

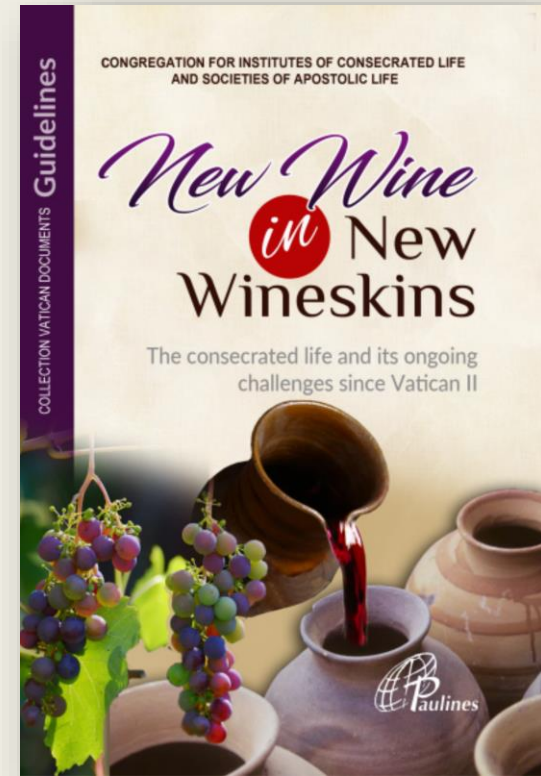


“NEW WINE IN NEW WINESKINS”

**Making Sense of a Landmark
Magisterial Document on the
Post-Conciliar Consecrated Life
in Late Modern Society**

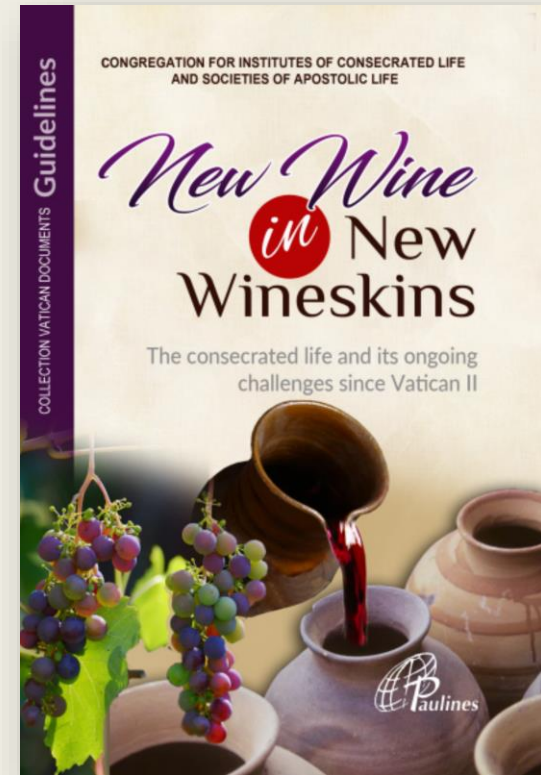
A Bold and Frank Magisterial Document

- ***New Wine in New Wineskins* is the 9th magisterial document on the Consecrated Life published during the five-year pontificate of Pope Francis.**
- **Approved by Pope Francis on 3rd January 2017 it was published by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life the following 6th January.**



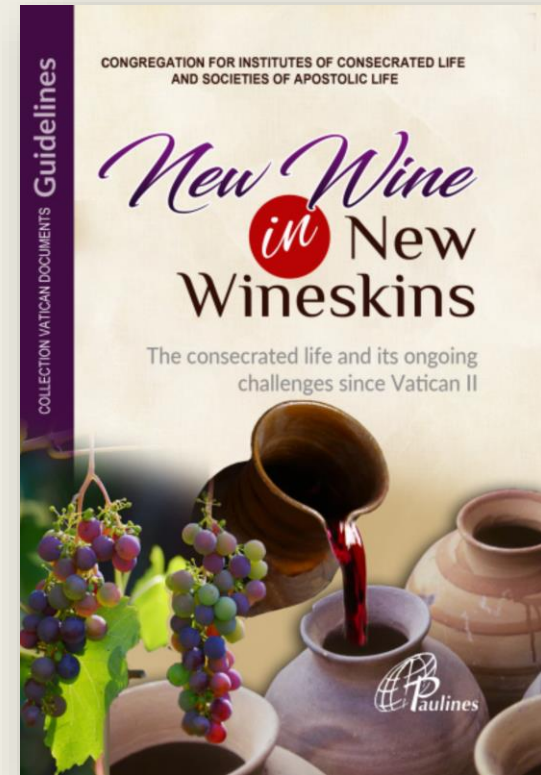
A Bold and Frank Magisterial Document

- Since becoming available, NWiNW has caused quite a stir among consecrated persons because of its candid observations about the way the Consecrated Life is practiced in our days and its fearless critique of various practices that have developed within the Consecrated Life since the end of Vatican II.
- In fact, the tone of NWiNW is uncharacteristically bold and frank for a church document.



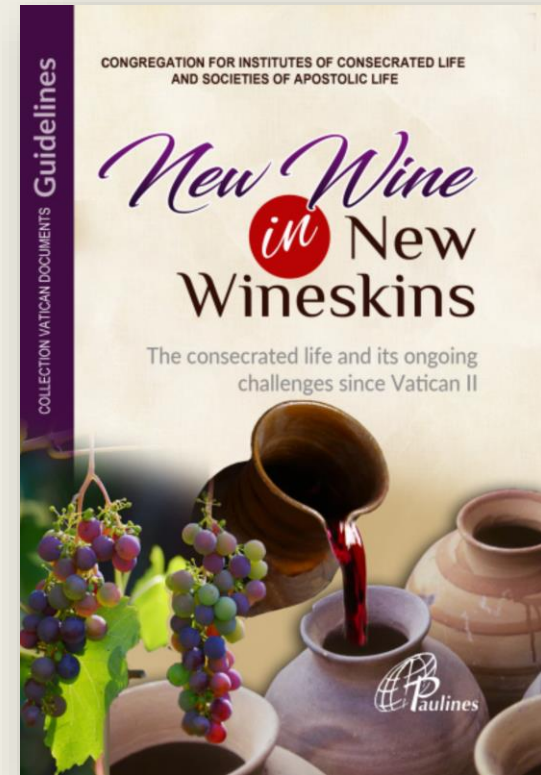
A Bold and Frank Magisterial Document

- **CONTEXT:** “With the passing of time, some entanglements have become increasingly complex and paralyzing for the consecrated life and its institutions. The state of accelerated change (in Late Modern society) risks ensnaring the consecrated life, forcing it to live in emergency mode rather than keeping the horizon in sight. It seems at times that the consecrated life is almost completely wrapped up in day-to-day management or in merely surviving. Such a way of facing reality is detrimental to a life that is full of meaning and capable of prophetic witness.” (NWiNW, 8)



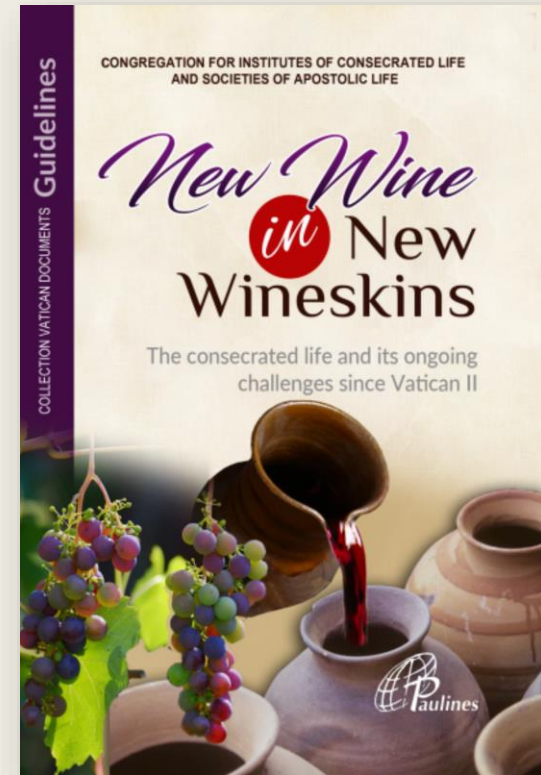
A Bold and Frank Magisterial Document

- **METHOD**: “The present *Guidelines* are situated within the context of ‘an exercise in evangelical discernment...’ advocated by Pope Francis in *The Joy of the Gospel*.”
- **GOAL**: “This exercise in ecclesial discernment is one in which consecrated men and women are called to blaze new trails so that ideals and doctrine can be incarnated in the systems, structures, ministries [*diakonía*], styles, relationships, and vocabularies of their life.” (NWiNW, Introduction)



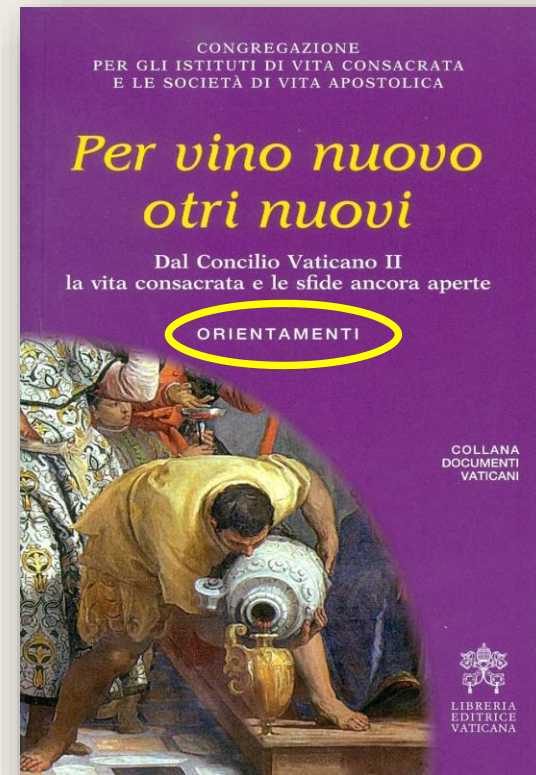
A Document that Calls for Reform

- NWiNW invites every congregation to find the proper way to embody the *New Wineskins* that would receive the *New Wine* brought about by the “*accomodata renovatio*” [i.e., the adaptation and renewal] of the Consecrated Life after Vatican II and the revitalization of the charisms in each religious institute or society of apostolic life.



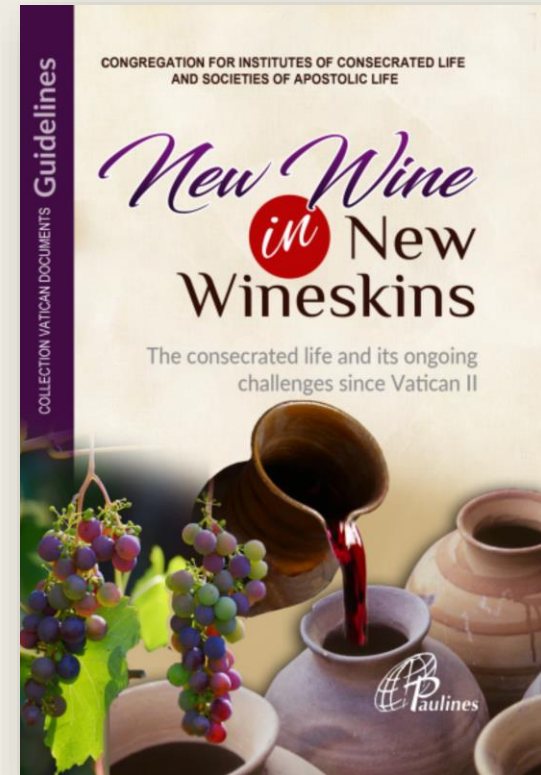
A Document that Calls for Reform

- **METHODOLOGY 1**: CICLSAL presents NWiNW to consecrated persons as “*orientamenti*”, translated here as “guidelines”, which in English is understood as statements by which a course of action is streamlined according to a set of sound practices which, however, are not seen as mandatory or binding, and thus, not necessary to enforce.
- However, the word *orientamenti* suggests that these observance seek to re-orient or redirect consecrated persons towards “a new paradigm” born out of inspiration and the post-conciliar praxis” (n. 9) – be they in terms of identity, life in communion, formation or governance.



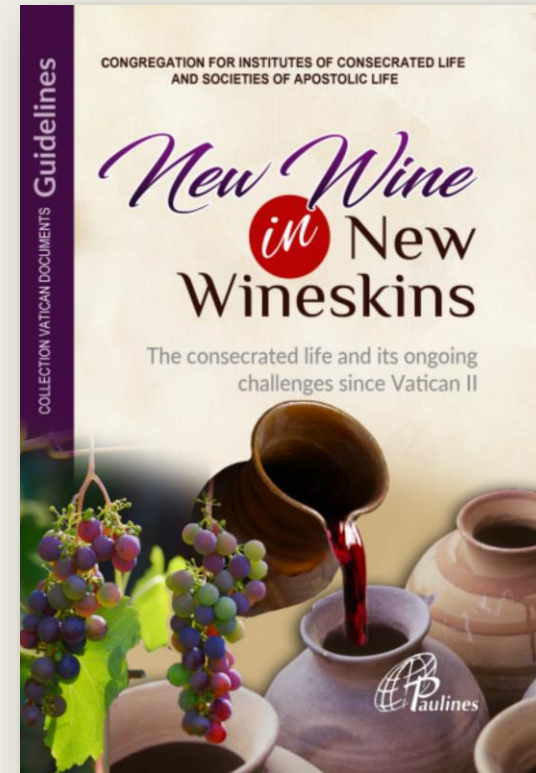
A Document that Calls for Reform

- **METHODOLOGY 2**: NWiNW takes its cue from a parable present in all Synoptic gospels: “No one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the skins are ruined. Rather, new wine is for new wineskins.” (Mk 2:21-22)
- Through this parable, Jesus warns his disciples about the temptation of wanting to harmonize the freshness and vitality of His message with old structures, practices and ideas.



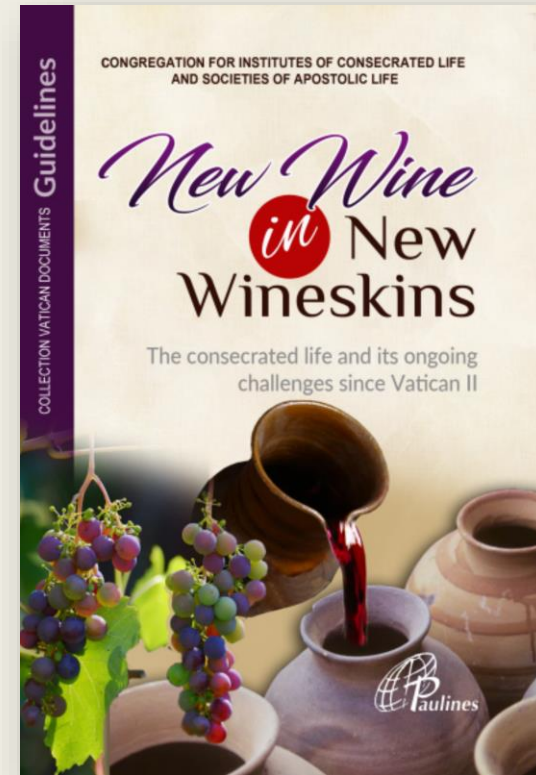
A Document that Calls for Reform

- The boldness of NWiNW is that it asserts that whatever worked for the Old Paradigm of the Consecrated Life of the consecrated life does not fit in the new paradigm: **“*Old and new do not go together because each one pertains to its own season.*”** (n. 56)
- What CICLSAL is asking from consecrated persons then is quite revolutionary – **we have to shift from the Old Paradigm of the Consecrated Life to its New Paradigm.**
- A *paradigm shift* entails a fundamental movement from one model of understanding and practicing the Consecrated Life (the Old Paradigm) to another (the New Paradigm).



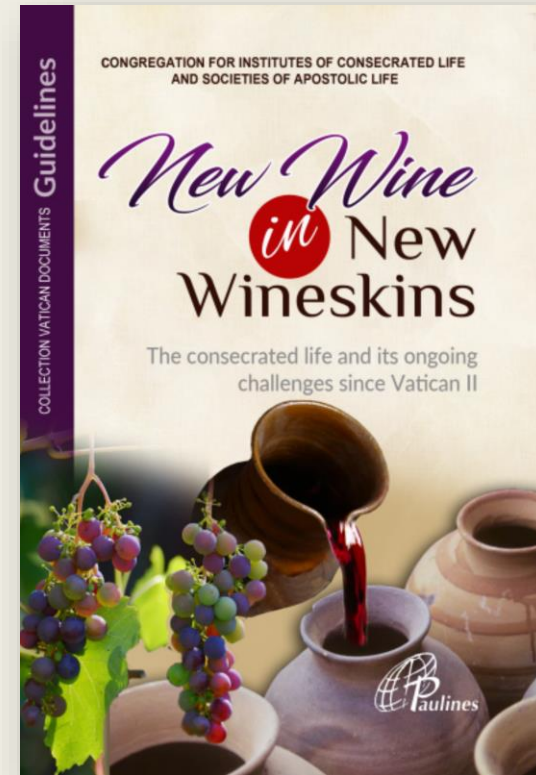
A Document that Calls for Reform

- **METHODOLOGY 3**: CICLSAL asks consecrated persons to let NWiNW help them to assess “with *parrhesia*” (cf. Introduction) both the *wineskins* of the post-conciliar consecrated life and the *wine* produced by their congregations.
- *Parrhesia* means to speak candidly, boldly, and without fear.
- *Parrhesia* is the Greek word used in Acts of the Apostles to characterize the preaching of the apostles after Pentecost (Acts 2:29; 4:13).



