



2026 PAULIST GENERAL ASSEMBLY



**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.”

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LETTER FROM HIS HOLINESS POPE LEO XIV

In anticipation of the 2026 Paulist General Assembly, His Holiness Pope Leo XIV conveyed his prayerful support and Apostolic Blessing to the Paulist Fathers gathered in discernment, fellowship, and mission.

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I trust that the fruits of these efforts will strengthen all in the Society in their desire to live the demands of the evangelical counsels with fervor and apostolic zeal.

POPE LEO XIV



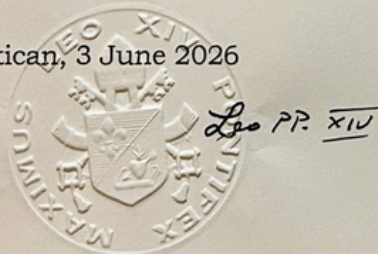
*To Father René Constanza, CSP
President
Missionary Society of Saint Paul the Apostle
on the Occasion of the 2026 General Assembly*

I was pleased to be informed that the Missionary Society of Saint Paul the Apostle is holding its General Assembly in June 2026, and I send warm wishes and the assurance of my spiritual closeness to all taking part.

As you gather together during this time of prayer, discussion and fraternity, I hope that, always acting in fidelity to your founding charism, you will continue to be open to the movements of the Holy Spirit in discerning new ways to effectively communicate the Gospel message. In this regard, I was pleased to learn that a process of synodal listening was used as you prepared for these important days. I trust that the fruits of these efforts will strengthen all in the Society in their desire to live the demands of the evangelical counsels with fervor and apostolic zeal. In this way, they will continue joyfully to bear witness to our faith as well as be needed instruments of unity and peace in their various apostolates and missionary activities.

Entrusting the deliberations of the General Assembly to the intercession of Mary, Mother of the Church, I willingly impart my Apostolic Blessing to all Paulist Fathers as a pledge of wisdom and fortitude in the Lord.

From the Vatican, 3 June 2026



*Official letter from His Holiness Pope Leo XIV
to the Paulist Fathers on the occasion of the 2026 General Assembly.*



APOSTOLIC NUNCIATURE
UNITED STATES OF AMERICA

3339 MASSACHUSETTS AVENUE, N.W.
WASHINGTON, D.C. 20008-3610

May 26, 2026

Prot. N. 221/26

Very Reverend Father,

I am grateful for your kind letter of May 11, 2026, and for the warm welcome and prayers offered by the Missionary Society of Saint Paul the Apostle on the occasion of my appointment as Apostolic Nuncio to the United States. I was also pleased to learn of the Paulist Fathers' continued commitment to evangelization and to the work of reconciliation within the Church.

As you prepare for the 2026 Ordinary General Assembly in Huntington, I gladly assure you of my prayers. At a time when division is common, your desire to gather in a spirit of patient and prayerful discernment is a meaningful witness. In his new Encyclical *Magnifica Humanitas*, Pope Leo XIV writes of "transforming diversity into a resource" and of making "listening and dialogue the common ground upon which to cultivate justice and fraternity." These words offer a fitting encouragement for your Assembly and for the mission entrusted to your Society.

May the Holy Spirit guide your deliberations and renew among the Paulist Fathers the missionary zeal of Servant of God Isaac Hecker, so that your service to the Church may continue to help many encounter Christ and rediscover the joy of the Gospel.

With cordial regards and prayerful good wishes, I am

Sincerely yours in Christ,

+ 

✠ Gabriele Caccia
Apostolic Nuncio



LETTER FROM ARCHBISHOP GABRIELE CACCIA

Apostolic Nuncio
to the United States

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.

