



Community of Passionist Partners

Member Handbook

Updated June, 2005

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Introduction

Purpose of Member's Manual

This manual is presented to each CPP Member as a guide to membership in the CPP community. CPP members have been identified as one of the stewards of the Charism of St. Paul of the Cross and as such must continue to develop as Christians and as members of a community. CPP is an integral part of Holy Cross Province.

Mission

We are a group of lay men and women and professed Passionists partnering with Holy Cross Province, who formally commit to share in the charism of St. Paul of the Cross, through a contemplative prayer life, ongoing spiritual formation, and profession of the message of Christ crucified.

History

The Community of Passionist Partners (CPP) is the result of a long series of discussions that took place over several years involving both vowed Passionists and concerned laity. Lay involvement was a topic at both the 1988 and 1994 General Chapters.

Holy Cross Province commissioned a Lay Collaboration Committee to produce a document that was discussed at the Provincial Chapter in 1995. This initiative was based on a statement issued by the general chapter:

“Our charism is a great gift. Our vocation to keep alive the memory of the Passion of Jesus does not only belong to our Congregation or to our communities; it is open to all those human beings that are moved by the action of the Holy Spirit. We accept the call to live in communion with so many men and women who witness to its relevance and vitality.”

Passionist General Chapter 1994

This foundational idea led to further discussions and refinements within Holy Cross Province in 1996 and 1997. By May 1997, a board of directors was formed, consisting of vowed Passionists and lay persons. The board commenced work on outlining a specific plan for the development of the CPP program.

In January of 1998, the first formation programs began in Detroit, Michigan and Sierra Madre, California. Within a few months, similar programs began in Chicago, Illinois and Citrus Heights, California. Soon they were joined by formation programs in Houston, Texas, Louisville, Kentucky and eventually in Birmingham Alabama, San Antonio, Texas and Nashville, Tennessee.

CPP was founded in order to foster the Passionist Charism. There are nearly 1,000 “lay associate” programs in North America and CPP, in addition to being a part of the Passionist Family is also a part of this growing movement in the Church. CPP is unique because of the commitment aspect of our community. Vowed and lay members of CPP join together in ongoing formation and share in a common covenant.

Community

The central focus of CPP is the Charism of St. Paul of the Cross. We form community around the memory of the Passion of Our Lord. We contemplate the mysteries inherent in the Passion and attempt to follow the Holy Founder’s vision in our lives, works, relationships and ministries.

CPP members consider that the passion, death and resurrection of Jesus were the central event in history. Our discipleship is empowered with a “Passion for Life.” We respond to each other and to all of the people in our midst with a sense of compassion and love; this is the basis for our community.

Invitation

CPP members are encouraged to invite people to become Passionist Partners if they think that the person being invited might have an interest in the Charism of the Passionist Community. An application form can be used for this purpose (appendix c).

Formation

In the initial development of CPP, a formation program was created and each community undertook it in sequence. (See appendix a). Currently, each community discerns their own formation needs and can request assistance from the executive director in obtaining formation resources, and in contacting and scheduling presenters. Communities gather periodically, usually on a monthly basis to share prayer and fellowship. Quarterly, there is a full-day of formation regarding some aspect of Passionist Charism.

Discernment

Discernment always involves prayer, especially prayer to the Holy Spirit for guidance. Discernment is an integral part of the candidates' first year formation, but also to all members as they progress in their spirituality.

For the CPP, discernment refers to:

- Discerning membership: Candidates first discern whether or not to become a member of CPP
- The community must also discern whether or not the person is a good candidate for membership
- Candidates then must discern the nature of the individual part of their covenant
- Each year, members should again spend time in discernment as they review their covenant deciding to renew and deciding on changes to their individual part of the covenant.

Commitment

As stated in our mission statement “we formally *commit* to share in the charism.” This formal commitment is manifested in the form of a *covenant*. The covenant is the focal point of the first year of formation and is renewed annually.

The covenant is a special type of commitment. It has meaning and symbolism that resonates with our biblical and spiritual traditions. The covenant:

- Is made with one another, not with the congregation
- Is made by lay and professed
- Is not binding in a legal sense, but is binding in a moral, ethical sense

The covenant as stated:

“I covenant with you, the Community of Passionist Partners, in the presence of God, and witnessed by a representative of the Congregation of the Passion, to foster and pursue the memory of the Lord’s Passion, as a member of the Community of Passionist Partners, in accordance with the spirit and vision of St. Paul of the Cross.