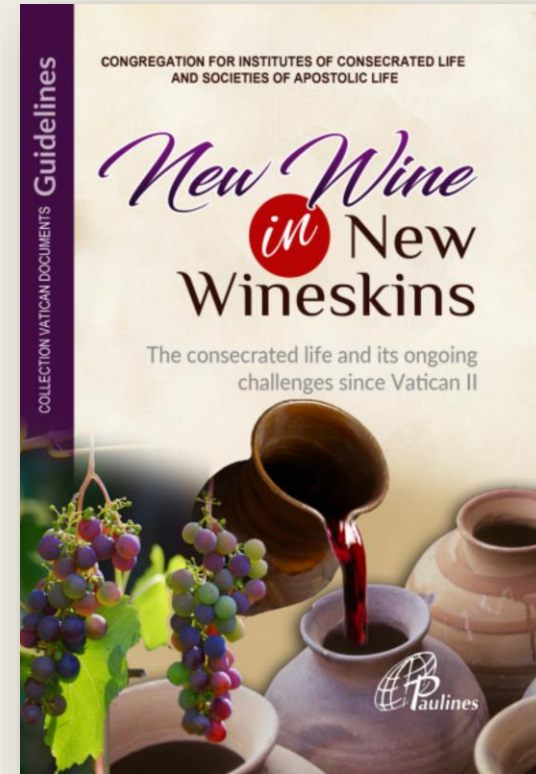
A Document that Calls for Reform

- **NWiNW challenges congregations to reform themselves in conformation with the *logion* of Jesus: “He warned his disciples many times about the tendency of redirecting the newness of the proclamation of the Gospel back to old habits, thus running the risk of minimising it to an *ethos* of pure repetition.” (n. 29)**
- **For *new wine* to be produced and placed in *new wineskins*, consecrated persons should embrace “the daily solicitations of Pope Francis for an evangelical joy without hypocrisy.” (n. 31)**



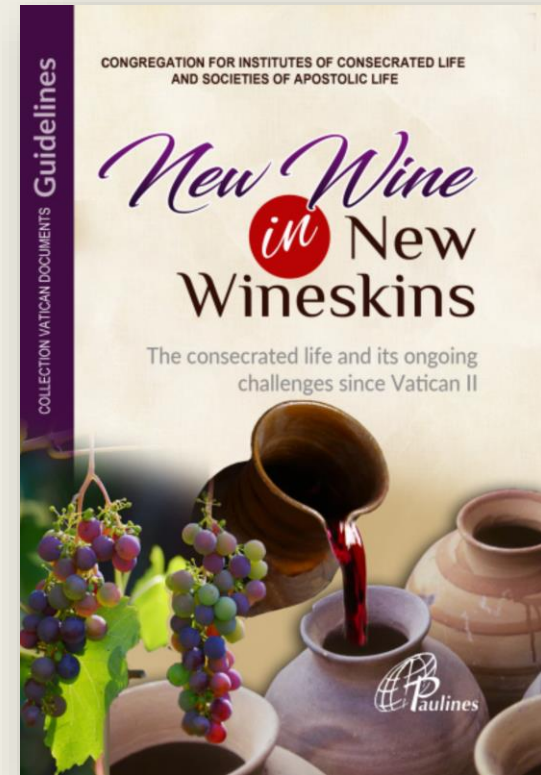
Understanding “New Wineskins”

- NWiNW speaks of the existence of “a new paradigm (of the Consecrated Life) born out of inspiration and the post-conciliar praxis.” (NWiNW, n. 9)
- This new paradigm is allegorized in NWiNW as the *new wineskins* of the Consecrated Life.
- To understand this “New Paradigm”, however, we must comprehend the “Old Paradigm” of the Consecrated Life before Vatican II – characterized by NWiNW as the “*old wineskins of centuries-old religious schemes which are incapable of opening themselves to new promises.*” (n. 2)



Understanding “New Wineskins”

- Readers of NWiNW note that the document is not explicit in characterizing these *New Wineskins*.
- The presupposition of the Guidelines is that the readers are attune with the [2] conciliar, [5] papal, and [18] dicasterial documents on the Consecrated Life which preceded NWiNW, as well as the provisions (and problematics) of the 1983 Code of Canon Law on the Consecrated Life and the discourses of Pope Francis.

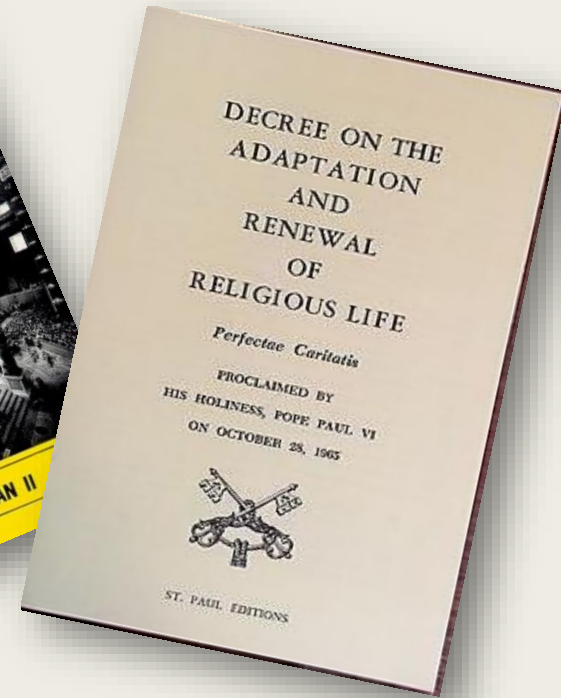
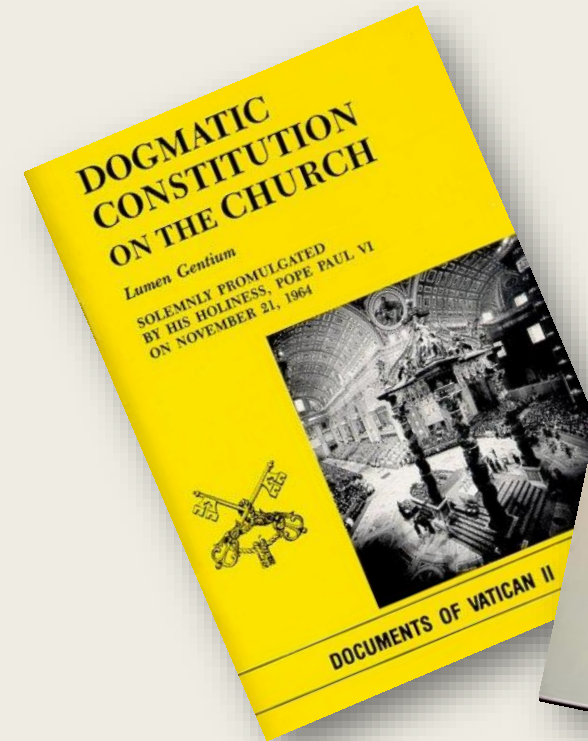


Types of Magisterial Documents

- **Conciliar Documents** – Those issued by the Second Vatican Council (1962-65)



Conciliar Documents



1. **Dogmatic Constitution on the Church - *Lumen gentium*. (21 November 1964)**
2. **Decree on the Adaptation and Renewal of Religious Life - *Perfectae Caritatis*. (20 October 1965)**

Types of Magisterial Documents

- **Conciliar Documents** – Those issued by the Second Vatican Council (1962-65)
- **Papal Documents** – Those issued by popes



Papal Documents

1. Pope Paul VI - Apostolic Exhortation *Evangelica Testificatio* (1971).
2. Pope John Paul II - Apostolic Exhortation *Redemptionis donum* (1984).
3. Pope John Paul II - Apostolic Exhortation *Vita Consecrata* (1996).
4. Pope Francis - Apostolic Letter to All Consecrated People on the Occasion of the Year of Consecrated Life [*Witnesses of Joy*] (2014).
5. Pope Francis - Apostolic Constitution on Women's Contemplative Life *Vultum Dei Quaerere* (2016).



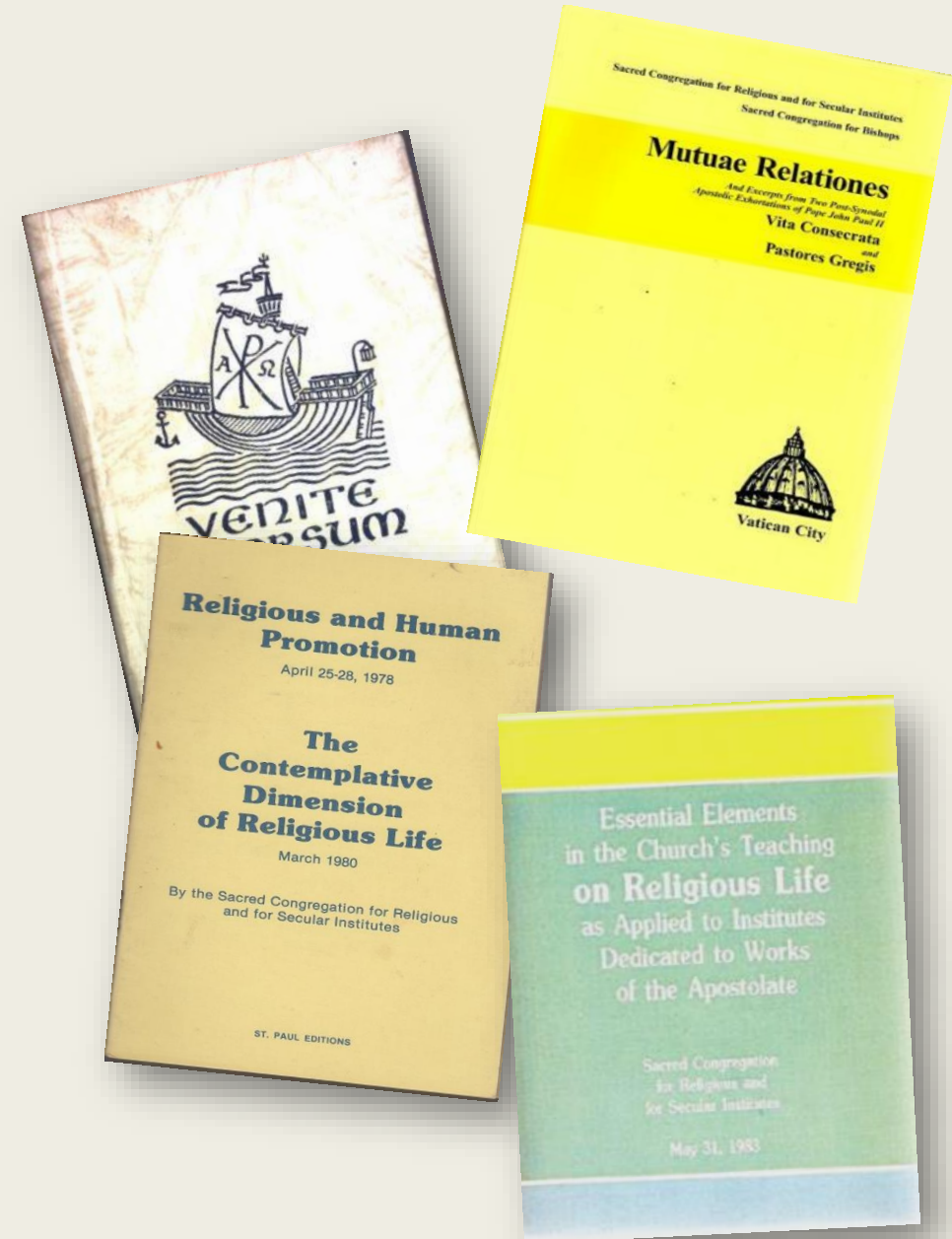
Types of Magisterial Documents

- **Conciliar Documents** – Those issued by the Second Vatican Council (1962-65)
- **Papal Documents** – Those issued by popes
- **Dicasterial Documents** – Those issued by the *Congregation for Institutes of Consecrated Life and Societies of Apostolic Life* (known until 1988 as the *Congregation for Religious and Secular Institutes*)



Dicasterial Documents

1. ***Venite seorsum*** (On the Contemplative Life and on the Enclosure of Nuns) (1969).
2. ***Mutuae relationes*** (Directives for the Mutual Relations Between Bishops and Religious in the Church) (1978).
3. **Religious and Human Promotion** (1978).
4. **The Contemplative Dimension of Religious Life** (1980).
5. **Essential Elements in the Church's Teaching on Religious Life** (1983).



Dicasterial Documents

6. **Directives on Formation in Religious Institutes. *Potissimum Institutionis.* (1990)**
7. **Fraternal Life in Community. *Congregavit Nos in Unum Christi Amor.* (1994)**
8. **Inter-Institute Collaboration for Formation (1999)**
9. **Instruction on the Contemplative Life and on the Enclosure of Nuns. *Verbi Sponsa.* (1999)**
10. **Starting Afresh from Christ: A Renewed Commitment to Consecrated Life in the Third Millennium (2002)**
11. **The Service of Authority and Obedience. *Faciem Tuam, Domine, Requiram.* (2008)**



Dicasterial Documents

12. Guidelines for the Administration of Assets. (2014)

13. Rejoice. (2014)

14. Keep Watch! (2014)

15. Contemplate. (2015)

16. Proclaim. (2016)

17. Identity and Mission of the Religious in the Church. (2016)

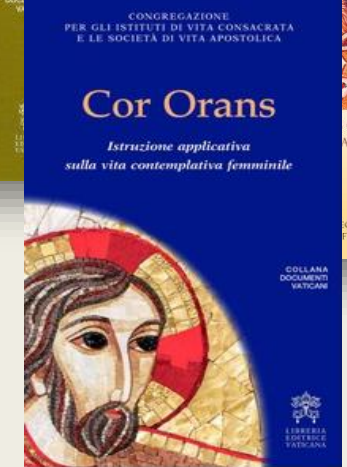
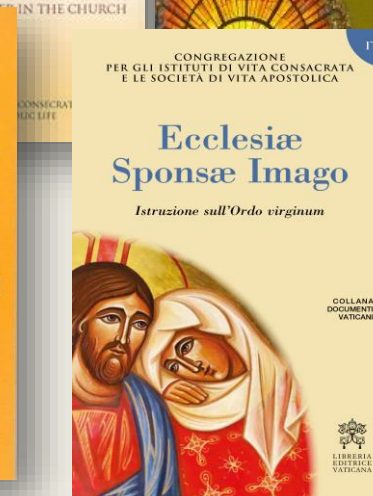
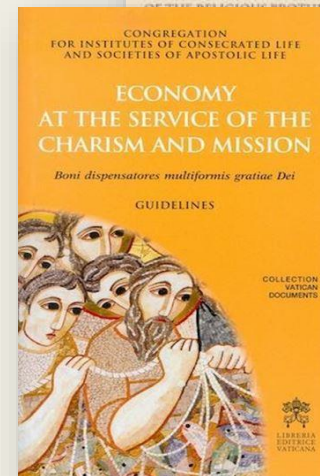
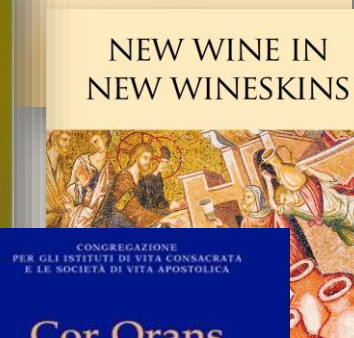
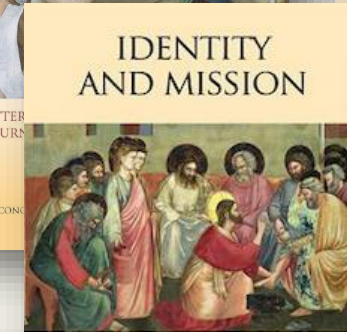
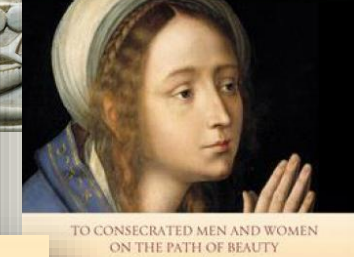
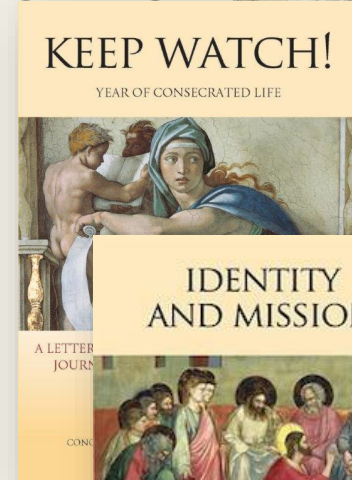
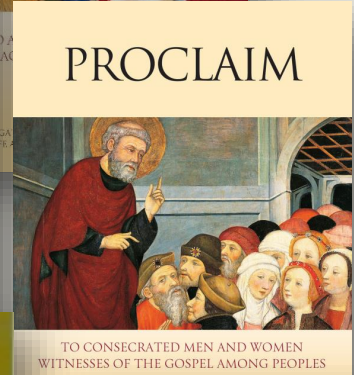
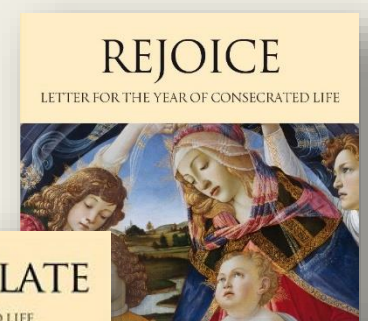
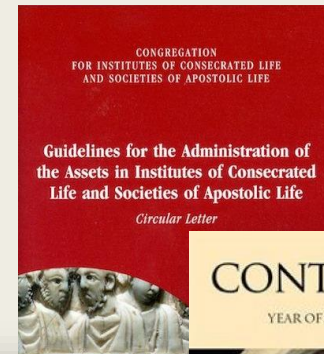
18. New Wine in New Wineskins. (2017)