Just as importantly, we felt a call that, “Our communal life is in need of renewal for the health and vitality of our Paulist Society, for creating an environment for vocations, and for the much-needed public witness it offers.” We shored up strategies that ensure our senior members receive the health and wellness care they so deserve. I am confident that the strengthening of our fraternal bonds will bear much fruit in the morale of our community and serve as a witness of hope to the wider world. Renewed creativity in the area of vocations recruiting also gave us a hopeful vision for the future of our community.

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.

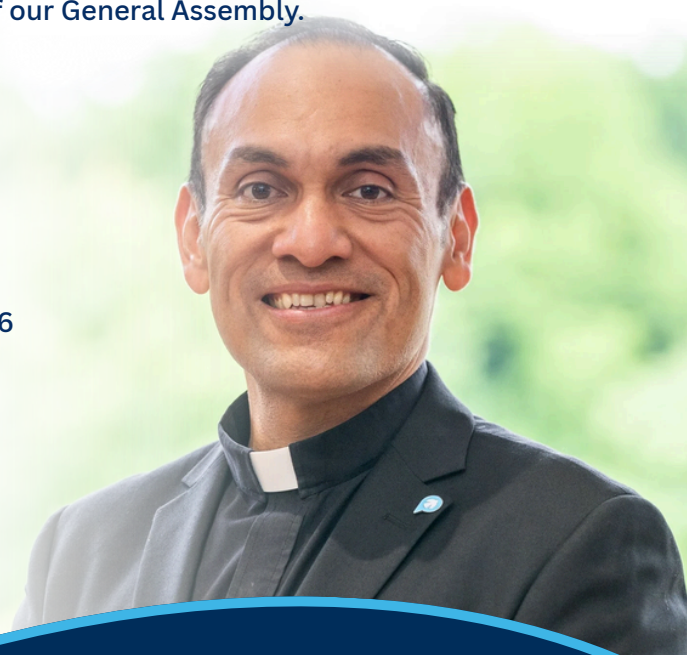
Finally, I want to thank each of the members of the General Assembly for their work, especially those who chaired committees and served on writing teams. I would also like to thank all of the Paulists who have been present in our foundations generously serving the people of God during these weeks while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





COMMITTEE REPORTS AND RESOLUTIONS

The work of the 2026 General Assembly



CHARISM, SPIRITUALITY, AND MISSION COMMITTEE

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]

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.

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 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.

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*.



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.



RESOLUTIONS

OF THE CHARISM, SPIRITUALITY, AND MISSION
COMMITTEE



Resolution #1: The Paulist Fathers in General Assembly RECOMMEND that all Paulists, Foundations, and Ministries engage the 2026 Paulist Charism, Spirituality, and Mission Document as a source of renewal. We RECOMMEND that the Presidential Board and General Council assist the wider Paulist family in receiving, reflecting on, and embodying this articulation of our charism, spirituality, and mission. This process may include community conversations, study guides, online learning modules, or other resources.

Resolution #2: We COMMEND our Paulist Associates, Paulist Deacon Affiliates, lay leaders, and lay collaborators as important partners in carrying forward our charism, spirituality, and mission. Given this renewed articulation, we RECOMMEND that the Presidential Board and General Council actively encourage them in discerning how they are called to embody this articulation in their own lives. This engagement could include opportunities for shared formation, reflection, and collaboration, so that the wider Paulist family may more fully participate in the mission of proclaiming hope, building communion, and serving the Church and the world.

Resolution #3: We recognize that our synodal process has surfaced a renewed appreciation of St. Paul as a fundamental dimension of our Paulist Spirituality. We believe that there is an underappreciated richness in the Pauline dimension of our life that can continue to be honed for the renewal of our Society and wider Paulist family. We RECOMMEND that the Presidential Board and General Council encourage continued reflection and programming around St. Paul. This might take the form of retreats, online gatherings, soliciting written reflections, synodal conversations, and other efforts.

Resolution #4: We RECOMMEND that the Presidential Board and General Council explore the development of a Paulist Mission Hub and Digital Lab to support the reception, formation, and creative development of the Society's charism, spirituality, and mission.

