, each names something distinct. **Charism** articulates the particular gift given to the founder by the Holy Spirit to constitute and anchor our Society. **Spirituality** names the way of life, prayer, and conversion by which the Society is sustained in fidelity to that gift. **Mission** actuates the concrete expression of the charism as it is lived in service of the Church and the world.

This desire for clarity isn't simply a matter of finding better words. It reflects a deeper longing to name what binds the Society together in fraternity and shared mission. In recent years, questions about mission, ministry, foundations, personnel, and future direction have sometimes exposed uncertainty about what most deeply unites us and animates our common life. In addition, our synodal process leading to the 2026 General Assembly surfaced the need for language that is both clear and expansive, to communicate who Paulists are today without narrowing the richness of our charism.

Our aim is that clearer language around **charism**, **spirituality**, and **mission** will uncover a shared center that belongs to all of us, which can be a force for animating and sustaining the Society in the years to come. In turn, this shared center can strengthen the wider Paulist family, inviting all who share in our mission to receive, embody, and carry forward the gift entrusted to us in the service of the Church and the world.

THE PAULIST CHARISM

In the life of religious communities, a founding charism is a gift of the Holy Spirit, first received in the life of a founder, through whom a community is brought into being, shaped in its identity, and is entrusted with a grace meant not for itself alone, but for the life of the Church.^[1] Rooted in Christ and given through the Spirit, a charism shapes a community's spirituality, gives rise to its mission, and continues to be discerned

1 "In the first place, there is the need for fidelity to the founding charism and subsequent spiritual heritage of each Institute. It is precisely in this fidelity to the inspiration of the founders and foundresses, an inspiration which is itself a gift of the Holy Spirit, that the essential elements of the consecrated life can be more readily discerned and more fervently put into practice. Fundamental to every charism is a threefold orientation." John Paul II, Apostolic Exhortation *Vita Consecrata*, no. 36.

and embodied anew in every age.

In the life of religious communities, a founding charism is a gift of the Holy Spirit, first received in the life of a founder, through whom a community is brought into being, shaped in its identity, and is entrusted with a grace meant not for itself alone, but for the life of the Church. Rooted in Christ and given through the Spirit, a charism shapes a community's spirituality, gives rise to its mission, and continues to be discerned and embodied anew in every age.

In our synodal process leading to the General Assembly, many expressed that there is a recognizable Paulist "way of being" that points toward a deeper spiritual anchor. Upon reflection on the recurring patterns in Paulist life and ministry, this recognizable Paulist way of being that animates us and serves as a deep spiritual anchor is this: **Paulists are missionaries of hope**. By this we mean an enduring hope born of the Holy Spirit, sustained by confidence that the Crucified and Risen Christ is already present, and that God is always at work in the joys, questions, struggles, and sufferings of the people of our age.

This **charism of hope** is firmly rooted in the life of our founder, Servant of God Isaac Hecker. Hecker's own restlessness was not simply a private spiritual search. His desire for truth, his longing for God, and his eventual entrance into the Catholic Church and founding of the Missionary Society of St. Paul the Apostle reveal a fundamental instinct: that the deepest aspirations of the human person find their fulfillment in the mystery of Christ, and that the Holy Spirit is continually drawing all people into communion.^[2]

From our inception, the missionary activity of the Society can be seen as an expression of hope, even when it has not always been named in this way. This hope has taken shape in the conviction that Catholicism can speak meaningfully to the American experience, engaging the religious questions, moral energies, freedoms, tensions, and aspirations of the people among whom we minister.^[3] After the Second Vatican Council, this charism of serving hope by engaging people and welcoming them in faith, expressed itself with the nuances of ecumenism and interreligious dialogue.^[4] These commitments will always be operative in the life of the Society, but they are not the charism itself; they are historical expressions of the deeper gift: **unwavering confidence that the Holy Spirit is already active and alive in the hearts of all, drawing all people toward communion in Christ**.

Hope is the virtue of a pilgrim people, a grace that orients us toward the fullness of communion in Christ while sustaining us on the way.^[5,6] In a time marked by polarization, institutional distrust, religious disaffiliation, and loneliness, reclaiming the charism of hope offers the Society a way to meet this moment with confidence, imagination, and joy. The Paulists have always been a relatively small community, yet throughout our history, our Missionary Society has exercised an influence in the Church beyond what our numbers alone might suggest. By affirming the charism of hope at this point in our history, we Paulists realize how we are called through many forms of ministry to engage today's world. In this way, new forms of ministry can emerge that allow us to better encounter people and accompany them on their religious journeys.