I pledge to do so within the Community of Passionist Partners, for a period of one year, taking part, during this time, in communal prayer and in ongoing formation programs of the Community of Passionist Partners, and in the practice of personal prayer and spiritual direction.

In addition, during this time, I will make my individual promise of ways to live out the mission statement of this community.

Furthermore, as an expression of my love and support for my brothers and sisters of the Community of Passionist Partners, I will serve with them in common mission, participating in community gatherings and entering fully into community life.

With the help of God, the intercession of St. Paul of the Cross, and support of this Community of Passionist Partners, I promise to fulfill this commitment.”

The covenant is usually celebrated in each community with some kind of solemn ritual. Family members and friends may be invited. The covenant is formalized by having the member sign a covenant form which is sent to the CPP central office in Chicago and is kept on file. The initial covenants are affirmed by the Provincial Superior through a letter to the new member accepting their commitment and congratulating them on the covenant based on the common goal to foster the memory of the Lord’s Passion.



Community of Passionist Partners

Elements and Practices

Introduction

These **Elements and Practices** have been adapted from the **Passionist Rule**.

They are a guide for daily life, a suggested way of incorporating the Passionist charism, values and ideals into the life of a Partner as she or he lives out their baptismal call to a Gospel centered life in the footsteps of Jesus.

They hope to engender a tone of life, a lifestyle, centered on fundamental values of St. Paul of the Cross' charism and spirituality.

For further clarification the individual Partner might want to discuss aspects of the **Elements and Practices** with his or her spiritual director, the Partner Director, or other Passionist Partners.

Passionist Partners and the Passionist Family

Many people choose to associate themselves with the Passionists. Volunteers, employees, partners in ministry, benefactors, Confraternity of the Passion members, Passionist Associates, Passionist Partners as well as the communities of Passionist Sisters and Nuns all form the Passionist Family.

The common element of all of these groups is the commitment to fostering and promoting the memory of the Lord's Passion.

There are five basic elements that Passionist Partners seek to inculcate into their lives:

- The Centrality of the Passion of Jesus
- Prayer
- Community
- Poverty
- Ministry

These elements are all adapted from the **Rule** of the Passionist Congregation.

Centrality of the Passion of Jesus

The **Passionist Rule** of the Passionist Congregation reads:

... We seek the unity of our lives and our apostolate in the Passion of Jesus. His Passion reveals the power of God which penetrates the world, destroying the power of evil and building up the kingdom of God. (1,5)

We Passionists make the Paschal Mystery the center of our lives.

This entails a loving commitment to follow Jesus Crucified, and a generous resolve to proclaim His Passion and death with faith and love. His Passion and death are no mere historical events. They are ever-present realities to people in the world today, “crucified” as they are by injustice, by the lack of a deep respect for human life, and by a hungry yearning for peace, truth, and the fullness of human existence.

Our vocation as Passionists prompts us to familiarize ourselves thoroughly with the Passion of Christ, both in history and in the lives of people today, for the Passion of Christ and the sufferings of His Mystical Body form one mystery of salvation. Then we may hope to guide the faithful to a deeper awareness and understanding of this mystery, and to bring them to a closer union with God, a greater knowledge of themselves, and a more sensitive response to the needs of their neighbors. (4,65)

Passionist Partners also make the Passion of Christ the center of their lives and are committed to continual growth in their understanding of and prayerful love for the Passion.

Practices

Partners study the Passion of Christ...

- by reading helpful books or articles on the Passion,
- by taking part in workshops on this subject,
- by occasional group sharing on Christ’s Passion.

Partners make the Passion an important part of their prayer life.

(See Prayer below.)

Partners join their own daily sufferings to the sufferings of Christ to help continue Christ’s work in our world. (See Ministry below.)

Prayer

The **Passionist Rule** says that the life of a Passionist is centered in prayer.

...As a man of great prayer, Paul of the Cross inculcated its importance most forcefully by word and example.

He wished his followers to pray without ceasing and desired our communities to become schools of prayer, leading to a deep experience of prayer. (Rule, 3,37)

Living a life of Prayer before God and among the people, each community shares the prayerful attitude of the Church...In union with Christ; we praise the wondrous works of God. We contemplate Christ's saving work for us... (Rule, 3,38)

... We should continually ask ourselves whether our prayer life effectively influences our personal life, our community life, and our apostolic service. (Rule,3,40)

Passionist Partners recognize the value of daily prayer in our lives. "Pray continually and never lose heart," Jesus says. (Luke 18:1)

Passionist Partners set aside quiet time each day, in a quiet place, for their prayer, so that they can daily discover God's presence in life and grow in grateful awareness of God's love for us, especially as shown in Christ's Passion.