Resolution #5: We RECOMMEND that the Presidential Board and General Council explore engaging outside expertise in marketing, communications, or branding to assist the Society in developing a cogent and cohesive strategy for communicating who the Paulists are today.





FRATERNITY FOR MISSION COMMITTEE

PAULIST 2026 GENERAL ASSEMBLY

INTRODUCTION

Our communal life as Paulists is an essential element of our vocation. Rooted in Fr. Hecker's vision, community life is a good unto itself and also advances mission. Community life supports the perfection of the individual Paulist and is a public witness of the fraternity called for by Jesus Christ. It advances our mission because, when lived well, it nourishes us so we can carry out our ministry with joy and zeal.

Recent Assemblies have addressed the topic of our community life. We believe returning to this topic regularly is important, and that our common life needs to be more of a priority as we move forward. Many Paulists long for a deeper experience of fraternity. This is taking place at a time when many men discerning priesthood and religious life are seeking strong community life. It is also occurring when many people in our highly-digitized society long for deeper human connection. Our communal life therefore is in need of renewal for the health and vitality of our Paulist society, for creating an environment for vocations, and for the much-needed public witness it offers.



CORE VALUES AND BEHAVIORS IN COMMUNITY LIFE

The witness of community life is rooted in several core values that translate into concrete behaviors. They include, most fundamentally:

Generosity

We freely share our time, gifts, attention, and resources for the good of our brothers. We make sacrifices for one another for the good of the whole, a witness to fraternal love. This is lived by proactive offers to help without being asked, sharing our unique talents for the good of the community, and supporting brothers with particular needs, including special attention to newly ordained and senior brothers.

Presence

We intentionally invest ourselves in our common life, recognizing that it is only in making ourselves available that the fruits of community grow. Such presence also affirms the essential dignity of our brothers. This is lived through regular participation in community prayer, meals, and socializing. It means visiting our brothers in care facilities. It also means making space for informal, unplanned time, including “wasting time” together in relaxation, fun, and laughter.

Openness

We live with honesty and vulnerability, allowing ourselves to be known and fostering relationships built on trust. As noted in the 1994 Community Direction Statement, this is lived through the ongoing sharing of our personal stories, including our joys, struggles, and hopes. It means a willingness to receive feedback with humility and offer it in charity. It means asking for support when needed. It means expressing genuine interest in our brothers' lives in their fullness.

Shared responsibility

We take ownership of our common life, recognizing that every brother contributes to the health of the community and the success of the mission. This is lived by proactively taking on house roles and responsibilities, participating constructively in community discussions and decision-making, and taking initiative when new needs arise.



CHALLENGES TO COMMUNITY LIFE

While these values and behaviors foster nourishing community life, many contemporary habits and attitudes can detract from it. They include:

Prioritizing Ministry Over Community

The demands of ministry can easily crowd out community life. When this happens, we risk undervaluing the very relationships that nourish us, sustain our vocation, and strengthen us for mission.

Inattention to Brothers

Many factors can distract us from one another. This includes giving more attention to our screens than to the brothers. This presence is one of the greatest gifts we can offer one another.

Cynicism

Cynicism often masquerades as wisdom, humor, or realism. It tends to shut down healthy conversation and can create an environment inhospitable to honesty, vulnerability, and charity. Unchecked, cynicism erodes trust, closes hearts, and normalizes disconnection.

Excessive Individualism

Attention to our own needs, appropriate self-care and healthy boundaries are important. Community life also calls us to balance concern for ourselves with concern for our brothers. Healthy community depends on receiving support as well as on offering it.

Isolation

Isolation can occur for many reasons. Of all the challenges to community, isolation is one of the most serious and difficult to address. It is the work of the entire community to understand and support each brother such that he can engage well in our common life.

Each of us needs to examine ourselves with reference to these core values of community life.





