

## **GUIDELINES FOR COOPERATION BETWEEN THE PROVINCES**

### **Relationships with Religious from other Provinces**

The exchange of religious between different Provinces has by now become a phenomenon that involves all the Provinces of our Order. The direction, above all, is from the 'youngest' and most numerous Camillian entities to those which are more 'elderly' and lacking in religious. These new and absolutely unprecedented – as regards our recent history as well – equilibriums within the geography of the Order of Camillians can no longer be reduced to mere episodes or temporary support for a Province that is in difficulty.

Starting with this general observation, we believe that it is necessary to define guidelines that can accompany and assure the transparency of institutional and fraternal relationships in this exchange of religious who live in a Camillian entity that is different to the one they come from.

The Constitution of the Order, at n. 58, reads: 'Thus, we promote, within the Order, community reflection, discernment, cooperation among the confreres, the communities and the Provinces'. This approach finds its concrete application in the *Camillian Project* which invites us 'to set in motion processes of restructuring and inter-Provincial cooperation' and subsequently specifies a whole series of initiatives that are to be promoted with a view to achieving effective cooperation between Provinces (cf. *Camillian Project* 3.4.): 'The point of departure for every kind of cooperation, above all of an international character, is a solid formation in welcome which creates fraternity. To this end, meetings at every level are needed between religious – and between religious and lay people – on the subjects of evangelisation in multi-ethnic contexts and contexts where religious pluralism prevails; on inculturation and the capacity for integration; on the exchange of life experiences...

Any exchange of confreres between the various continents... must be based upon a shared project of activities and initiatives that respond to the problems that are most urgent from a charismatic point of view, assuring a continuity of commitment to witness through spirituality and fraternity, offering, at the same time, specific opportunities for formation...

The maximisation of human and economic resources must privilege a global outlook on the Order and cannot be determined by the interests of individual Provinces or mere agreements between Provinces: constant connection is needed with the mediation that is offered by the planning of the central government of the Order'.

So that these inter-relationships of religious from different Provinces can be really a source of renewed impetus and fruitful growth at a personal, community, and ministerial level, we here propose some basic criteria that should be respected.

1. The defining in a precise way, and prior to the sending of the religious, of the principal objectives of his presence in the new Province: study and/or ministry. It is suggested that before the sending of the religious into the 'diaspora', the two major Superiors – he who sends and he who receives – should clarify in a suitable way amongst themselves, and involving the religious involved, the objectives and the timetable of this cooperation.
2. A clarification of the rights and the duties that the religious will have in the Province to which he is sent.
3. The defining for the religious of who his points of reference are in terms of 'authority' and 'obedience'.
4. The defining in a clear way of his exercise of the active and passive voice. It is suggested that he should exercise both voices in the Province in which he is currently residing – this will be

an evident way of taking on and giving concrete responsibilities as regards his religious presence in that country.

5. The defining beforehand of the 'technical' details and the reference points (Provincial Superior, local Superior, financial administrator...) to assure that (ordinary and extraordinary) expenditure is covered, and to establish remunerations (the level of the payment and where and to whom it is given), health-care coverage, holidays (timetables, frequency, and the covering of expenditure), and matters relating to the expenditure of formation.
6. Giving to the religious who is beginning his religious presence in a Province that is not his own a document in which the precise terms (the objectives of the cooperation, the times involved *a priori* and practical-economic details) of this agreement, as listed above, are laid down.
7. The Province that receives the religious, in a way that is compatible with what it is able to do, should undertake to engage in activities that promote and sustain development, above all in the field of formation and health care, in the country the religious comes from, in synergy with the project of that Province.
8. The agreement should be signed and approved by the two major Superiors (he who sends and he who receives) and certified by the General Consulta.
9. A Province that is planning to open a new community with its own religious, outside the countries they come from, in a third country in which there are already Camillian communities that form a part of another Province, must first communicate this international project to the Provincial Superior of the Province that already exists in that country, and to the Superior General, before making formal and informal contacts with the local bishop or other entities – hospitals, clinics, universities... – that in the future could welcome this new Camillian community.
10. In conformity with article 68 of the General Statutes, the Superior General, to achieve the smooth running of the service provided by the activities of the General Curia, and after hearing the opinions of the major Superiors involved and the individual religious involved, can utilise the presence in Rome – the generalate house, the *Camillianum*, CADIS, the 'Beato E. Rebuschini' Community – of religious from various Provinces of the Order. Their posts will end with the ending of the mandate of the general government of the Order.  
For these religious as well, it is held to be advisable to define in a precise way at the beginning of their cooperation the terms of their service as regards objectives, the timetable involved, their remuneration, the management of resources, and the relationship with the Superiors of the 'mother' Province.

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