(See "On Prayer", **Catechism of the Catholic Church**, Part IV)

Practices

Besides participating in the Sacraments of the Church, Passionist Partners develop a daily prayer life in order to walk more closely with Jesus every day. There are many ways of praying the Partners can engage in...

- Reflectively reading the Sacred Scriptures
- Savoring good spiritual reading books
- Meditatively reciting the Rosary
- Quietly journeying with Jesus through the Stations of the Cross
- Devotedly saying formal prayers
- Contemplatively resting in the Lord's presence
- Reverently conversing with God
- Enjoying God's presence in nature

- Enjoying spiritual music
- Humbly examining one's conscience each day, gently asking if one has tried to do God's will this day... to be loving and caring and generous.

In addition to these prayer practices, Partners are encouraged to:

- Prayerful and frequent sharing in the Eucharist, the Church's public worship of God, which immerses us in the saving life, sufferings, death and resurrection of Jesus.
- By humble celebration of the Sacrament of Reconciliation, which brings God's healing into our lives.

Community

The **Passionist Rule** reads:

... Our Passionist vocation is a call to live the fullness of Christian love in an evangelical community. We bear witness to our fidelity to Christ through the charity that makes us all one in mind and heart. "By this love you have for one another everyone will know that you are my disciples." (Jn 13:55) (Rule, 2,25)

Community life flourishes when its members are careful to maintain and foster fraternal personal relationships. (Rule, 2,27)

...in our daily dealings with others, each must be treated as a brother in Christ to whom thoughtful consideration is shown. Mutual esteem will encourage us to seek companionship of our brethren, so that true and lasting friendships will be fostered. (Rule, 2,28)

While Passionist Partners do not live in community with each other or with vowed Passionists, Partners are committed to developing healthy, trusting relationships with each other. Partners show mutual esteem and care for each other, and work together on their spiritual growth in the Passionist charism and heritage.

Practices

The Passionist Partners express this community ideal through the following...

- Monthly gatherings wherein the Partners can socialize, grow in friendship, and enhance their spiritual lives through prayer, shared study and dialogue.
- Occasional Retreat Days or Workshop Days together.
- Province wide Partner gatherings, retreats, convocation or workshops wherein Partners can meet other Partners from throughout the Province, and grow together in our spiritual lives.

Poverty

The **Passionist Rule** speaks of poverty in these words...

...Christ clearly showed His love for us by becoming poor for our sakes. We intend to respond to His love by bringing an authentic and evangelical poverty into our own lives. Accordingly we strive, both as individuals and as communities, to characterize our lifestyle by an attitude of genuine detachment and proper use of temporal goods. (Rule, 1,10)

In a world where the unjust distribution of goods is a major source of division, hatred, and suffering, we want our poverty to witness to the true value and purpose of these goods. As far as possible we intend to share our life with others, and to use our possessions for the relief of suffering and for the increase of justice and peace in the world. (Rule, 1, 13)

Practices

Passionist Partners strive to live in this spirit of poverty so close to the heart of St. Paul of the Cross by the following...

- Live a simple life style.
- Develop an awareness that purely consumer motivations are not in accord with the Passionist rule.
- Develop an awareness of our stewardship responsibilities
- In so far as possible have a healthy detachment from material things.
- Be ready to prudently share what they have with the needy.

Ministry

The **Passionist Rule** reads...

... The Church was founded to spread the Kingdom of God, to make everyone sharers in the redemption and salvation, and thus to establish the right relationship of the entire world with Christ...

We have inherited from our Founder the precious legacy of his teachings and personal example. This is a source of inspiration to the entire Congregation, and challenges each member to play his part zealously in the apostolic endeavors demanded by our times. (Rule, 4, 62)

Since the religious life by its nature is apostolic, each of our religious takes part in the apostolate in whatever way best accords with his gifts and circumstances. (Rule, 4, 63)

Vatican II observes...

... The laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world, that is, in each and in all of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven. They are called there by God so that, by exercising their proper function and being led by the spirit of the gospel, they can work for the sanctification of the world from within, in the manner of leaven...It is therefore their special task to illumine and organize these affairs in such a way that they may always start out, develop and persist according to Christ's mind, to the praise of the Creator and Redeemer. (Dogmatic Constitution on the Church, #31)

(The **Catholic Catechism** addresses the same theme in Numbers 782 – 786, 871.)