RESOLUTIONS

OF THE FRATERNITY FOR MISSION
COMMITTEE



To support the renewal of our community life both locally and nationally, we propose the following resolutions as they relate to our communal spiritual and social life (Paulist Constitution 15, Decree 2):

Resolution #1: We RECOMMEND that integrated into our community prayer, each house chooses a format for ongoing and regular spiritual dialogue. This could take different forms, including reflection on the upcoming Sunday readings, a book or other spiritual reading, or experiences in ministry.

Resolution #2: We RECOMMEND that, to foster greater communal devotion to the Holy Spirit, houses recite St. Augustine's prayer to the Holy Spirit. This would be part of each house's daily communal 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.*

Resolution #3: We RECOMMEND the Paulist Fathers offer a monthly online session entitled, "The Paulist Spirit" available to Paulists, Associates, Affiliates, and members of the wider Paulist family to learn, reflect, and engage in dialogue on themes relevant to Paulist charism, spirituality and mission. This initiative is to be inaugurated by the leadership of the community and sustained by Paulists and collaborators in the wider Paulist family.

Resolution #4: We RECOMMEND the establishment of an Annual Paulist Fathers Convocation that focuses primarily on fellowship among the brothers. We propose that the Convocation be held each year around the usual time of Ordinations (usually the 3rd week of May). It would be funded primarily by the General Office and hosted at an accessible and comfortable location.

Resolution #5: We RECOMMEND that regional gatherings akin to the Annual Convocation occur among Paulist houses in geographic proximity to one another.

Resolution #6: We RECOMMEND that each house designates a day each week when all local Paulists prioritize gathering for a community meal and sharing in fellowship.

Resolution #7: We RECOMMEND that each house organize regular house social gatherings or outings. Examples are shared meals out, movies, museum visits, or other social activities suited to the interests of the community.

Resolution #8: We RECOMMEND that each superior, in consultation with house members, nominate a Community-Life Facilitator. This should be a community member who has the gifts and drive to fulfill the duty of implementing the resolutions above in their local house. The Presidential Board and General Council will work with local Community-Life Facilitators to ensure they have the resources to implement these resolutions.

Resolution #9: We MANDATE that each house convene a Local Assembly annually to discuss and plan the implementation of this document within their local community. Where needed, a facilitator should be considered to help open conversation among all brothers for desires, hopes, and obstacles to creating this space for renewed fraternity.



SENIOR HEALTHCARE COMMITTEE

PAULIST 2026 GENERAL ASSEMBLY

*“Come to me, all you who labor and are burdened, and I will give you rest.
Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for
yourselves. For my yoke is easy, and my burden light.” (Matthew 11:28-30)*

Senior Paulist Fathers, who continue to give their lives in service to God’s people, are a vital source of blessing for the Missionary Society and the Church. They continue to exercise their priestly ministry in many ways: through the Mass, prayer, preaching, outreach and presence as they are able.

The 2026 General Assembly commends our Senior Fathers for the great wealth of experience, wisdom, and accompaniment they offer us all. The General Assembly seeks to assure that our Senior Paulists may be accorded the best of support and care so their life and ministry may be vibrant and fruitful.

We are mindful of the wealth of the positive experience of other religious communities in caring for their aging members. Most importantly, in Christian charity, we are called to respond to the current challenges in care for our senior members, especially in accompanying Paulists with chronic illness, with post operative needs, and in hospice.



RESOLUTION

OF THE SENIOR HEALTHCARE COMMITTEE



Resolution #1: Therefore, the General Assembly MANDATES that a Professional Health & Wellness Coordinator be hired at the Paulist Motherhouse immediately and other Paulist Houses as needed to assure that necessary health and wellness resources are afforded to all senior members and other Paulists with acute medical needs.