19. Consecration and Secularity. (2017)

20. Economy at the Service of the Charism and Mission. (2018)

21. The Praying Heart [*Cor Orans*] (2018)

22. The Image of Church as Bride [*Ecclesiae Sponsae Imago*] (2018)



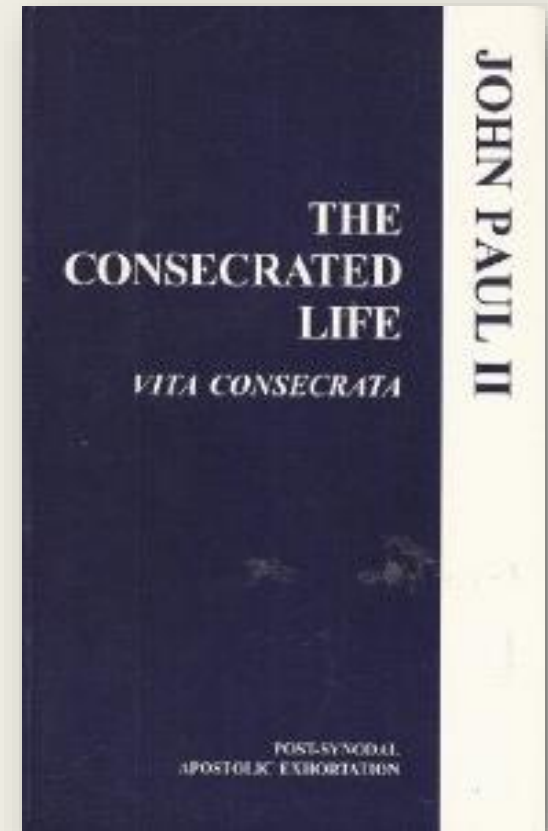
	Old Paradigm of the Consecrated Life
IDENTITY	“State of Perfection”
RADICALITY	Little to no reference to origins and founders
SPIRITUALITY	Routine
ORIENTATION	Institutional Stability
SCOPE	Functional
SELF-UNDERSTANDING	Generic
GOVERNANCE	Pyramidal
RELATIONAL DYNAMICS	Stratified



	Old Paradigm of the Consecrated Life		New Paradigm of the Consecrated Life
IDENTITY	“State of Perfection”		Prophetic
RADICALITY	Little to no reference to origins and founders		
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SCOPE	Functional		
SELF-UNDERSTANDING	Generic		
GOVERNANCE	Pyramidal		
RELATIONAL DYNAMICS	Stratified		

CHARACTERISTICS OF THE NEW WINESKINS OF THE POST-CONCILIAR CONSECRATED LIFE

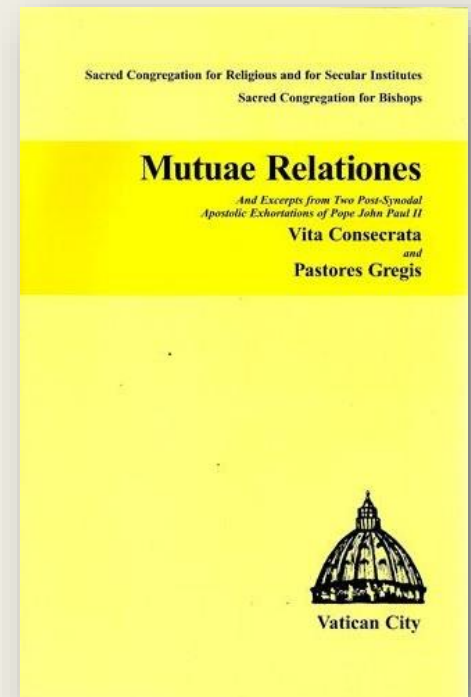
- **PROPHETIC** – From seeing itself and its members as special individuals called to a life of perfection, the consecrated life today fearlessly denounces – even at the risk of martyrdom – “all that is contrary to the Divine Will, explores new ways to apply the Gospel in the present world, and manifests a way of living that anticipates and points to the coming Kingdom of God.” (*Vita Consecrata*, 84)



	Old Paradigm of the Consecrated Life		New Paradigm of the Consecrated Life
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RADICALITY	Little to no reference to origins and founders		Charismatic
SPIRITUALITY	Routine		
ORIENTATION	Institutional Stability		
SCOPE	Functional		
SELF-UNDERSTANDING	Generic		
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RELATIONAL DYNAMICS	Stratified		

CHARACTERISTICS OF THE NEW WINESKINS OF THE POST-CONCILIAR CONSECRATED LIFE

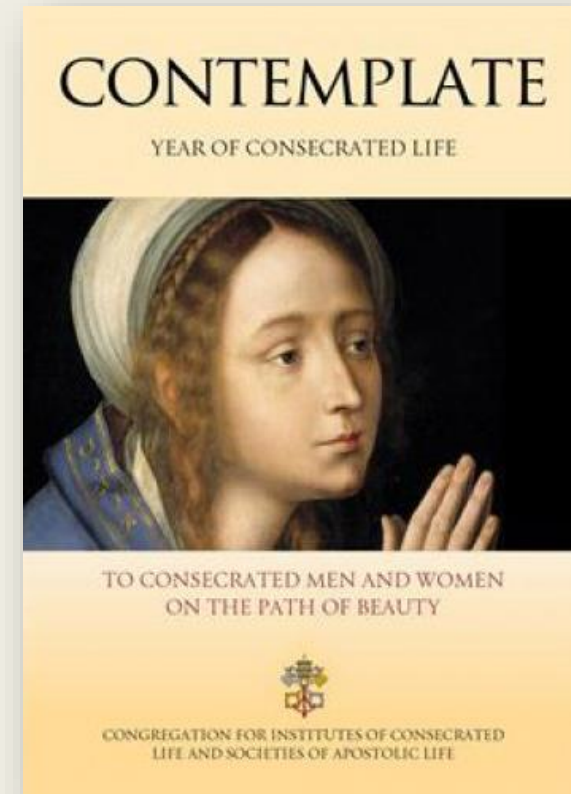
- **CHARISMATIC** — From operating without any consideration for their origins and founders, consecrated persons today must be guided by the unique inspiration from the Holy Spirit that was recognized and lived by the founders of their congregations. Moreover, they should always be rooted in their congregation's foundational charism which they are called “to live, safeguard, deepen and constantly develop.” (*Mutuae Relationes*, 11-12)



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RELATIONAL DYNAMICS	Stratified		

CHARACTERISTICS OF THE NEW WINESKINS OF THE POST-CONCILIAR CONSECRATED LIFE

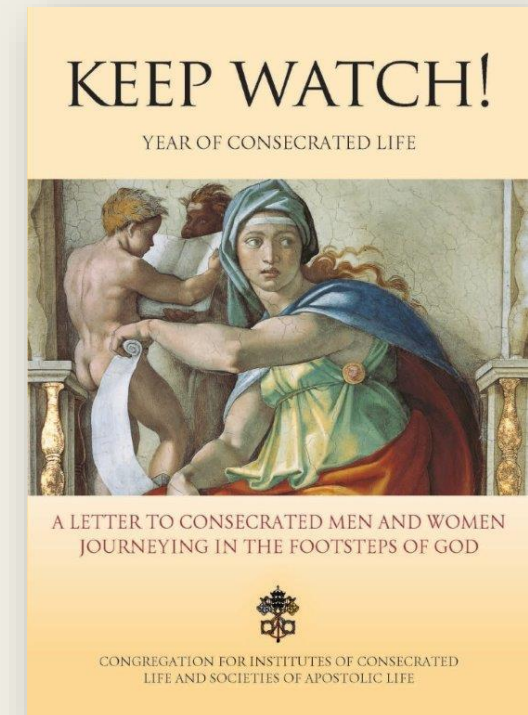
- **CONTEMPLATIVE** – From engaging in a life of prayer that is routine and lifeless, “consecrated men and women today are called – possibly now more than ever – to be prophets, mystics and contemplatives, to discover the signs of God’s presence in everyday life, and to become wise interlocutors who know how to recognize the questions that God and humanity ask in the furrows of history.” (*Contemplate*, n.6)



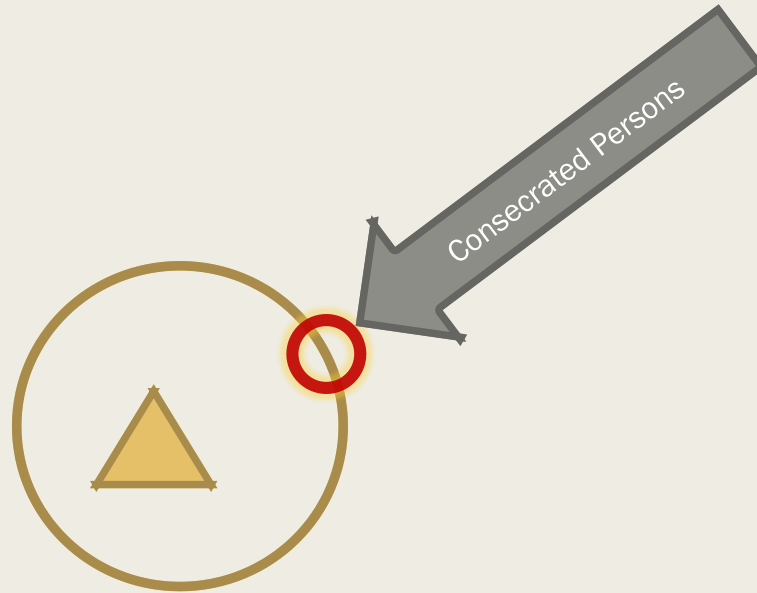
	Old Paradigm of the Consecrated Life		New Paradigm of the Consecrated Life
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SCOPE	Functional		
SELF-UNDERSTANDING	Generic		
GOVERNANCE	Pyramidal		
RELATIONAL DYNAMICS	Stratified		

CHARACTERISTICS OF THE NEW WINESKINS OF THE POST-CONCILIAR CONSECRATED LIFE

- **LIMINAL** – From being obsessed with institutional stability, consecrated persons, because they are not part of the Church's hierarchical structure (can. 207 §2), are called to “settle” and “move” like the People of Israel during the Exodus who are responding “to the unpredictable movement of the cloud, and to preserve faith in God's protective presence when stops became lengthy and the final destination seemed to be indefinitely postponed.” (*Keep Watch*, n.2)



Society-at-Large

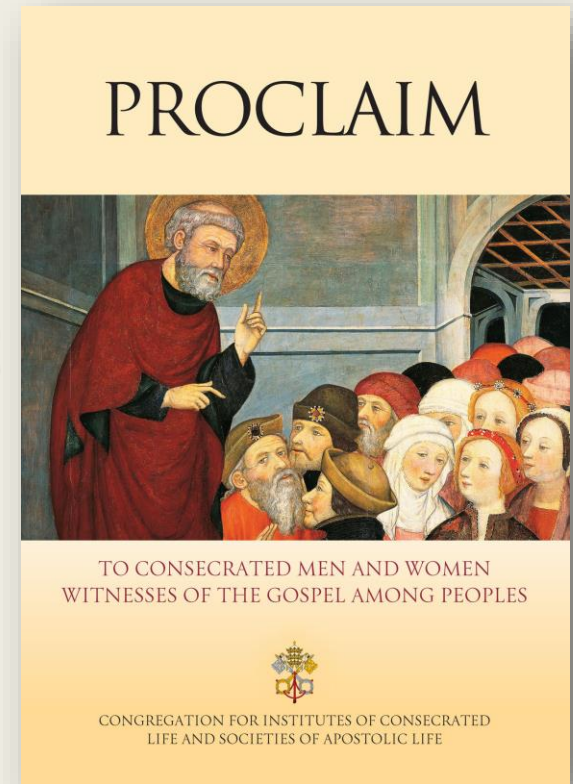


“The more you unite yourself to Christ, the more he leads you out of yourself, leads you from making yourself the centre and opens you to others.... Follow the restless searching of St. Augustine. He did not stop, he did not give up, he did not withdraw into himself like those who have already arrived, but continued his search. The *restlessness of seeking the truth*, of seeking God, is a restlessness to know Him ever better and to come out of oneself to make others know Him.” (*Rejoice!*, n. 5)

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RELATIONAL DYNAMICS	Stratified		

CHARACTERISTICS OF THE NEW WINESKINS OF THE POST-CONCILIAR CONSECRATED LIFE

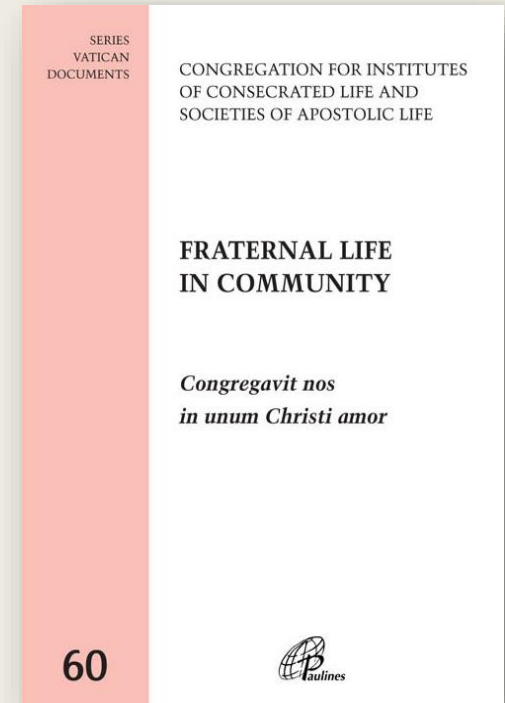
- **PERIPHERAL** – From locating itself in the centers of societies engaging in traditional ministries, the Consecrated Life today is called to embrace “new poverties” and to have “the peripheries in their heart” where it becomes a messenger of the joy of the Gospel to those who dwell there “in situations of misery and oppression, doubt and discomfort, fear and loneliness, showing that God’s tenderness and his grief for the suffering of his children knows no limit.” (Proclaim, n. 74)



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RELATIONAL DYNAMICS	Stratified		

CHARACTERISTICS OF THE NEW WINESKINS OF THE POST-CONCILIAR CONSECRATED LIFE

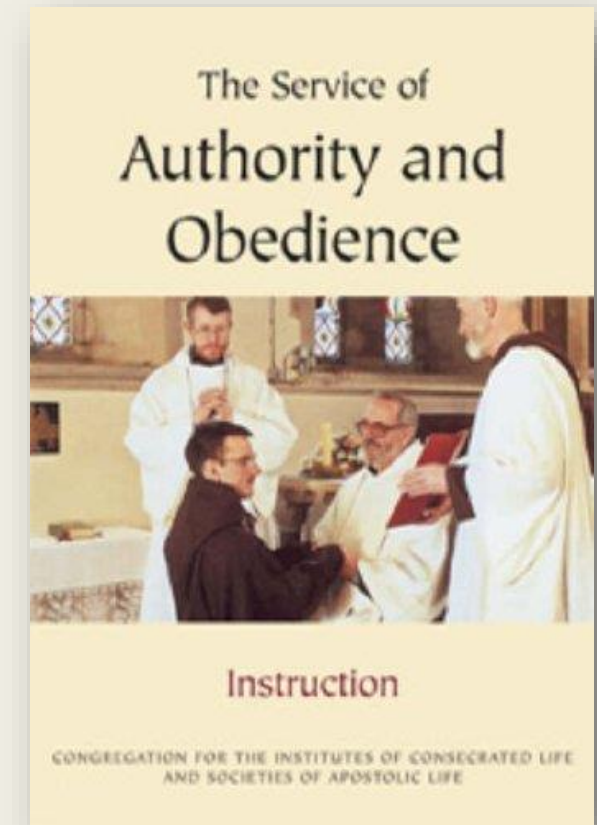
- **NON-GENERIC** – From living their life of consecration and the common life in the same way – that is, through “a colourless lowest common denominator” – consecrated persons live the vows and fraternal life “in accordance with their congregation’s proper identity” in order to manifest to the church and society-at-large “the beauty and fruitfulness of the many and various charisms inspired by the Holy Spirit” within their religious family. (Fraternal Life in Community, n. 74)