This renewed reception does not seek to abandon our previous commitments or articulations of mission. Rather, it asks the Society to return together to the foundational charism that gives those commitments their unity and vitality. The future of our Society will depend on how deeply we anchor ourselves in this gift entrusted to us, and how faithfully we commit ourselves to its renewal. Hope calls us to resist despair about

2 "The truth is that only in the mystery of the incarnate Word does the mystery of man take on light... Christ, the final Adam, fully reveals man to man himself and makes his supreme calling clearer." Second Vatican Council, Apostolic Constitution *Gaudium et Spes*, no. 22

3 "In the union of Catholic faith and American civilization...a future for the Church brighter than any past." Letter, Fr. Isaac Hecker

4 The Paulist Community meeting in General Assembly in 1986 affirms three central goals in its contemporary mission: Evangelization, Reconciliation, and Ecumenism.

5 "It seems that the presentation of religion primarily as worship and moral obligations, the classic heritage bequeathed by the seventeenth century, deprived us in some ways of the realization that Christianity presents a hope, a total hope, even for the material world." Yves Congar, *Concilium* no. 1, p. 10.

6 "the People of God is rediscovering once again that it possesses a messianic character and that it bears the hope of a fulfillment of the world in Jesus Christ." Ibid.



the Church or the age, to strive for communion across division, and to proclaim Christ with the joy that reveals the Gospel as truly good news. Rooted in hope, Paulists are missionaries for the Holy Spirit's transformative action in the world.

PAULIST SPIRITUALITY

A major challenge in articulating Paulist spirituality is that it does not consist of a particular devotion or specific practice of individual or shared prayer. Rather, our spirituality is often most clearly recognized in the way we live out our vocation: with **attentiveness to the Holy Spirit**, by patterning our lives on the **missionary witness of St. Paul the Apostle**, and by allowing **apostolic service** itself to become a place of conversion. Our spirituality continually forms us to recognize the Holy Spirit's action within ourselves and in the world.

Paulist spirituality is first marked by **attentiveness to the Holy Spirit**. Faithful to the vision of Father Isaac Hecker, Paulists seek to remove whatever hinders the Spirit's action and to cultivate virtues that make us more responsive to the Spirit's promptings.^[7] We trust that the Holy Spirit is near to every human person, and alive within every soul as guide, sanctifier, and source of freedom.^[8,9] Because the Holy Spirit works uniquely in each person, Paulist spirituality is dynamic: it continually seeks to deepen our attentiveness to the many ways the Spirit is moving in our own lives, in the life of our Society, in the communities we serve, and in the world.^[10] This attentiveness becomes visible in ministry through love, joy, peace, and the other fruits of the Spirit.^[11]

Our Paulist Constitution states that "the Paulists derive their power from their traditional Pauline Spirit."^[12] Our patron **St. Paul serves as model and inspiration of our life and mission and also as our companion in prayer.**^[13] His missionary witness flowed from his encounter with the Risen Christ and his embrace of the paschal mystery. Recognizing his own weakness and believing that God's grace was sufficient for him,^[14]

St. Paul embarked on his mission with great reliance on the Holy Spirit and an unshakeable hope - one that is shared by the Paulist community. St. Paul gives us a spiritual pattern for our own lives: a willingness to acknowledge our own brokenness, to bring it into an encounter with the Risen Christ, and to allow it to be transformed through the Paschal Mystery. In St. Paul, we find a spirituality that receives weakness and suffering in light of the Cross and the Resurrection, trusting that God's grace continues to sustain, transform, and send us.

7 "The whole aim of the science of Christian perfection is to instruct men how to remove the hindrances in the way of the action of the Holy Spirit, and how to cultivate those virtues which are most favorable to His solicitations and inspirations. Thus the sum of spiritual life consists in observing and yielding to the movements of the Spirit of God in our soul, employing for this purpose all the exercises of prayer, spiritual readings, sacraments, the practice of virtues, and good works." *The Church and the Age*, Isaac Hecker, p. 25.

8 "The interior inspirations of the Holy Spirit are the immediate guide and proximate means of the sanctification of the soul." *Notes on the Holy Spirit*, Isaac Hecker, in *Paulist Vocation*, p. 178.

9 See Matthew 28:20 and John 14:15-17.

10 "To each individual the manifestation of the Spirit is given for some benefit." 1 Corinthians 12:7.

11 See 1 Corinthians 12:4-11.

12 Paulist Constitution, C9.

13 *Ibid.*, C3.

14 2 Corinthians 12:9.