The coordinator responsibilities might include:

- Manage medical appointments and transportation
- Medication management
- Conduct regular health & wellness check-ins
- Engage and supervise additional staff as needed
- Initiate activities to promote wellness of body, mind, and spirit
- Coordinate with other staff for Medicare and Medicaid services
- Identify house needs for senior fathers
- Facilitate referrals to nursing homes
- Research suitable area short-term and long-term facilities
- Resource other Paulist houses when requested
- Maintain Advanced Care Plans

The Local Superior in coordination with the Assistant for Senior Ministry, Christian Brothers Human Resources, and other appropriate persons would interview candidates. Once hired, the Health and Wellness Care Coordinator will be supervised by the local superior or his delegate.

It is important to note that this coordinator's purpose is not to absolve Paulists of their fraternal care and support of their brothers, but rather to provide the needed services which would enable Paulists to enjoy more quality time together in community.

Funding for this position and for the extraordinary care of our members will be provided by the General Community.

All efforts will be reviewed annually by the Presidential Board and the Local Superior(s) or a delegated Health Care Task Force to ensure quality, conduct performance reviews, and explore further needs in the Society.





VOCATIONS COMMITTEE

PAULIST 2026 GENERAL ASSEMBLY

Vocations ministry remains a pressing and at the same time challenging dimension of our life as Paulists. We are grateful to have a few good men applying to our community and others at various stages of discernment with us. While we hope for even greater interest, it is critical that we are inviting the right candidates to ongoing discernment. To this end, we want to ensure that our vocations ministry continues to attend to relationship building for discerners with Paulists and members of our Paulist family.





RESOLUTIONS

OF THE VOCATIONS COMMITTEE

Resolution #1: We RECOMMEND that the Vocations Office establish a Community-wide vocations task force to advise the vocation director and assist in the work of vocations promotions. This task force should be made up of Paulists and lay partners. Suggestions for members include young adults, one or more Paulist Associate(s) and/or Paulist Deacon Affiliate(s), and potentially someone who works in vocations ministry in another religious community.

Resolution #2: We RECOMMEND that the Vocations Office, with assistance from the General Council, initiate a “Called by Name” campaign, as done by various dioceses in the United States, which invites all members of the Paulist family to identify men who they think would make a good Paulist and invite them to a discernment event.

Resolution #3: We RECOMMEND that the Vocations Office work closely with the Director of the Paulist Associates and Coordinator of the Paulist Deacon Affiliates to encourage and equip the wider Paulist family to be ambassadors for vocations through efforts including training in how to invite someone to consider a vocation.

Resolution #4: We RECOMMEND that all Paulist local foundations (a) discuss vocations outreach and potential vocation prospects as a house, ideally monthly; (b) pray for those discerning by name to raise consciousness regarding men who could make a good Paulist.

Resolution #5: We RECOMMEND that the Vocations Office invite more Paulists to participate in our Sunday evening discernment group, ensuring ideally that all houses are represented throughout the year.

Resolution #6: We RECOMMEND that the Presidential Board work with the Vocations Office to host a community-wide Town Hall focused on vocations, including making brothers aware of best practices and materials available to support our efforts.





LAY LEADERSHIP AND PARTNERSHIPS COMMITTEE

PAULIST 2026 GENERAL ASSEMBLY

The Paulists have a demonstrated history with collaboration, having engaged lay leaders in areas such as Mission Advancement, Communications and Marketing, Financial Management, and Seminary Formation. We affirm the efforts of the 2022 General Assembly that called for the creation of a lay advisory board to advise the Presidential Board which has proven quite fruitful, as well as its naming of the role of women in leadership in the church as a mission priority. Recent developments in Paulist lay collaboration and leadership include: the appointment of the first lay President and Publisher of Paulist Press in its 160-year history; lay collaborator engagement in the evolution of the Communion Project initiative; establishment and hiring of the Mission Strategy Officer to serve the Presidential Board and the wider Paulist family; hiring of the first lay Executive Director of the Paulist Center Community in Boston, potentially pioneering new lay leadership paradigms for the American Church.