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SELF-UNDERSTANDING	Generic		Nongeneric
GOVERNANCE	Pyramidal		Service of Authority and Obedience
RELATIONAL DYNAMICS	Stratified		

CHARACTERISTICS OF THE NEW WINESKINS OF THE POST-CONCILIAR CONSECRATED LIFE

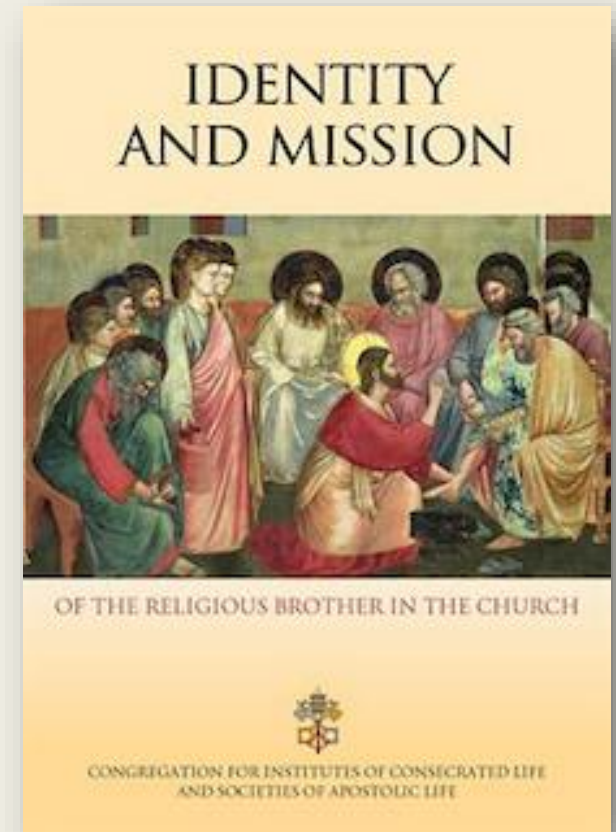
- **SERVICE OF AUTHORITY** – From seeing themselves as mere decision-makers and administrators, persons “in the service of authority” are called “to cultivate in themselves an openness to listening” to those they are leading, “paying attention to each member of the community and to his or her growth,” “nurturing sincere affection towards all” and “to inspire courage and hope in the midst of difficulties” by helping them “in accepting the difficulties of the present moment.” [*The Service of Authority and Obedience*, n. 13]



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SCOPE	Functional		Peripheral
SELF-UNDERSTANDING	Generic		Nongeneric
GOVERNANCE	Pyramidal		Service of Authority and Obedience
RELATIONAL DYNAMICS	Stratified		Post-Clerical

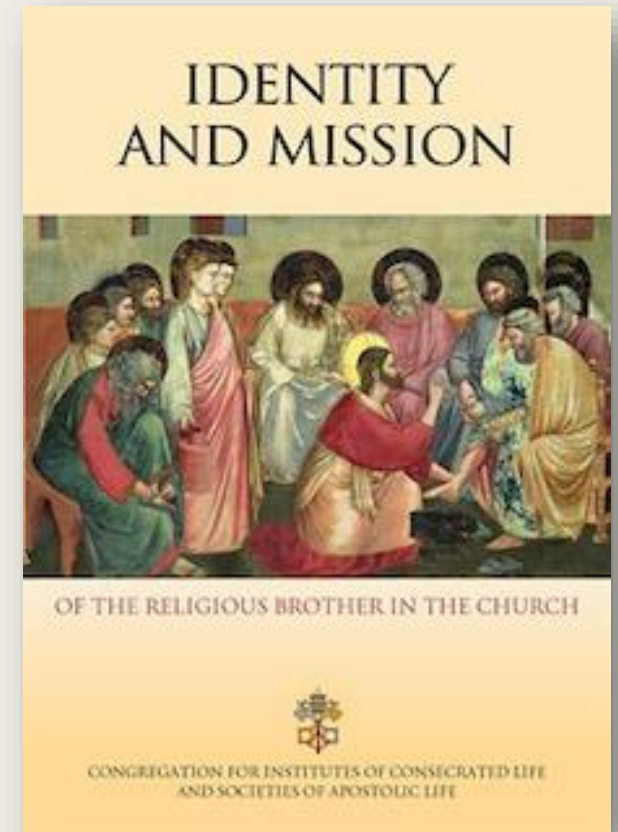
CHARACTERISTICS OF THE NEW WINESKINS OF THE POST-CONCILIAR CONSECRATED LIFE

- **POST-CLERICAL** – because the Consecrated Life is essentially not clerical (can. 588), it recognizes “the evil of clericalism and its ugliness”, refusing to be seduced by it or to form its members with a clerical mindset. Instead, the consecrated life today “aims to establish among its members a way of relating based on equal dignity” and becoming “experts in living in communion” with each other. (*Discourses of Pope Francis; Identity and Mission of the Religious Brother, 39*)



CHARACTERISTICS OF THE NEW WINESKINS OF THE POST-CONCILIAR CONSECRATED LIFE

- **Clericalism exists wherever whenever we “replace, or silence, or ignore, or reduce the People of God to small elites... (It) is an approach that ‘not only nullifies the character of Christians, but also tends to diminish and undervalue the baptismal grace that the Holy Spirit has placed in the heart of our people.’ Clericalism, whether fostered by priests themselves or by lay persons, leads to an excision in the ecclesial body that supports and helps to perpetuate many of the evils that we are condemning today. To say ‘no’ to abuse is to say an emphatic ‘no’ to all forms of clericalism.”**



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GOVERNANCE	Pyramidal	Service of Authority and Obedience
RELATIONAL DYNAMICS	Stratified	Post-Clerical

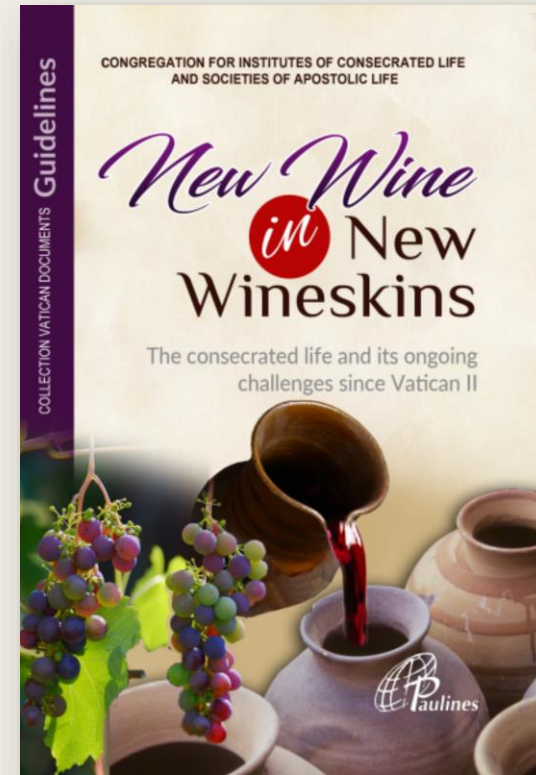
	Old Paradigm of the Consecrated Life	Our congregations are all being called to embody this new paradigm – <u>these new wineskins</u> – of the Consecrated Life.	New Paradigm of the Consecrated Life
IDENTITY	“State of Perfection”		Prophetic
RADICALITY	Little to no reference to origins and founders		Charismatic
SPIRITUALITY	Routine		Contemplative
ORIENTATION	Institutional Stability		Liminal
SCOPE	Functional		Peripheral
SELF-UNDERSTANDING	Generic		Nongeneric
GOVERNANCE	Pyramidal		Service of Authority and Obedience
RELATIONAL DYNAMICS	Stratified		Post-Clerical

	Old Paradigm of the Consecrated Life	And it is in <i><u>these new wineskins</u></i> that are to be poured <i><u>the new wine</u></i> of the post-conciliar Consecrated Life, manifested in <u>renewed practices</u> we exercise in our congregations	New Paradigm of the Consecrated Life
IDENTITY	“State of Perfection”		Prophetic
RADICALITY	Little to no reference to origins and founders		Charismatic
SPIRITUALITY	Routine		Contemplative
ORIENTATION	Institutional Stability		Liminal
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SELF-UNDERSTANDING	Generic		Nongeneric
GOVERNANCE	Pyramidal		Service of Authority and Obedience
RELATIONAL DYNAMICS	Stratified		Post-Clerical

	Old Paradigm of the Consecrated Life	One cannot ignore that between Vatican II and 2015 were fifty years of experiences and experimentations within the Consecrated Life that continue to affect us today.	New Paradigm of the Consecrated Life
IDENTITY	“State of Perfection”		Prophetic
RADICALITY	Little to no reference to origins and founders		Charismatic
SPIRITUALITY	Routine		Contemplative
ORIENTATION	Institutional Stability		Liminal
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GOVERNANCE	Pyramidal		Service of Authority and Obedience
RELATIONAL DYNAMICS	Stratified		Post-Clerical

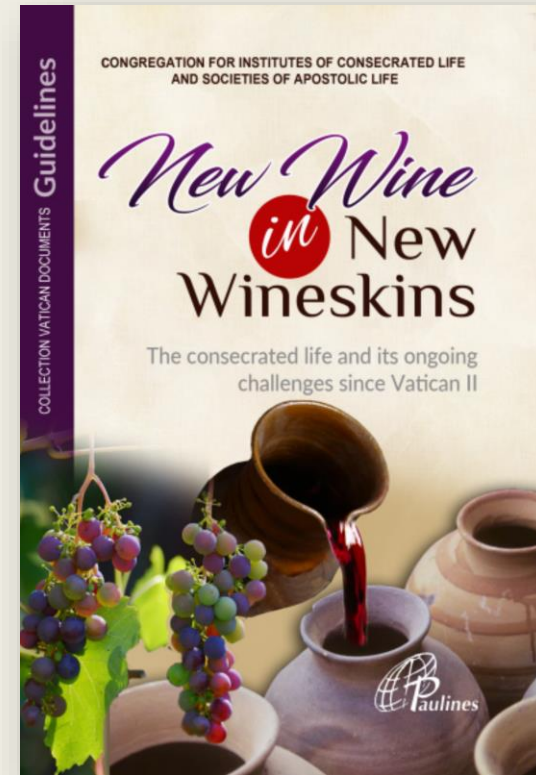
The Consecrated Life and New Challenges

- “New and unprecedented emergencies” have exploded in Late Modern society but consecrated persons still “have not responded” to them. These new unprecedented emergencies “continue to knock at the door of the creative fidelity of all forms of the consecrated life.” (n. 7)
- “So many congregations, particularly those for women, have begun prioritising foundations in the young Churches, moving from almost exclusively *monocultural* situations to ones with multicultural challenges.” (n. 7)



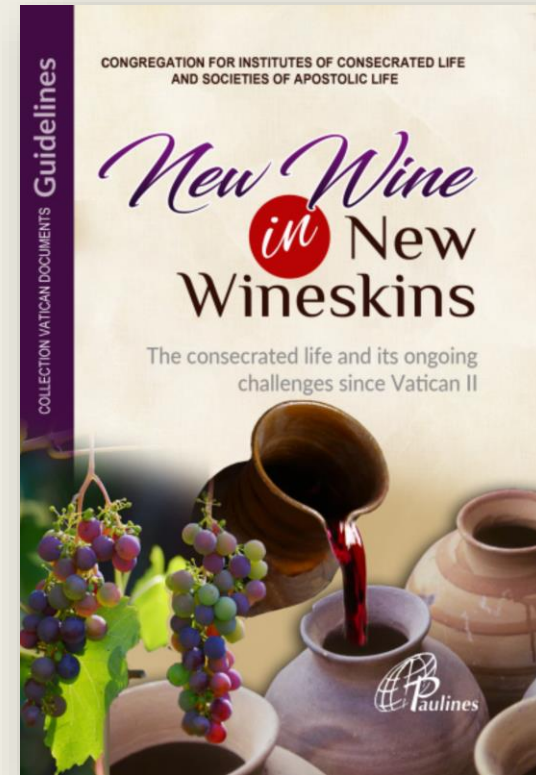
The Consecrated Life and New Challenges

- “Internationalised communities began to emerge.... Experiences of ministry and presence have been initiated in unknown or multireligious contexts.... But these changes brought about the “crisis (of) traditional formation programs” which were unsuitable for new vocations and new contexts.” (n. 7)
- NWiNW assesses that these challenges and changes have been “the source of various tensions (in religious congregations), which at times reached a breaking point for institutes and societies, especially those with little missionary experience.” (n. 7)



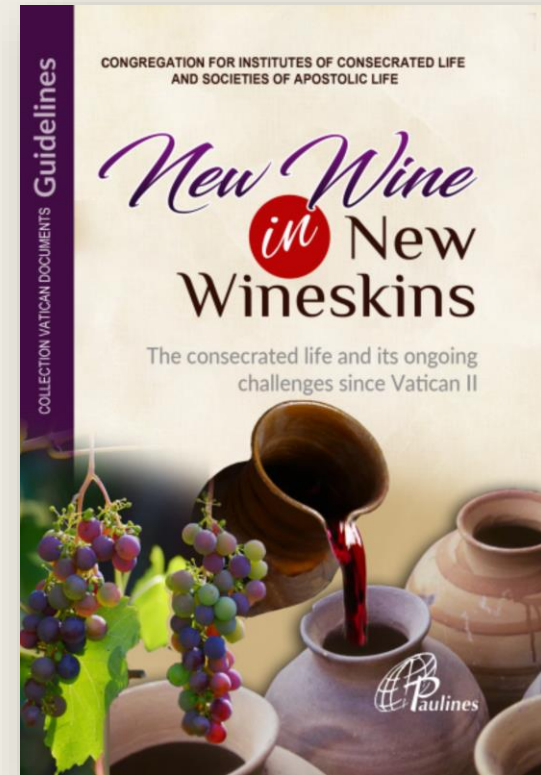
The Consecrated Life and New Challenges

- To magnify the problem, the drop in membership brought by deaths and withdrawals and the unchecked rise in vocations from poor and developing countries, brought many congregations into a state of listlessness and even panic.



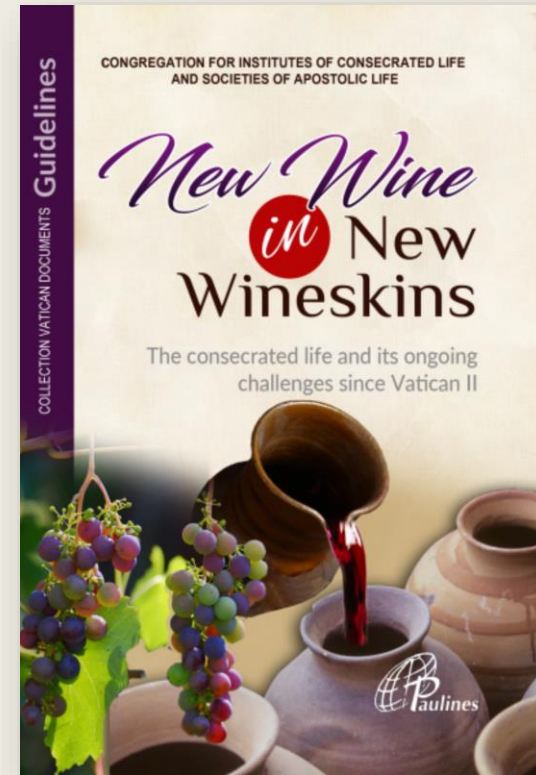
The Consecrated Life and New Challenges

- These “rapid and extensive changes, which are both chaotic and unforeseen, have exposed the consecrated life to the challenges of continual adjustment.” (n.8)
- Many of those who are responsible for leading their brothers or sisters are “almost completely wrapped up in day-to-day management” of their congregations or “absorbed in containing problems rather than in envisioning itineraries.”