Paulist spirituality is **apostolic in nature**. In apostolic service, Paulists learn to trust the Spirit's action, cooperate with grace, and invite others into that same openness to God. The hope that gives life to our Society is sustained not apart from the world, but through service within it.^[15] We joyfully enter into the complexities of people's lives, trusting that Christ is already present there. Ministry becomes a place of mutual conversion: those we serve are invited into deeper openness to God, and Paulists are themselves renewed as we encounter the Spirit at work in their lives. As a missionary society of priests, our celebration of the sacraments and our building of community serve the Spirit's work of drawing all into communion with Christ.

PAULIST MISSION

The charism of hope entrusted to Fr. Hecker by the Holy Spirit informs the mission of every Paulist. We see the possibilities hidden in those we serve and we approach ministry in creative and original ways in the American context. Following the example of St. Paul, we cross over barriers that would limit the gospel. Our vision is for a world that is spiritually inspired, ready to hear the message of the gospel and, through the Spirit's grace, to accept it as a way of life.

The current articulation of Paulist mission^[16] is the steadfast proclamation of hope in the world:

- reaching out to those on the peripheries
- building bridges across division
- awakening the missionary vocation of all the baptized

REACHING OUT TO THOSE ON THE PERIPHERIES

Paulist mission flows from the hopeful confidence espoused by Isaac Hecker himself, who rejected any account of the world that reduced creation to misery, the human person to depravity, or life to despair. For Hecker, the gospel was “not one of gloom and despair, but of glad tidings and great joy.”^[17] In our own time, Pope Francis gave contemporary expression in *The Joy of the Gospel* by calling us to rediscover that the Gospel is fundamentally joyful, a hope-filled expression of God's love offered to a suffering world. Evangelization stands at the center of Paulist mission: the joyful proclamation of the gospel through encounter and accompaniment, especially among those on the peripheries of the Church and those who stand beyond its visible boundaries, seeking always to gather people into deeper unity in Christ.^[18]

At the heart of every Paulist is a refusal to give up on people, on culture, or on the age in which the Church is situated. This conviction flows from the belief that God is transforming human lives and history through the Holy Spirit, who guides creation toward its fulfillment in Christ. Paulists have always looked with particular hope toward those for whom the Church does not yet feel like family. These peripheries look different wherever Paulist mission is situated: they may include those who have been pushed to the margins of ecclesial life, those who have drifted from the practice of faith, those who have been wounded by the Church, and spiritual seekers who have not yet found a home within it. We go forth with the hope that they are not strangers to God's grace, and with the desire to help them recognize the communion in Christ for which they are made.

15 “True devotion consists of turning all to God that comes whether we work with our minds or hands.” Isaac Hecker, 1860

16 Paulist Constitution, C4.

17 “If you mean ... that the earth is hateful and the world nothing but sin; that the soul is wholly depraved, and life is only another word for misery; then we reply, no; a thousand times, no! The Gospel we preach is not one of gloom and despair, but of glad tidings and great joy. The Creed we hold teaches us to ‘believe in God the Father Almighty, the Creator of Heaven and Earth, and all things visible and invisible.’ Isaac Hecker, “How to Be Happy,” in *Sermons Preached at the Church of St. Paul the Apostle, New York, During the Year 1863*, p. 60.

18 See Pope Francis, *The Joy of the Gospel*, no. 10 & 20.

In every form our mission takes, Paulists seek to help all people discover the work of Christ already present in their lives and to ground that discovery in the sacramental and communal life of the Church, a sign and instrument of communion with God and of the unity of the whole human family.^[19] In the life of the Church, God's action in the world is revealed and advanced. As priests, our reaching out is directed towards the proclamation of the gospel, the celebration of the sacraments, and any activity that gathers God's people into the One Body of Christ. In this way, reaching out to those on the peripheries is not separate from the Church's life, but serves the Church's deepest vocation: to be a communion in Christ. "The joy of the Gospel is for all people: no one can be excluded."^[20]

BUILDING BRIDGES ACROSS DIVISION

Following the example of St. Paul, Paulists cross boundaries that would limit the gospel, entering places of religious, cultural, social, and ideological difference with confidence that the Holy Spirit can open pathways where none seem to exist. In the American context, where public life can often be marked by distrust and polarization, the work of bridge-building is an expression of hope. We speak of the need to build bridges because mutual dialogue requires the work of honest encounter, and the willingness to remain present to one another across real differences.