This Assembly recognizes and affirms the significant contribution made by lay leaders and collaborators throughout the pre-assembly synodal process begun in the Spring of 2025.





RESOLUTIONS

OF THE LAY LEADERSHIP AND
PARTNERSHIPS COMMITTEE



Resolution #1: In the spirit of recent appointments by Popes Francis and Leo, we affirm and RECOMMEND that the role of women in senior positions be promoted in our foundations and ministries.

Resolution #2: We RECOMMEND that the General Council oversee the development of a formation program for ministry leaders, and lay ecclesial ministers in Paulist Foundations, as well as for lay professionals who work within the Paulist family, in order to help them better understand the Paulist charism, spirituality, and mission.

Resolution #3: We RECOMMEND a more formal network be developed among professional laity in Paulist foundations, offices, and ministries to strengthen their bonds and share common experiences of Paulist ministry (expanding upon, for example, recent meetings of principals of Paulist parish schools).

Resolution #4: We COMMEND the purpose and prayerful support of the Paulist Associates, including those in places where no Paulist Fathers currently serve. We RECOMMEND that the Paulist General Council collaborate with the Paulist Associates Board to ensure the future growth and flourishing of the Associates.

Resolution #5: We AFFIRM the success of the Deacon Affiliate program, and highly commend the efforts of Fr. Frank DeSiano, CSP, for his leadership, as well as the work of the deacon members on their podcast. We RECOMMEND actively recruiting more candidates, especially in areas of the country where Paulists currently do not serve, expanding the geographical impact of the Paulist charism.





REAL ESTATE COMMITTEE

PAULIST 2026 GENERAL ASSEMBLY



RESOLUTIONS OF THE REAL ESTATE COMMITTEE

We MANDATE the General Council initiate a transparent, participatory process to consider all properties holistically, within the context of the future mission and vocational lives of the Paulists.

Such a process will be led by an appointed Paulist Real Estate Team, made up of a member of the Paulist Presidential Board, other appropriate Paulists and key leaders, with accompaniment from real estate professionals and consultants

This process should include a robust data-gathering of, at minimum, the following info:

- Paulist-owned properties including occupancy
- Assessed Market Value
- Capital Repair Needs
- Value/Need for ministry now and in the future
- Value/Need for Paulist housing now and in the future
- Where Paulists are currently living
- Current census of the Paulist Fathers and projections into the future
- List of Paulist Cemeteries and their capacity

This process should include engagement of the Paulist community around:

- Communal discernment of values to guide this process
- Integration of the property conversation with pastoral and strategic discernment around Communal Life, Vocation, and Mission

This process should begin in September 2026 and an initial report to the General Community be completed by June 2028, not precluding further study and action plans.

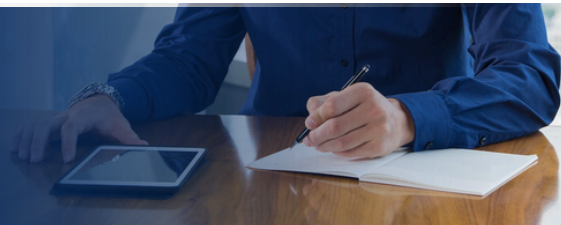


FINANCE COMMITTEE

PAULIST 2026 GENERAL ASSEMBLY



RESOLUTION OF THE FINANCE COMMITTEE



Resolution #1: Whereas the General Assembly Finance Committee received the financial reports of the past four years and earlier met with the General Treasurer, the Director of Finance and the Director of Investments, the committee now RECOMMENDS that the General Assembly accept the Quadrennial Report as presented.

Resolution Proposed by the Presidential Board: We MANDATE that the monthly discretionary allowance for each Paulist be raised to \$400 per month, effective July 1, 2026.