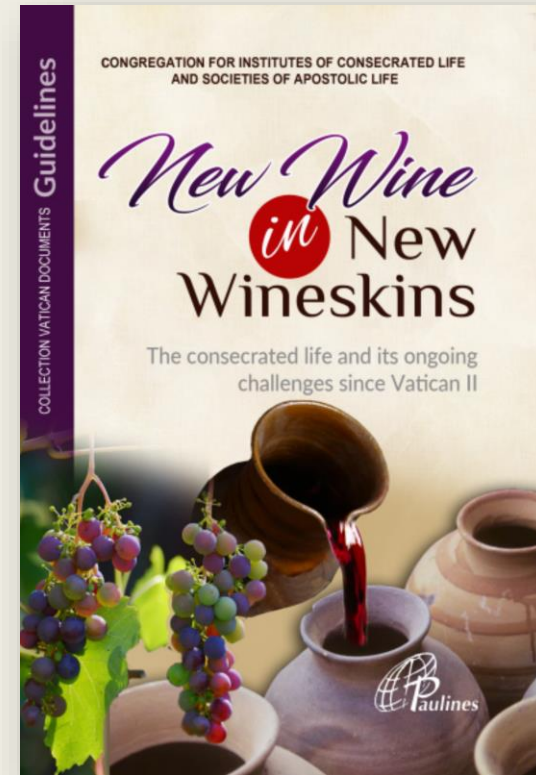
The Consecrated Life and New Challenges

- However, NWiNW exhorts us to bear in mind that “one cannot be simply satisfied with developing strategies for mere survival.” (n. 8)
- Unfortunately, since this has been the focus of many congregations, Vatican II’s call to renewal and creativity “was replaced by stagnation of congregations with no way out.”



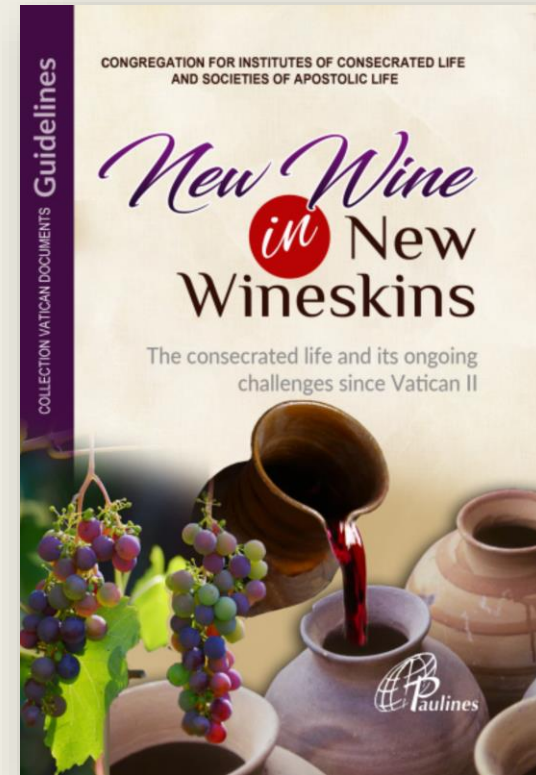
The Consecrated Life and New Challenges

- NWiNW observes that “the symptom of this crisis is an evident fatigue” among today’s consecrated persons. (n.8)
- “Fear of the future has debilitated and devitalised the prophetic ministry... that the consecrated life is called to exercise in the Church for the good of all humanity.”



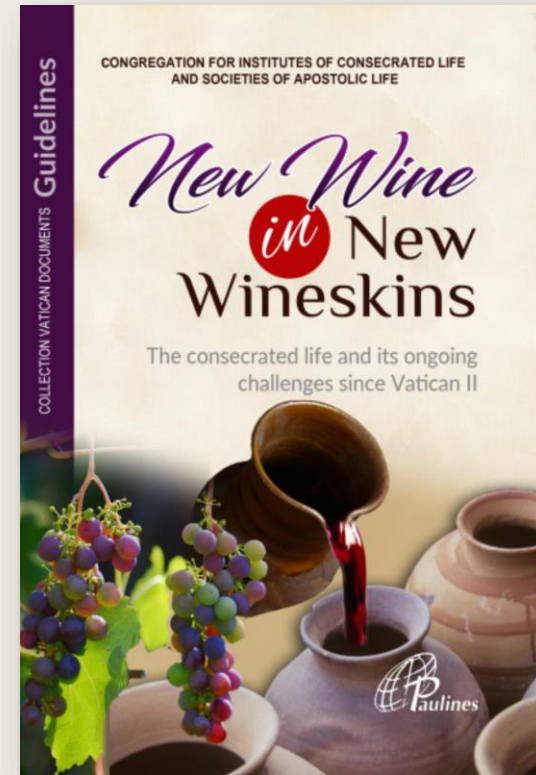
The Consecrated Life and New Challenges

- These fears brought the Consecrated Life to retreat into self-referential and self-preserving attitudes – which in reality are the “old wineskins of centuries-old religious schemes which are incapable of opening themselves to new promises.” (n. 2)
- Even in this new millennium, we succumb to the “tendency to not be totally open to the Gospel’s newness. Always lurking is the risk of falling into the temptation of reassuming the old habits of a world closed in on its own certainties and attitudes.”



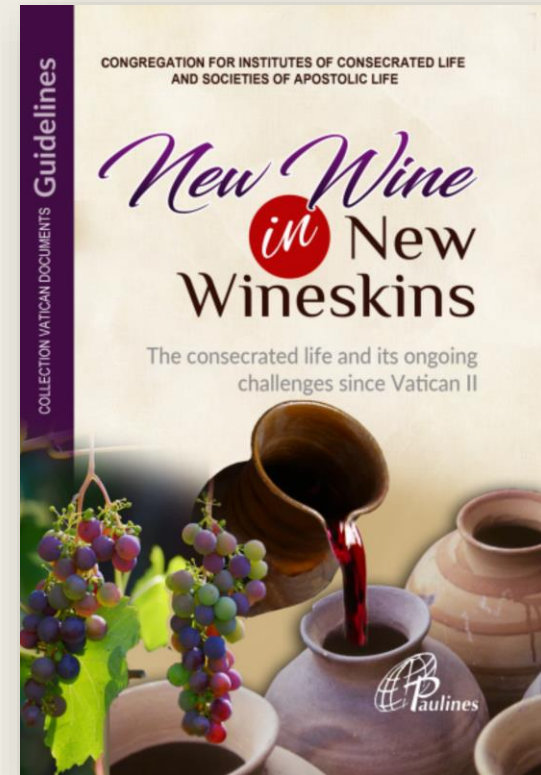
Understanding “New Wine”

- In the midst of these challenges, the Church counsels us that it is “healthy and necessary to pause in order to discern the quality and the level of maturity of the *new wine* which has been produced during the long season of post-conciliar renewal.”
- The *new wineskins* of the Consecrated Life can only contain the *new wine* of Consecrated Life which has developed in a “full-bodied and wholesome” manner during “the long season of post-conciliar renewal.” (n. 9)



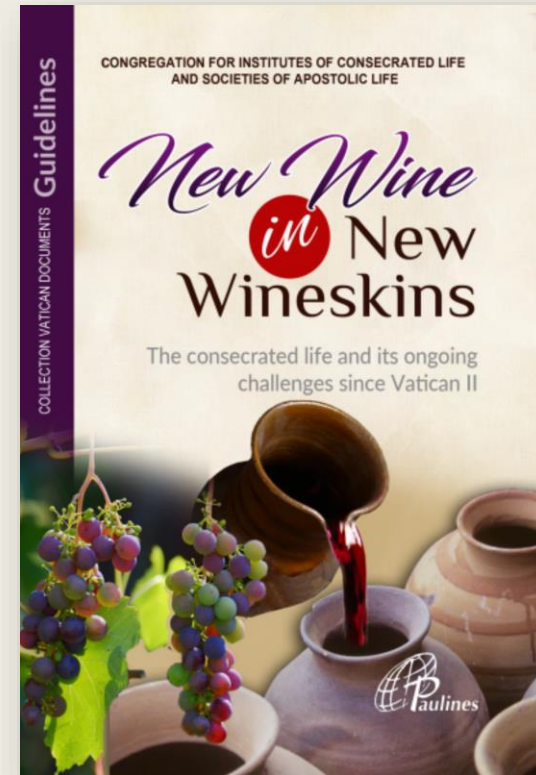
Understanding “New Wine”

- The *new wine* goes beyond “inherited models” from pre-conciliar Consecrated Life and should be manifest in “renewed formation programs, renewed models of fraternal life, renewed structures of government, unprecedented theological currents, (and) unforeseen forms of solidarity and ministries.” (n. 3)
- The *New Wine* is one that “we welcome gratefully”, not just temporarily, and one that “we keep watch until it achieves full fermentation.” (n. 55)



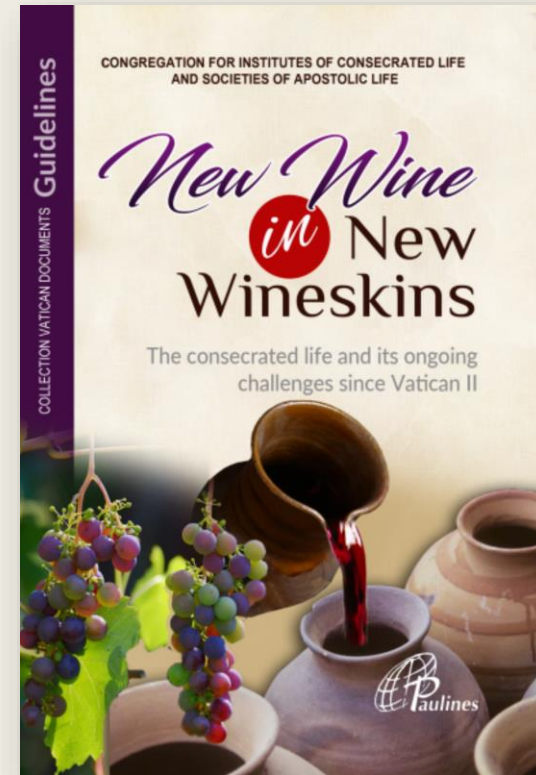
Understanding “New Wine”

- However, if this *new wine* were to be properly contained in the *new wineskins* of the Consecrated Life, we must patiently let it ferment, ensuring that it goes through “a season of maturity and completeness.” (n. 56)
- The fermentation of this New Wine “cannot be jeopardized by imprudent combinations or strategic compromises” in which *old* and *new wine* are improperly mixed.



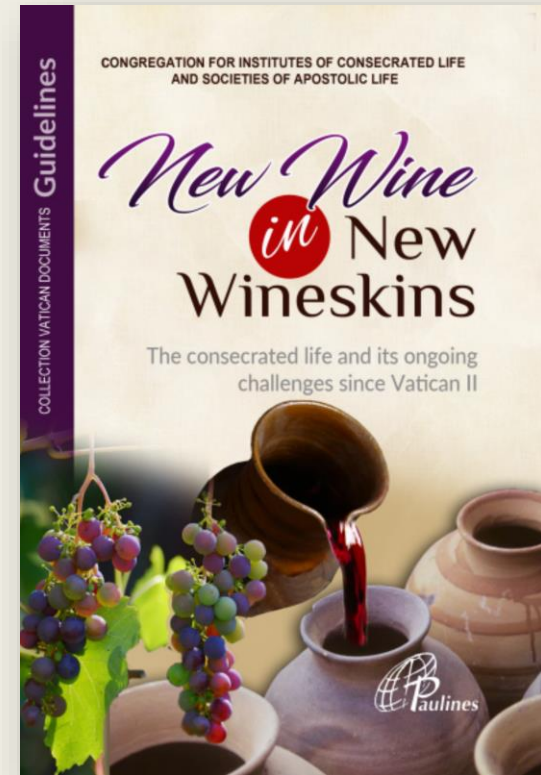
Understanding “New Wine”

- “*New wine*,” according to NWiNW, must be “left to ferment, to “breathe” as it were, inside the wineskin, so that it might age adequately to be eventually enjoyed and shared. ” (n. 2)
- The analogy of the *new wine* is evident in congregations which, like Jesus, place themselves at a “critical distance... from the simple observance of customary religious schemes.” (n. 1)



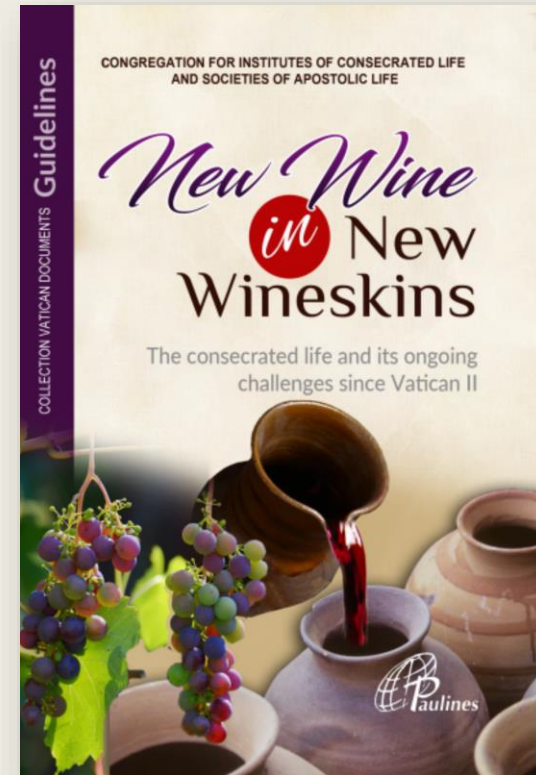
Understanding “New Wine”

- It is inevitable that fifty years after Vatican II the adaptation and renewal of the Consecrated Life had to coexist “with old sacralised and inflexible habits.” These habits compromised the proper production of *new wine* because they “create resistance because of their rigidity and incapacity to adapt realistically to this renewal which is always in progress.” (n. 3)



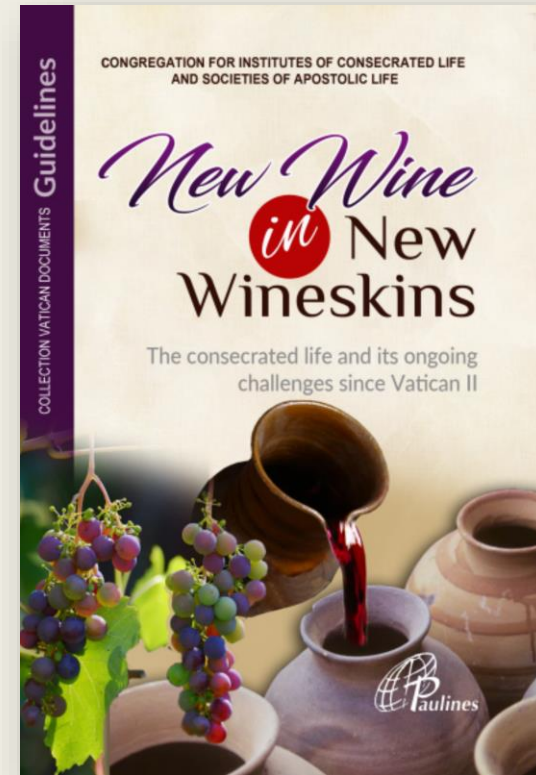
Understanding “New Wine”

- NWiNW asks us to discern whether what our congregation is currently savoring and offering to drink is “*new wine* that is full-bodied and wholesome” or if “notwithstanding good intentions and praiseworthy efforts,” what we are imbibing is wine that is “watered down”... the consequence of “of a bad harvest or poorly pruned vines.” (n. 9)
- NWiNW encourages us to ask these questions “with simplicity and *parrhesia*, without giving in to guilty feelings which risk bringing further impediments.”