In the life of the Society, the work of dialogue and reconciliation has long marked Paulist mission, especially through our commitments to ecumenism, interfaith engagement, and ministry among those who feel distant from the Church. It flows from the conviction that no person, community, or division is beyond the reach of God's transforming grace. When we enter into dialogue, we make space for conversion, healing, and the possibility of renewed relationship. In this way, bridge-building becomes a concrete expression of the Gospel's power to reconcile what is divided.^[21]

This missionary hope resonates deeply with the Church's present horizon of safeguarding the dignity of the human person and serving as a source of unity in a fractured world. In *Magnifica Humanitas*, Pope Leo XIV writes that "even in history's darkest nights, the Lord raises up men and women who refuse to give up, who persevere in doing good, who protect the vulnerable and open pathways to reconciliation."^[22] Christians do not ignore the darkness, but neither do we surrender to it. Even when suffering seems to have the last word, we are "sustained by a theological hope that gives reality both meaning and direction."^[23] For Paulists, this hope takes flesh in our mission of helping the Church become more fully the One Body of Christ, where divisions are healed by the grace of Christ and ordered toward the unity for which he prayed.^[24]

19 "Christ is the Light of nations. Because this is so, this Sacred Synod gathered together in the Holy Spirit eagerly desires, by proclaiming the Gospel to every creature, to bring the light of Christ to all men, a light brightly visible on the countenance of the Church. Since the Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race, it desires now to unfold more fully to the faithful of the Church and to the whole world its own inner nature and universal mission." *Lumen Gentium*, no. 1.

20 Pope Francis, *The Joy of the Gospel*, no. 23.

21 "So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come. And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, namely, God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation." 2 Corinthians 5:17-19

22 "A closer analysis of history confirms this. Even in the darkest nights, the Lord raises up men and women who refuse to give up, who persevere in doing good, who protect the vulnerable and open pathways to reconciliation. The memory of the saints, righteous people and the oft-forgotten peacemakers, show us that grace does not magically eliminate conflict, but instead it inspires active resistance to evil and an astonishing creativity in doing good. Christians see the darkness and acknowledge it for what it is, yet they do not merely gaze upon it passively, for they know the light and understand that the darkness has not overcome it and cannot defeat it (cf. Jn 1:5). For this reason, even when suffering seems to have the last word, Christians serve the good and are sustained by a theological hope that gives reality both meaning and direction." Pope Leo XIV, *Magnifica Humanitas*, no. 211.

23 Ibid.

24 "I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me." John 17:20-21.

AWAKENING THE MISSIONARY VOCATION OF ALL THE BAPTIZED

The mission entrusted to the Society is not carried by Paulist priests alone. It is shared with the wider Paulist family: Paulist Associates, Deacon Affiliates, lay leaders, lay collaborators, and the communities which we serve. Through our ministerial priesthood, Paulists seek to call forth the missionary vocation of the whole people of God, helping all the baptized recognize that they are not only recipients of the Church's mission, but participants in it.^[25] Everyone is called to be a missionary disciple that shares the love of Jesus to others.

[26]

At present, the predominant missionary territory of Paulist ministry continues to be in our parishes, campus ministries, and various media outlets (ex. Paulist Productions, Paulist Press, Busted Halo). These communities are not simply places where people are gathered and served; they are places where the baptized are formed and sent.^[27] Within the life of these communities, Paulists seek to awaken in others the confidence that they too are called to carry the joy of the gospel into their families, workplaces, and neighborhoods. In this way, Paulist mission joins the universal Church's call to renewed missionary conversion: an impulse to go forth beyond comfort and self-preservation in order to encounter the longing and suffering of the world.^[28] In every setting for Paulist ministry, we call the communities whom we serve to become ever more fully missionary communities, where the People of God are formed, nourished, and sent for the life of the world.

A FUTURE FOR THE CHURCH BRIGHTER THAN ANY PAST

The future shape of the Paulist mission cannot be prescribed far in advance. Mission itself requires ongoing conversion: a willingness to discern the needs of the Church, the gifts of the Society, the signs of the times, and the promptings of the Holy Spirit. What can be named are the qualities that must continue to mark Paulist mission wherever it is lived, such as hopefulness, creativity, encounter, accompaniment, bridge-building, pastoral imagination, and reverence for the dignity of every human person.

In the present cultural moment, the proclamation of hope is an arduous task. It asks us to proclaim the good news in a broken world. Yet hope does not deny the difficulty of the present moment; it draws us toward the future good that God has promised but that we do not yet fully see.^[29] For this reason, Paulist mission must continue to proclaim hope with courage, trusting that the Spirit is still drawing all towards fulfillment in Christ.

Together, we serve the Church and promote the flourishing of God's reign of love, which is already taking root among us.^[30] The dream for Paulist mission tomorrow is not simply that we preserve the works we have inherited, but that we receive our mission anew with courage, so that the gospel may be heard as what Hecker proclaimed it to be: glad tidings and great joy.