GOVERNANCE COMMITTEE

PAULIST 2026 GENERAL ASSEMBLY



RESOLUTIONS OF THE GOVERNANCE COMMITTEE

The following Resolutions proposed by the 2022 General Assembly were approved by the 2026 General Assembly:

Resolution #1: Whereas the Presidential Board and the General Council need greater flexibility in filling leadership positions in our foundations even as we experience fewer Paulists in active ministry. BE IT RESOLVED D103 be amended to read: “The term of office for the Local Superior and for Pastors of Paulist foundations will be four years; they may be reappointed for additional terms of either two or four years; ordinarily for no more than twelve years.”

Be it further RESOLVED the General Assembly mandates the Presidential Board to seek the permission of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life to implement the amended Decree ad experimentum until review and possible confirmation by the 2026 General Assembly.

Resolution #2: Whereas D43 “The Vice President will be elected by popular ballot from among the already elected Consultors, for a term of four years, and may be reelected.” Is inconsistent with other sections of the Constitution and Decrees and the current election process of the Community as recommended by the 2018 General Assembly. BE IT RESOLVED that the General Assembly amends Decree 43 to read: “The Vice President will be elected by popular ballot for a term of four years, and may be reelected.”

Resolution #3: C16 of our Constitution states the Paulist, following the example of Fr. Hecker, “cultivate a personal and community devotion to the Holy Spirit . . . the Virgin Mary . . . St. Paul and other designated saints.” The designated saints are set forth in D3 and may be reviewed by the General Assembly for changes in designation. BE IT RESOLVED D3 be amended with the designation of;

St. Isaac Jogues, St. John XXIII, St. Kateri Tekakwitha, and St. Oscar Romero.



RECEPTION COMMITTEE

PAULIST 2026 GENERAL ASSEMBLY

There is widespread feeling among Assembly delegates that the experience of the 2026 General Assembly has been honest, healing and hope-filled. In these days we have had the chance to listen to each other, share our experiences, attend to our concerns, and dream aspirations regarding the life of our community and our mission. For us, it has felt like an authentically spirit-filled experience.

Yet we are aware that the work of an Assembly does not end with these days alone. Ensuring its fullest reception among all our brothers, and wider Paulist family, is as important as the work we have done to this point. To that end, we propose the following resolutions to help ensure the most fruitful reception of this Assembly by all Paulists.





RESOLUTIONS

OF THE RECEPTION COMMITTEE

Resolution #1: We RECOMMEND that the Presidential Board disseminate an executive summary of the Assembly to all Paulists as soon as possible. This summary should begin with an exhortation that seeks to capture and inspire the spirit of hope that we have discovered here.

Resolution #2: We RECOMMEND that all Assembly delegates commit to actively sharing the spirit and content of the Assembly with our brothers in a way that conveys the hope and excitement we have felt here. Our sharing should be with the men in our local house as well as those with whom we have a close relationship. This reflects the fact that there is a unique power in hearing not only from the Presidential Board, but also from other delegates about their positive experience.

Resolution #3: We RECOMMEND that, after the dissemination of the Assembly report, each house gathers to discuss the report. This gathering should include at least one Assembly delegate, ideally as many as possible. In houses where no local Paulist served as a delegate, provisions should be made by the Presidential Board to ensure that a delegate is available for that gathering in-person or virtually. These gatherings could be organized by an individual house or in collaboration with another house in geographic proximity. They could also take the form of a social gathering, part of which is devoted to Assembly reflection.

Resolution #4: We RECOMMEND that materials reflective of the content of the Assembly report be prepared in a way to be best received by the wider Paulist family. As this happens, attention should be paid to ensure that these materials can be easily used by all Paulists. A primary means for accessing these resources would be the new Paulist Digital Hub.

Resolution #5: We RECOMMEND that if any Paulist has uncertainty or concerns about the Assembly report that are not adequately addressed in their local gathering, that they bring that concern openly and honestly to a member of the Presidential Board. Additionally, we recommend that the Presidential Board be equally proactive and responsive when concerns arise.





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