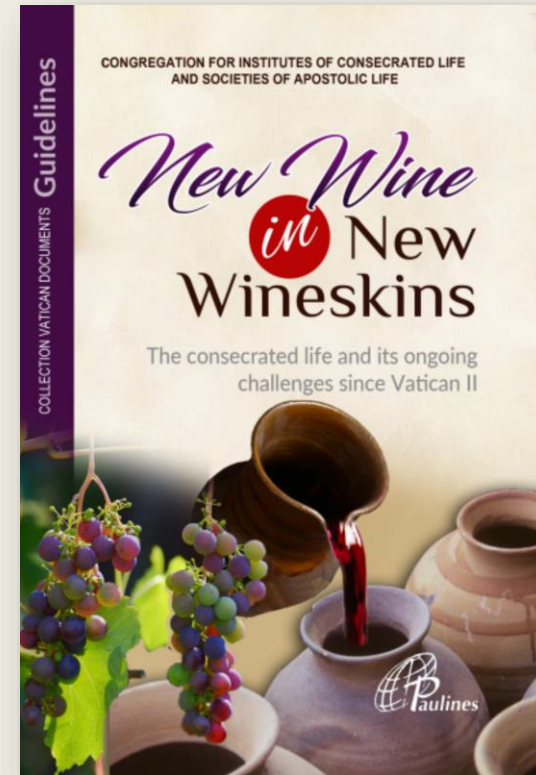
Understanding “New Wine”

- **“We should not be afraid to honestly recognise that, despite a series of changes, it is difficult for old institutional schemes to give way to new models with decisiveness. The entire constellation of vocabularies and models, values and duties, spirituality and ecclesiality to which we have become accustomed have not yet allowed space for the testing and stabilisation of a new paradigm born out of inspiration and the post-conciliar praxis.” (n. 9)**



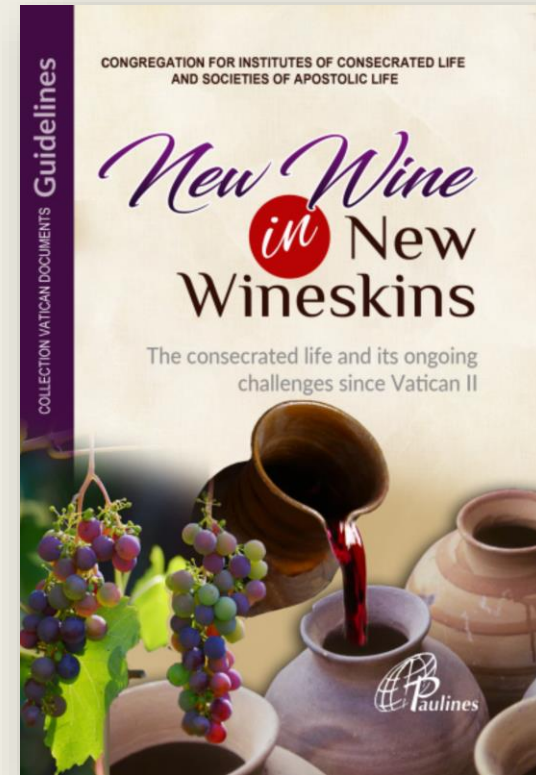
Understanding “New Wine”

- The self-examination has to be done because “we are living through a phase for the necessary and patient re-elaboration of all that constitutes the patrimony and identity of the consecrated life within the Church and in front of history.” (n. 9)
- NWiNW provides this vital imperative: “We must indicate and read that stubborn resistance which has remained below the surface for a long time but has now openly reappeared in many contexts as a possible response to an undisguised sense of frustration.”

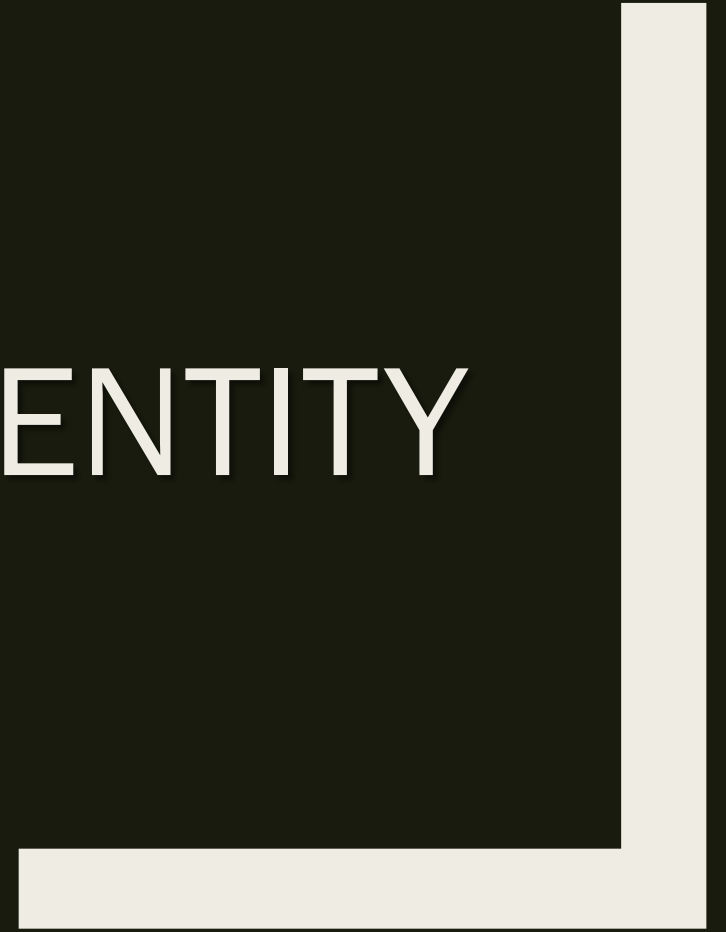


Understanding “New Wine”

- Part II of NWiNW intends to discern what Pope Francis called problematic “patterns of thoughts” or “limited spiritual constructs.” In *Joy of the Gospel*, Pope Francis calls for a transformation of “customs, ways of doing things, times and schedules, language and structures (which) can be suitably channeled for the evangelization of today’s world rather than for her self-preservation.” (Joy of the Gospel, 27)
- In Part II, NWiNW describes congregational dispositions and behaviors that do not manifest *new wine* but *watered-down wine*.

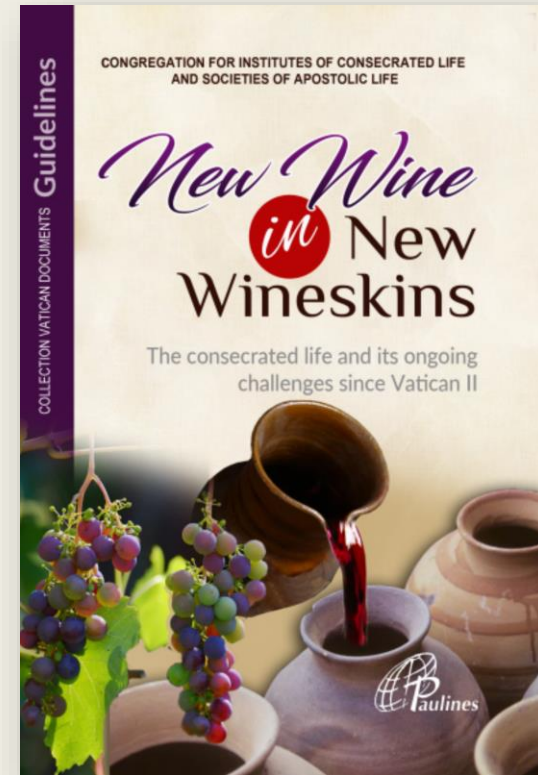


VOCATION AND IDENTITY



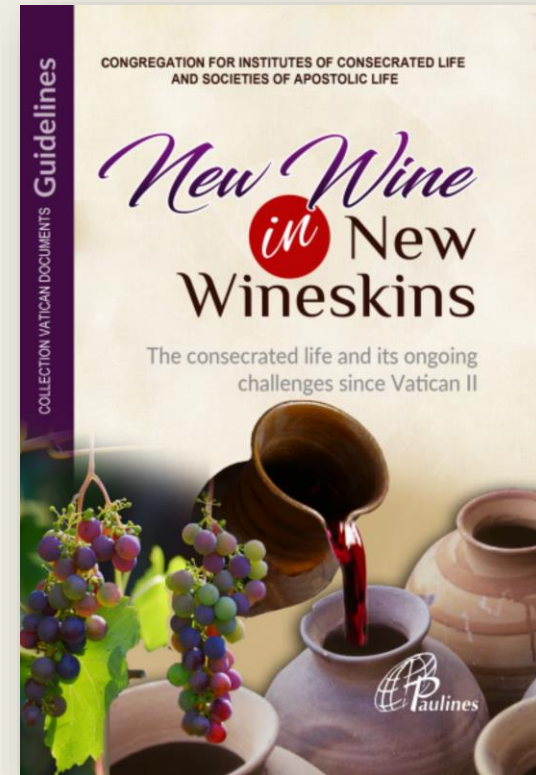
Manifestations of Watered-down Wine

- The hemorrhaging of vocations “is not only and always a crisis of an affective nature. These crises are often the results of some outlying disappointment at living an inauthentic common life. The deviation between what is proposed in terms of values and what is actually lived can even lead to a crisis of faith.” (n. 12)
- This is manifest in congregations that have become engaged in “excessive number of perceived pressing and overvalued activities(which) neither allow for a solid spiritual life nor nurture and sustain the desire to remain faithful.” (n. 12)



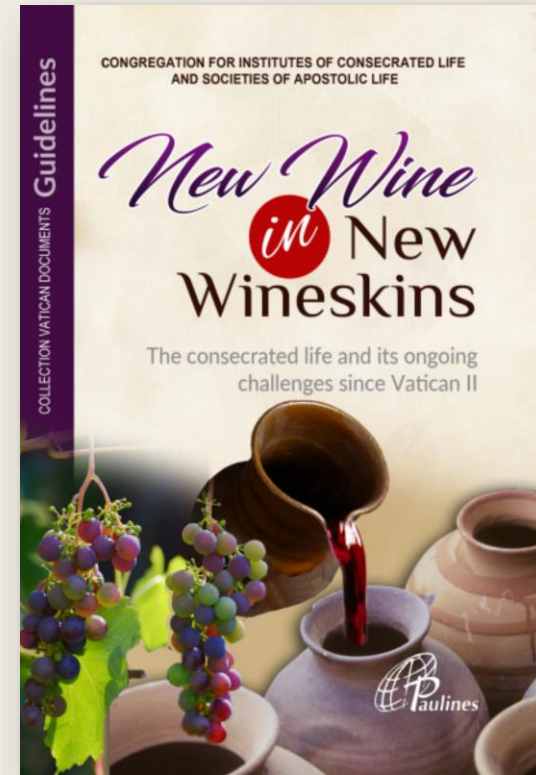
Manifestations of Watered-down Wine

- **The problem manifest in congregations in which the “integration between different cultures (has become) even more acute.” (n. 13)**
- **“Some congregations have now found themselves in a situation that is difficult to manage: on the one hand, a few dozen elderly members tied to the classic cultural and institutional traditions which have been hardly altered; on the other hand, a large number of young members from different cultures who are agitated and feel marginalised, and who no longer accept subordinate roles.” (n. 13)**

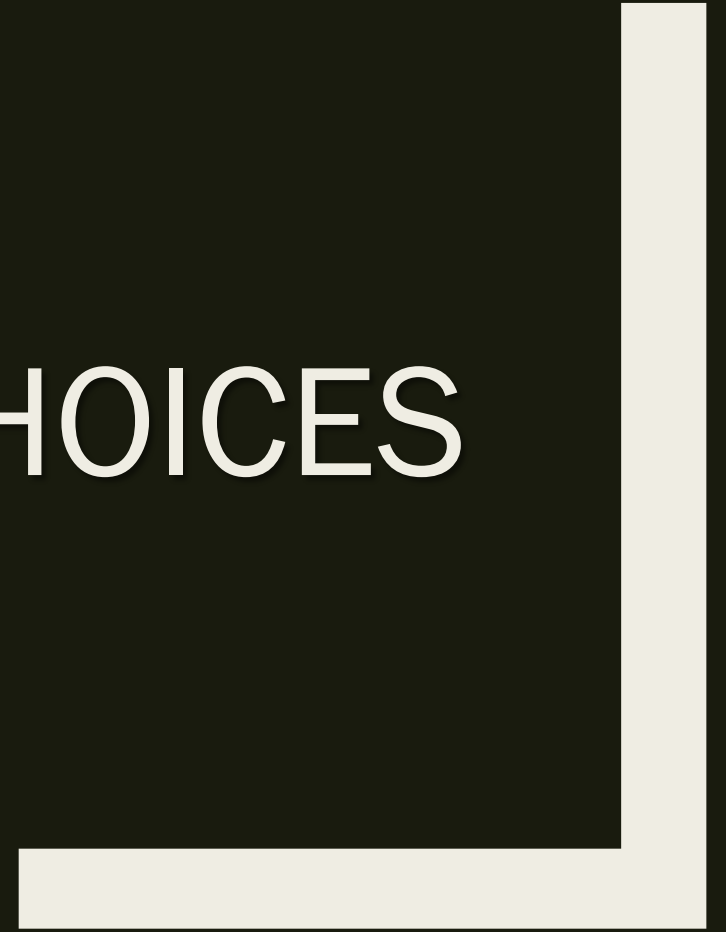


Manifestations of Watered-down Wine

- In some congregations, there is still “the constant asking for permission to carry out normal everyday tasks. Those who exercise power must not encourage infantile attitudes... It is difficult to lead people to maturity in this way.” (n. 21)
- NWiW observes that “unfortunately, it needs to be acknowledged that these kinds of situations are more common than we are willing to accept or denounce, and that these are more prevalent in institutes of women.” (n. 21)

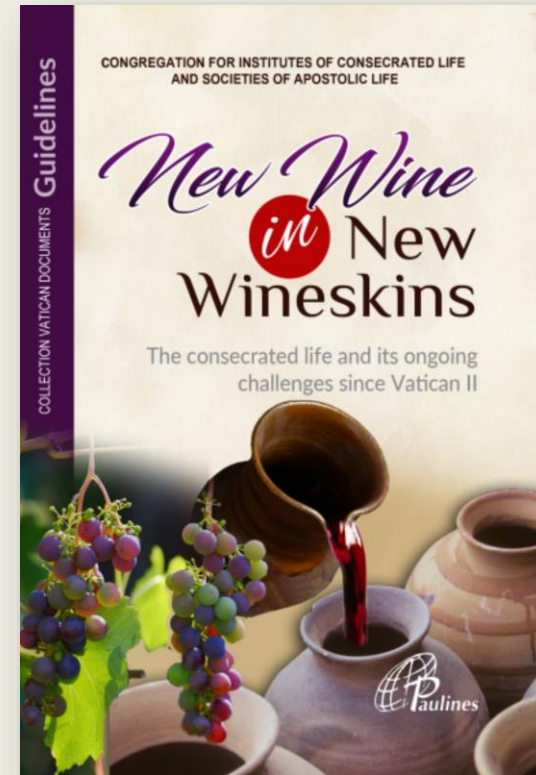


FORMATIVE CHOICES



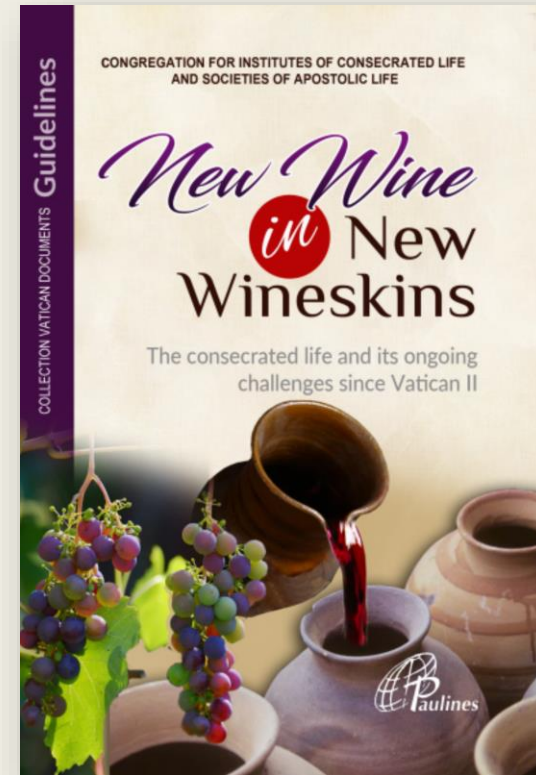
Manifestations of Watered-down Wine

- **“Various institutes lack members who are adequately prepared for the task of formation. This shortage is rather widespread, particularly in smaller institutes that have expanded their presence in other continents.” Formation is being “improvised” because there is no “solid formation of the formators.” (n. 16)**
- **There are congregations where the formation program “has been carried out intermittently and without those (changes) that could modify the essential and supporting structures of formation.” (n. 12)**



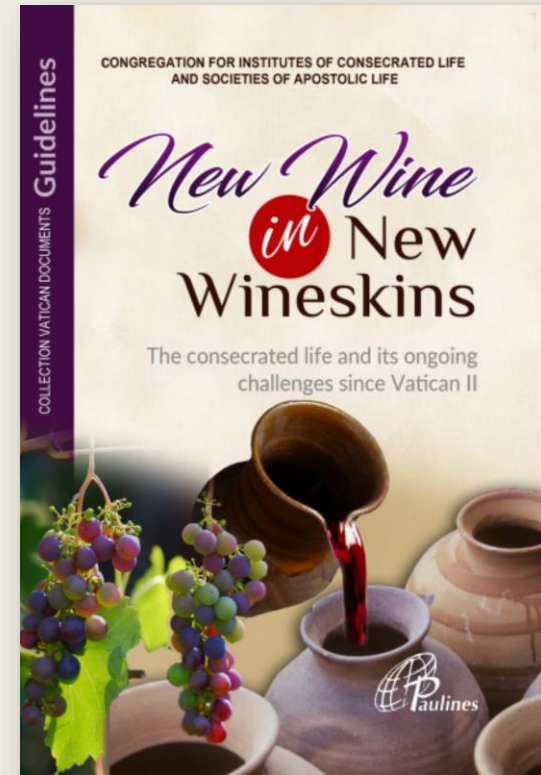
Manifestations of Watered-down Wine

- In these congregations the formation program “has not reached the point of touching and truly transforming the heart of individuals. One gets the impression that (this) formation process is more informative than performative.” (n. 12)
- There is the reality that “the implementation of formation programs often remains improvised and undervalued” in an entire congregation or in one or some of its circumscriptions because “the urgency of the apostolic works often takes priority over a fruitful, systematic, and organic formative journey.” (n. 15)