25 "In virtue of their baptism, all the members of the People of God have become missionary disciples (cf. Mt 28:19). All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization, and it would be insufficient to envisage a plan of evangelization to be carried out by professionals while the rest of the faithful would simply be passive recipients." Pope Francis, *The Joy of the Gospel*, no. 120.

26 "Being a disciple means being constantly ready to bring the love of Jesus to others, and this can happen unexpectedly and in any place: on the street, in a city square, during work, on a journey." Pope Francis, *The Joy of the Gospel*, no. 127.

27 "In all its activities the parish encourages and trains its members to be evangelizers." Pope Francis, *The Joy of the Gospel*, no. 28.

28 "I dream of a 'missionary option', that is, a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today's world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level more inclusive and open, to inspire in pastoral workers a constant desire to go forth and in this way to elicit a positive response from all those whom Jesus summons to friendship with himself." Pope Francis, *The Joy of the Gospel*, no. 27.

29 St. Thomas Aquinas, *Summa Theologiae*, II-II, q. 17, art. 1.

30 "The mission of the Paulists is to persons, individually and in all social groups in which they live, with a special concern for the peoples of North America. These Missionaries help men and women to discover Christ wherever He is acting; all that they do should converge upon the single purpose of assisting Christ to build up His reign on Earth." The Paulist Constitution, C4.



CHARISM, SPIRITUALITY, AND MISSION DISCUSSION GUIDE

PAULIST 2026 GENERAL ASSEMBLY

OPENING PRAYER

Breathe in me, Holy Spirit, that my thoughts may all be holy.
Move in me, Holy Spirit, that my work, too, may be holy.
Attract my heart, Holy Spirit, that I love but what is holy.
Strengthen me, Holy Spirit, that I may defend all that is holy.
Protect me, Holy Spirit, that I always may be holy.

-St. Augustine, Prayer to the Holy Spirit

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HOPE

/hōp/ noun

The unwavering confidence that the Holy Spirit is already active and alive in the hearts of all, drawing all people toward communion in Christ.

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2026 General Assembly

DISCUSSION QUESTIONS

THE PAULIST CHARISM

1. Pope Francis described evangelization as sharing *The Joy of the Gospel*, calling us to rediscover that the message of Jesus Christ is fundamentally a hope-filled expression of God's love offered to a suffering world. As you reflect on your journey of faith, where have you experienced God's hope breaking through difficulty?
2. The document describes the charism of the Paulists as "missionaries of hope." Who in your daily life or local community is in need of hope? What would it look like for you to be known, even more explicitly, as a person of hope?

PAULIST SPIRITUALITY

3. Paulist spirituality begins with the attentiveness to the Holy Spirit in our daily lives. What helps you to notice the Spirit's promptings in your daily life? What blunts or distracts from this attentiveness?
4. St. Paul was chosen as the patron of the Paulist Fathers (The Missionary Society of St. Paul the Apostle). St. Paul's "missionary witness flowed from his encounter with the Risen Christ and his embrace of the paschal mystery." Where do you most meaningfully encounter Jesus Christ in your prayer life and in your ministry?



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THE PAULIST MISSION

5. A key dimension of the Paulist mission is “reaching out to those on the margins”. Who in your community, or in your life, feels like they are on the "peripheries": distant from the Church, wounded by it, or still seeking a home within it? How can you reach out to them?
6. "Building bridges across division" is named as central to the Paulist mission. Where do you see division or distrust in your own relationships, parish, or the wider society? What first step toward outreach, dialogue, or bridge-building could you take?
7. The work of evangelization is not the job of only a few priests. The Paulist mission is to “awaken the missionary vocation of all the baptized.” Do you see yourself as a missionary? Why or why not? Where do you already sense you are being called to witness the love of Jesus Christ—in your family, workplace, or wider community?
8. Fr. Isaac Hecker dreamed of "a future for the Church brighter than any past." What gives you hope today in your personal life? What gives you hope for our Church? For our world?

SUMMARY

9. In a sentence, how would you summarize the charism of the Paulist Fathers?
10. After reflecting on the Charism, Spirituality, and Mission report, one way I feel called to learn more, serve others, or lead is by...



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and hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit that has been given to us.

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Romans 5:5



Special thanks to all of the lay leaders, Paulist Associates, and Deacon Affiliates for their prayers and collaboration in the year-long synodal process leading to the General Assembly!

For a digital version of the 2026 General Assembly Report visit:
assembly.paulist.org