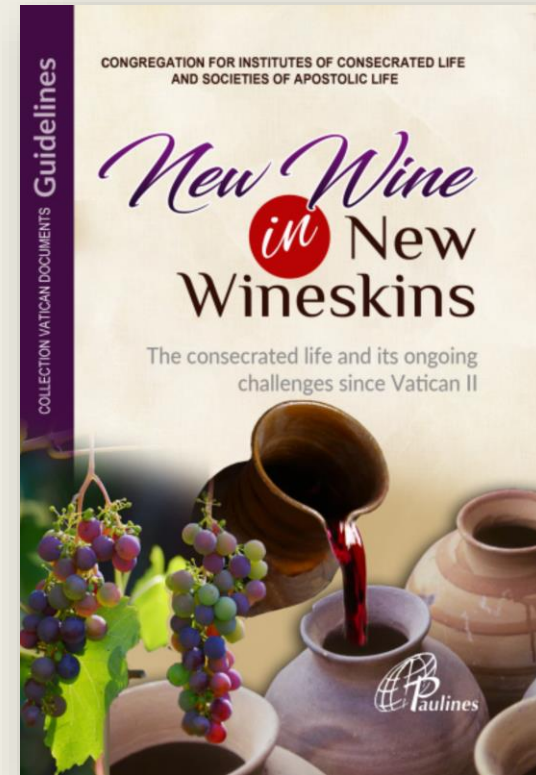
Manifestations of Watered-down Wine

- **NWiNW notes that “this happens particularly in institutes for women” because of “pressure from work and from the always more pressing duties of the daily administration of communities.” (n. 15)**
- **In many congregations, “too often, young women and men are prematurely involved in the management of (formation) in such a heavy and demanding way that it becomes extremely difficult for them to pursue serious formation. ” (n. 16)**



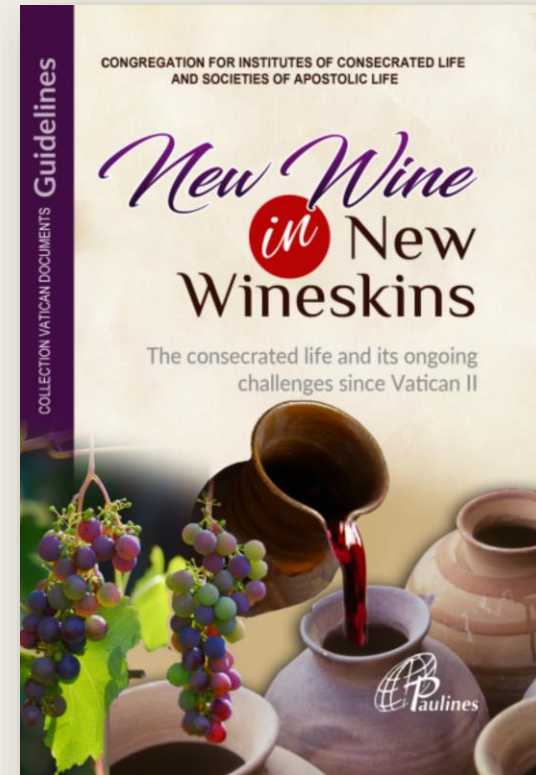
Manifestations of Watered-down Wine

- **“Regarding ongoing formation, there is the risk that a lot is said about it, but little is done about it. It is not enough to organise theoretical courses of theology or cover themes regarding spirituality. It is urgent that a culture of ongoing formation be put in place.” (n. 16)**
- **Particularly among consecrated brothers and sisters, there is “both the intermittent attendance of theological courses and the exclusive attendance of courses to obtain professional degrees.” (n. 15)**

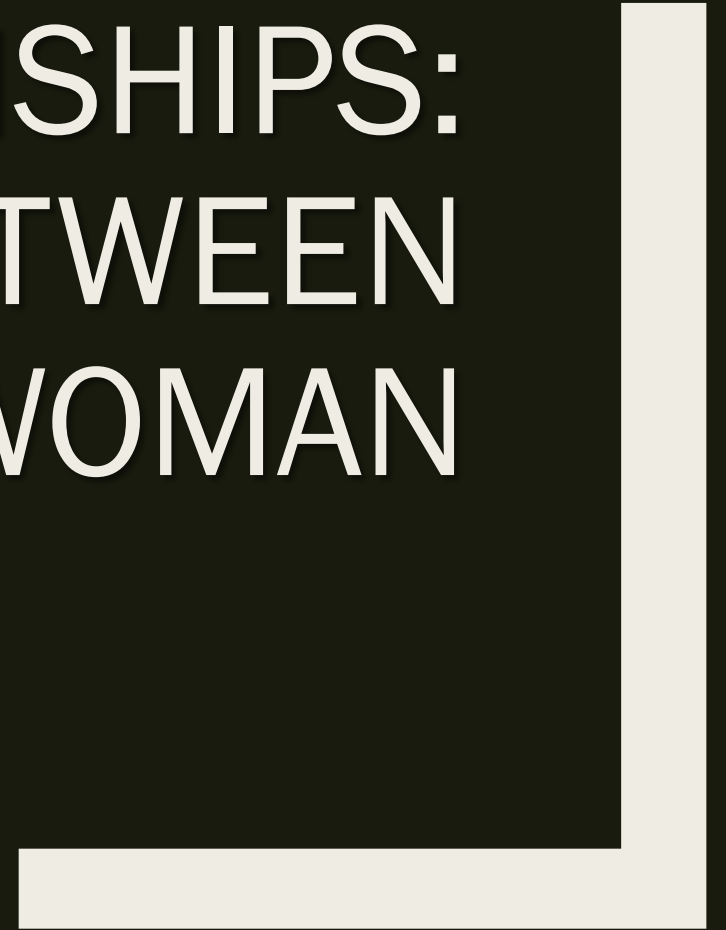


Manifestations of Watered-down Wine

- **“I wonder what is happening today...When I am told that there is a Congregation that attracts many vocations, I confess, I am worried. The Spirit does not work with the logic of human success: the Spirit has another way. (Pope Francis to the Union of Superiors General, 26 November 2016)**
- **If a formation house is too large, it ought to be divided into smaller communities with formators who are really equipped to accompany those in their charge. Formation is a work of art, not police action. We must form their hearts. Otherwise we are creating little monsters. And then these little monsters mold the People of God! This really gives me goose bumps. (Pope Francis to the Union of Superiors General, 29 November 2014)**

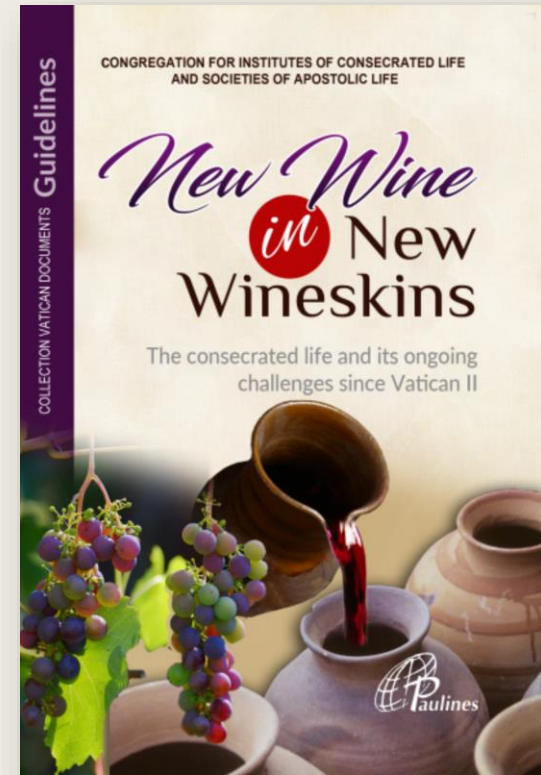


HUMAN RELATIONSHIPS: RECIPROCITY BETWEEN MAN AND WOMAN

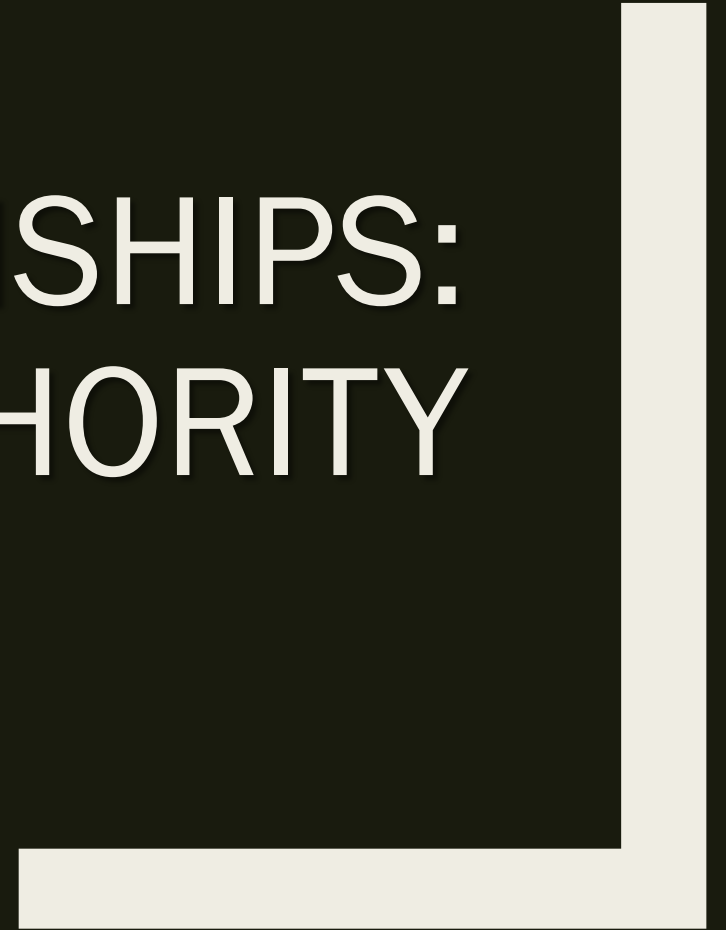


Manifestations of Watered-down Wine

- **“True maturation of the complementarity between man and woman is lacking in the sphere of the consecrated life. There is an urgent need for a suitable pedagogy which enables younger members to attain a healthy balance between self-identity and alterity. There is also a need to adequately help older members to recognise the positive aspects of respectful and tranquil reciprocity.” (n. 18)**

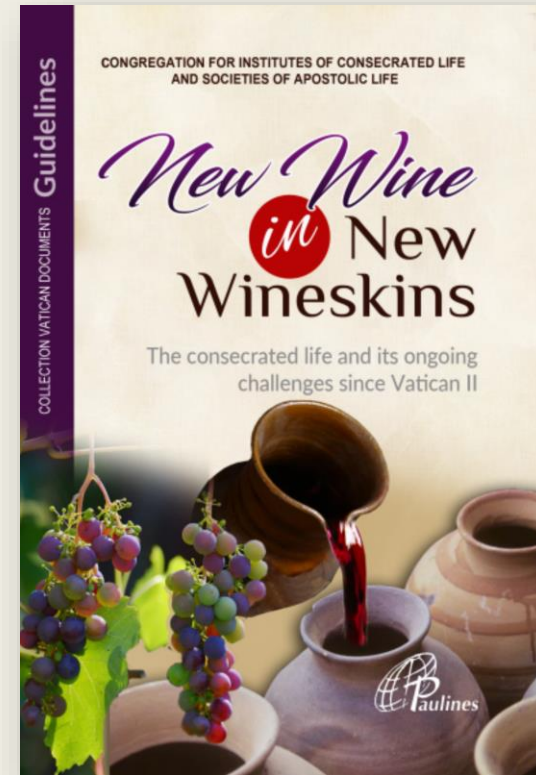


HUMAN RELATIONSHIPS: SERVICE OF AUTHORITY



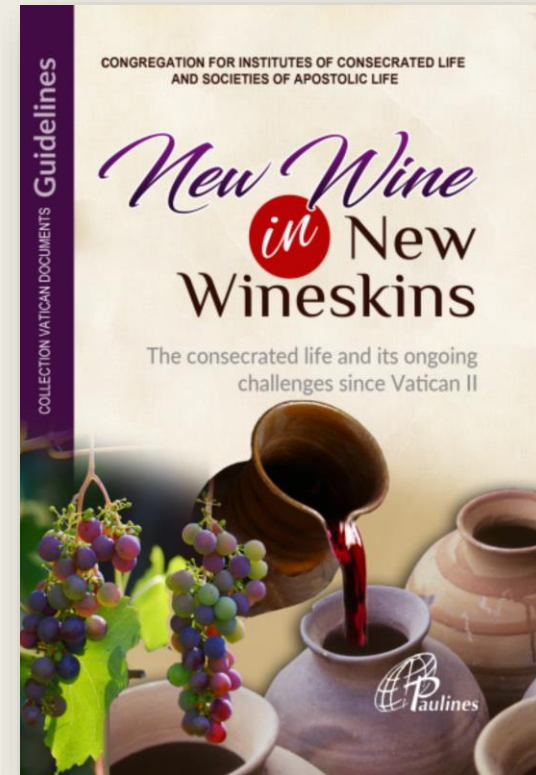
Manifestations of Watered-down Wine

- In many congregations, there are “superiors who insist on the personal character of their authority, almost to the point of devaluing the collaboration of their councils, convinced of answering (autonomously) to their own conscience.(n. 19)
- There are also “superiors who are only worried about maintaining the *status quo*”, demanding that “things are always done this way.” (n. 19)
- NWiNW reminds us that “governance cannot be centralised in the hands of only one person.” (n. 19)



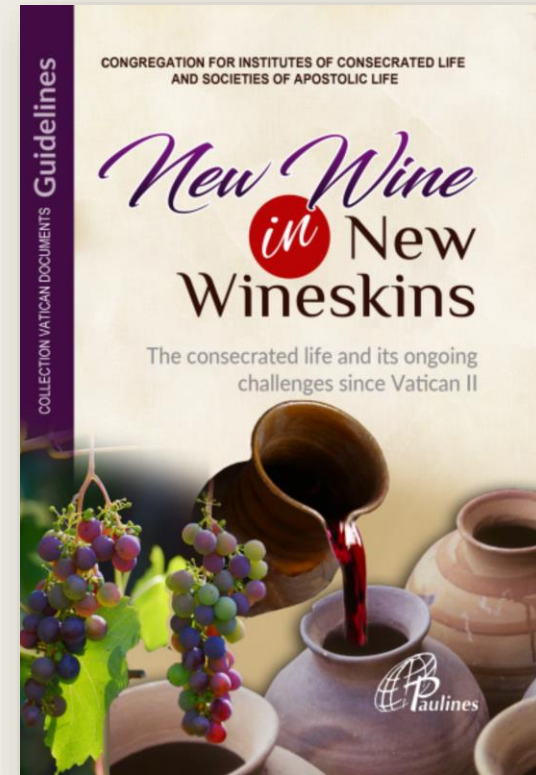
Manifestations of Watered-down Wine

- In several situations, there exists “practice to resort to majorities pre-established by authority, which ignore convictions and persuasions, correct and honest information, and the clarification of objections. (This) praxis of governance (is) based on strategic alliances... (and) is fuelled by prejudices ” (n. 20)
- “No one in authority – not even a founder – can think of himself or herself as the exclusive interpreter of the charism (of the congregation) or as being exempt from the norms of the universal law of the Church.”



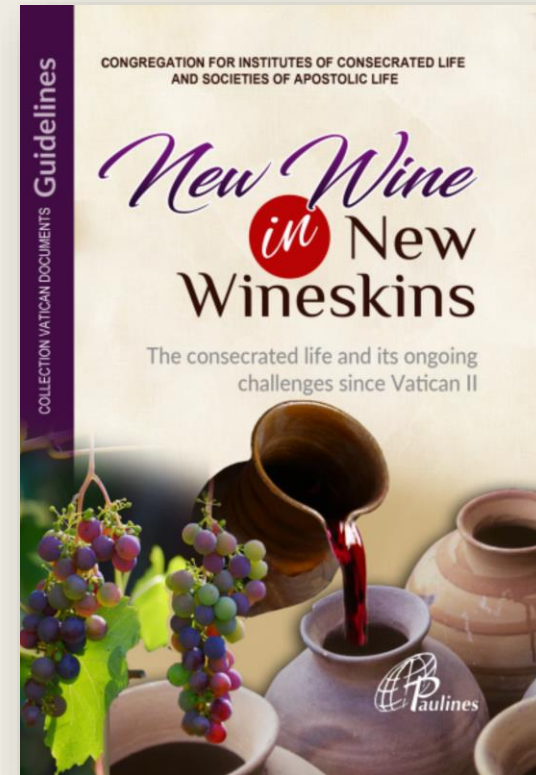
Manifestations of Watered-down Wine

- In recently founded congregations, “there have been episodes and situations of the manipulation of the freedom and dignity of persons – not only by reducing them to a total dependence that belittles their dignity and even at times their fundamental human rights, but also by leading them, through various deceptive means and with the pretext of fidelity to God’s plans through the charism, to a form of submission that touches even on the area of morality and sexual intimacy.” (n. 20)



Manifestations of Watered-down Wine

- **NWiNW declare unequivocally that “authoritarianism weakens the vitality and fidelity of consecrated persons!” (n.20)**
- **There are those in the service of authority who are unwilling “to renounce every form of privilege”, those who “consider themselves to be exempt from renouncing those patterns of behaviour which are at times outdated and harmful.” (n.21)**

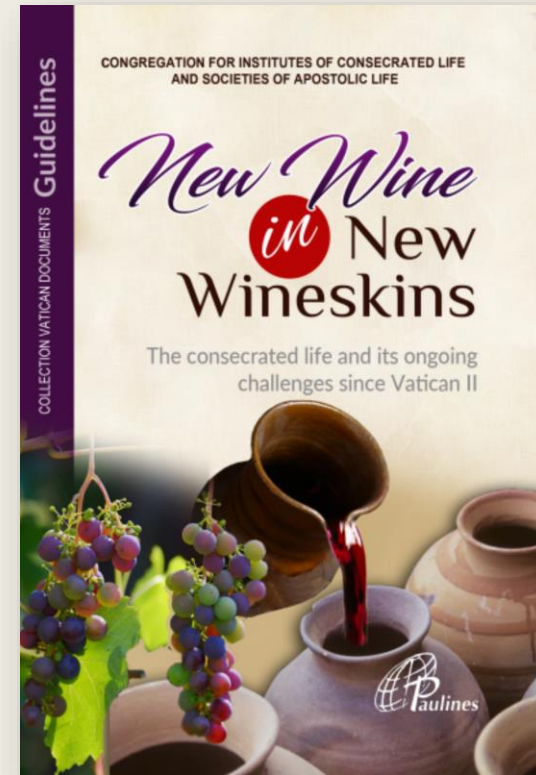


HUMAN RELATIONSHIPS: RELATIONAL MODELS



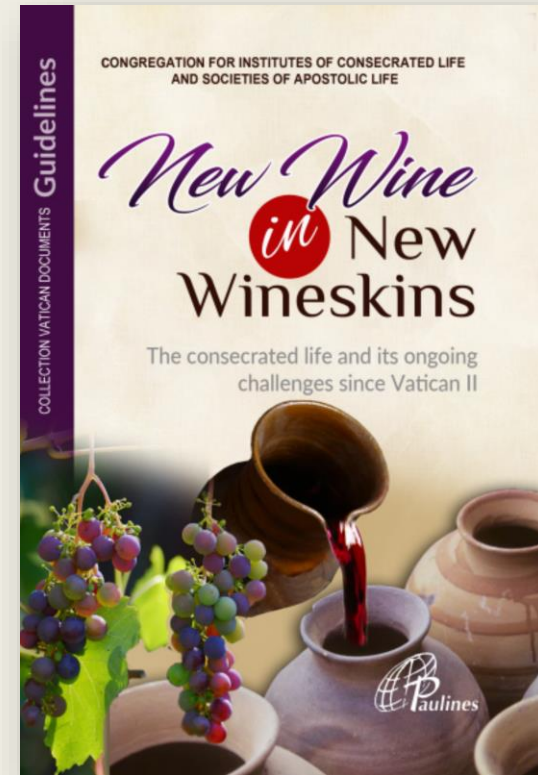
Manifestations of Watered-down Wine

- **NWiNW asserts that “In no way can (those in the service of authority) remain within an attitude that knows more about maintenance than about the authentic redevelopment of styles and behaviours.” (n.22)**
- **“This impasse” between those in authority and those they are leading is aggravated by “the persistent centralisation of decision-making power and the lack of turnover in the government of communities and institutes.”**



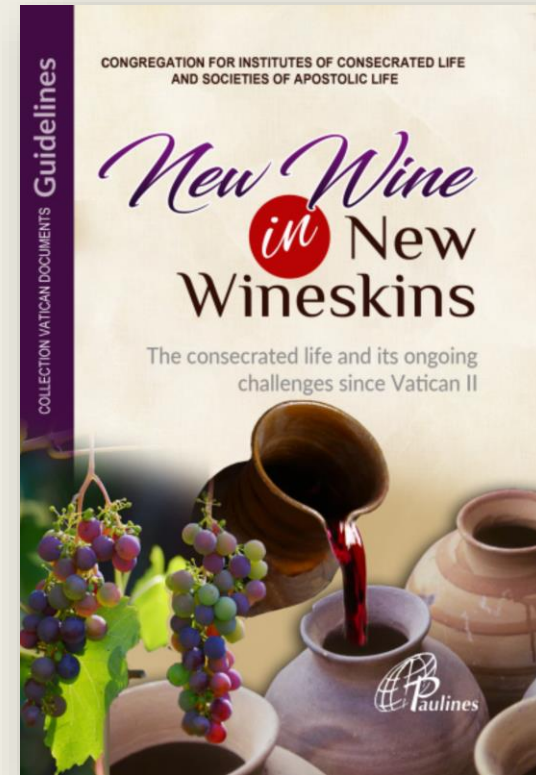
Manifestations of Watered-down Wine

- **NWiNW then makes this observation: “We must be aware that leadership positions become perpetual in some congregations for women. Some individuals even remain in various functions of governance for too many years.” (n.22)**
- **NWiNW asserts that “it would be opportune” to “tone down the medium and long-term effects of the widespread practice of co-opting leadership positions for members of previous general governments.”**



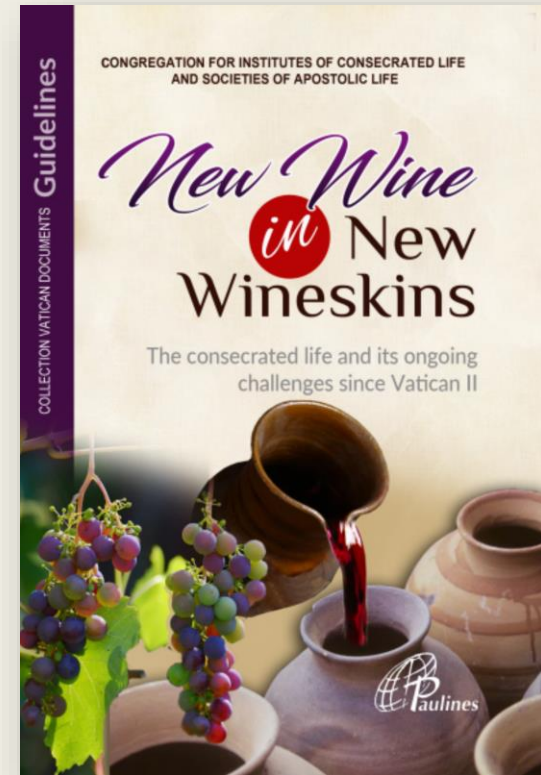
Manifestations of Watered-down Wine

- **“The clericalisation of the consecrated life has intensified in recent decades. One of the most obvious phenomenon resulting from it is the numerical crisis in lay religious institutes.” (n. 23)**
- **“Vigilance is needed regarding the ease with which some religious institutes welcome seminarians who have been dismissed from diocesan seminaries or other institutes without adequate discernment.” (n. 23)**



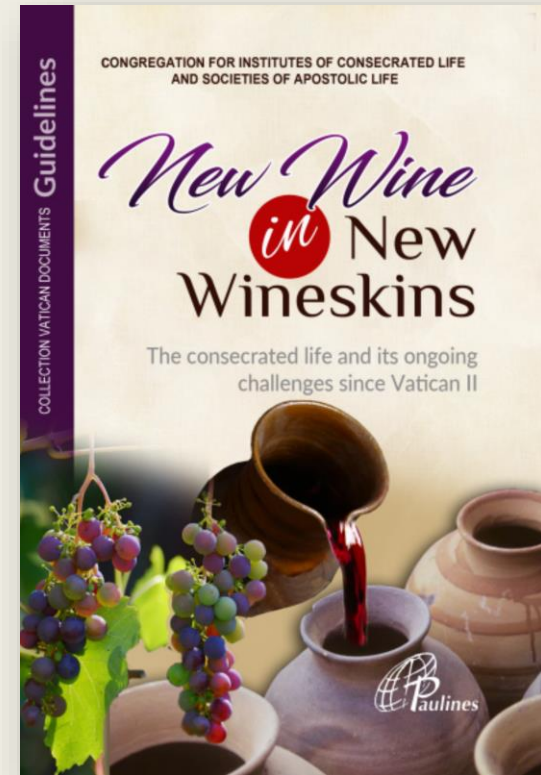
Manifestations of Watered-down Wine

- **NWiNW notes that “obedience and the service of authority are still highly sensitive matters because both their culture and models have undergone profound and unprecedented transformations.” (n.24)**
- **However, it notes that “in the context in which we live, even the terminology *superiors* and *subjects* is no longer suitable. What used to work in a pyramidal and authoritative relational context is no longer desirable nor liveable because of our sensibility of communion and the way we feel and want to be part of the Church.” (n. 24)**



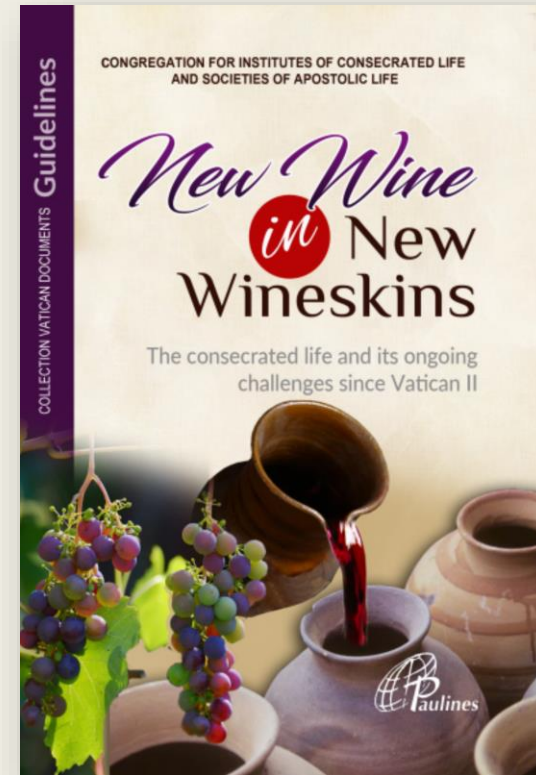
Manifestations of Watered-down Wine

- **Still, NWiNW counsels the following: “True obedience does not exclude but rather requires that each individual demonstrate a conviction that has matured through discernment, even when this conviction does not coincide with what is being asked by a superior. After that, if a brother or a sister freely chooses to obey in the name of communion, even if their vision is better, then *charitable obedience* is put into practice.”**



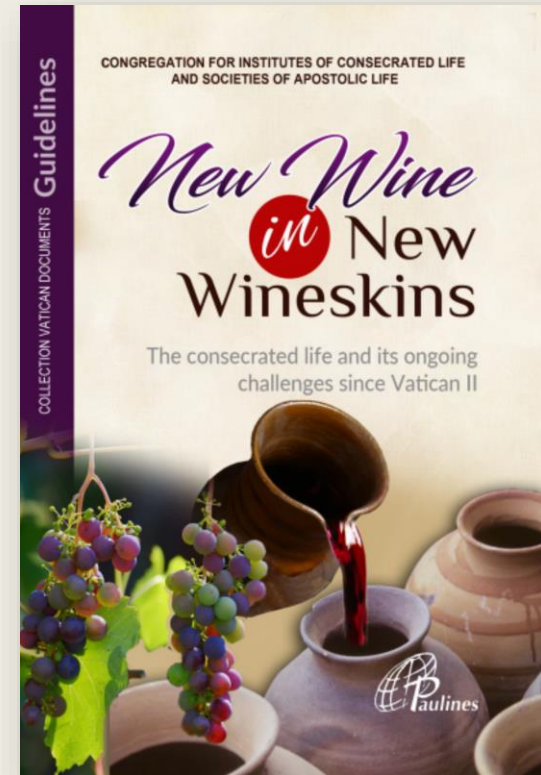
Manifestations of Watered-down Wine

- **“The distinction between internal forum and external forum is not always properly considered or adequately respected. This aforementioned distinction surely guarantees the prevention of wrongful interference in the life of members that may bring about their lack of inner freedom. It also prevents psychological subjection that could cause a certain control of their consciences. In these, as in other cases, it is a matter of dissuading excessive dependence, which can take on forms of psychological plagiarism that borders on violence.” (n.25)**



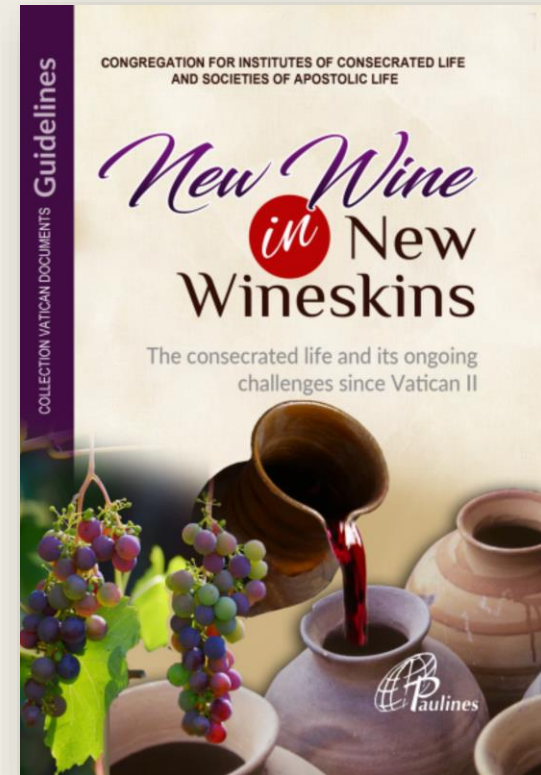
Manifestations of Watered-down Wine

- **“A community’s meagre sharing in real life arises from a community life made completely level that does not leave room for creativity, responsibility, and cordial fraternal relationships. The compromising of such relationships is very evident when fraternal relationships are altered by the way the evangelical communion of goods is actually being lived.” (n. 26)**



Manifestations of Watered-down Wine

- **There are congregation where “the distribution of goods within communities” is not done “with consideration for justice and co-responsibility... There have been governments which have been unfaithful to this unrenounceable foundation of the common life. An administrative style in which the economic autonomy of a few corresponds to the dependence of others is unacceptable.” (n. 27)**

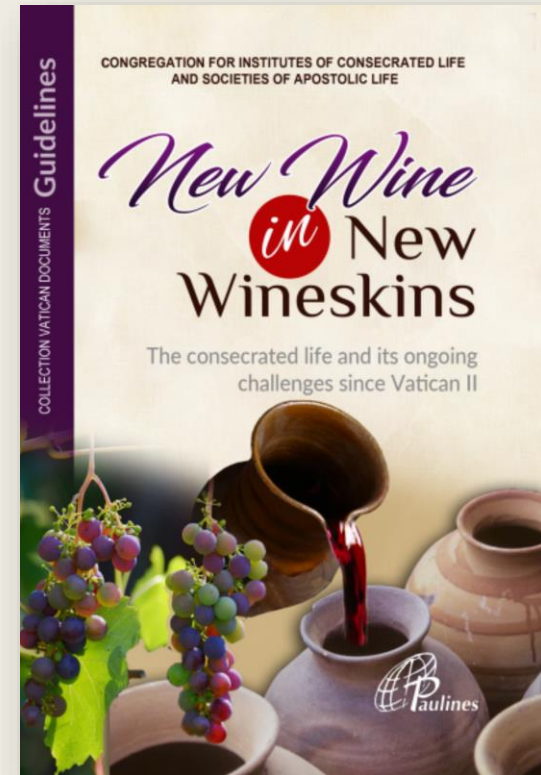


CHAPTERS



Manifestations of Watered-down Wine

- **There are congregations whose “rules and procedures (for chapters) prove to be unsuitable or obsolete, producing an imbalanced representation and the risk of subjecting the chapter’s composition to inappropriate cultural hegemonies or to restricted generational frameworks.” (n. 49)**
- **“It is necessary to gradually open the representation to include sisters and brothers from different cultures. This is a matter of trusting those in our field who are considered too young, but who in other fields – both civil and cultural – would have the necessary requisites to exercise important responsibilities because of their abilities.”**



Manifestations of Watered-down Wine

- **“Here are a few examples of problematic situations (in chapters): individuals who are suitable, but not yet sufficiently prepared, or who have been prematurely nominated as candidates for offices; religious who are co-opted into government for the sake of cultural representation rather than for the value of their personal experience and/or personal competence; last, but not least, choices made in the absence of other alternatives.” (n. 53)**