Passionist Partners recognize their call to live out their Baptismal consecration to Christ and the Church in their daily lives.

Practices

- As far as possible, volunteer some of your time to help in a local Passionist ministry.
- Be involved in some other ministerial outreach to the needy such as soup kitchens, elder care, or visiting the sick – ministerial outreaches related to the Passionist charism of reaching out to the suffering with Christ's compassionate heart.

St. Augustine said, "*Love is ingenious.*" Partners are ingenious in the ways they involve themselves in ministry.

Spiritual Direction

It is recommended that members of the Community of Passionist Partners enter into a relationship with a spiritual companion (or guide or director). The purpose of this relationship is to provide the partner with guidance for the spiritual journey that they have committed to undertaking.

Spiritual Direction is a relationship between a trained director and a directee, whose purpose is to provide focus for the directee's developing relationship with God.

Some traditions of Spiritual direction are more "directive" than others. We see from the letters of St. Paul of the Cross, that he gave his directees advice concerning prayer, pilgrimages, pious practices, and life choices they shared with him or asked him about. Modern spiritual direction can be like that.

Modern spiritual direction can also follow a different model, where the director is less directive regarding spiritual practices, and is more of a companion on one's spiritual journey. This style of direction involves listening prayerfully to a directee's story of his or her faith. The director may point out connections between the individual's faith story and the life and teachings of Jesus and/or our religious forbearers, including the saints. This type of direction asks a directee to focus on his/her image of God and how that image impacts the directee's daily living. It is a ministry of listening to another with respectful attention and gentle reflection without criticism or judgment.

Spiritual Direction is not counseling, or preaching, and it's also not as mutual and personal as a relationship of friendship. It is important for a directee to find a director who is a comfortable match. Going to see one's spiritual director should not be like going to the dentist!

Usually, someone will see a spiritual director once a month for about an hour, unless there is a crisis requiring more frequent meetings. Directors can also be available to give guided, personal retreats.

Different traditions have developed over the years regarding payment for spiritual direction. Some directors ask for a specific donation for each session, others ask that a free-will offering be made to the organization sponsoring the direction, with the understanding that spiritual direction is essentially a service offered free of charge. It is not unusual for direction to be offered on a sliding scale, according to what a usual hour's wage would be for an individual directee.



Covenant
Community of Passionist Partners

I, _____, covenant with you, The Community of Passionist Partners, in the presence of God and witnessed by those present and specifically by a representative of the Congregation of the Passion, to foster and pursue the memory of the Lord's Passion, as a member of the Community of Passionist Partners, in accord with the spirit and vision of St. Paul of the Cross.

I pledge to do so within the Community of Passionist Partners, for a period of one year, taking part during this time in communal prayer and in the ongoing formation programs of the Community of Passionist Partners, and in the practice of personal prayer and spiritual direction.

In addition, during this time, I,

Furthermore, as an expression of my love and support for my brothers and sisters in the Community of Passionist Partners, I will serve them in common mission, participating in community gatherings and entering fully into community life.

With the help of God, the intercession of Saint Paul of the Cross, and the support of this Community of Passionist Partners, I promise to fulfill this commitment.

Signature

Date

Representing the Community of Passionist Partners, I gladly accept the covenant you make with us this day.

Signature

Date

Stewardship

Introduction

The term stewardship carries multiple meanings. Webster's Collegiate Dictionary defines stewardship as "the careful and responsible management of something entrusted to one's care." Peter Block defines stewardship as "the willingness to be accountable for the well-being of an organization by operating in service rather than in control of those around us." Stewardship in CPP is defined as sharing the leadership responsibilities for our communities. Healthy organizations generally thrive when leadership is shared by all the members of that organization. If we declare that we share the stewardship of the Passionist Charism then we must share in the duties of leading our communities. Stewardship can be exercised through participating on a leadership team, or by taking responsibility for any one of several aspects of community life. Stewardship includes sharing time, talent and treasure.

An area that has been defined by the province as well as the CPP board is the idea that the CPP communities should become financially independent. Stewardship is an ideal that we are using as a guiding principle. Stewardship of the Passionist Charism includes formation in the spirituality of St. Paul of the Cross and our responsibility for the community's organizational and financial life. Attached to the facilitator handbook is a copy of the stewardship manual that was created and distributed in April 2002.

Leadership in CPP

Facilitators

The facilitator (local leader) plays a crucial role in CPP. The facilitator is essentially the leader of the local CPP group, chosen by its members, and as such, provides leadership as a servant to that community. A facilitator's manual has been updated and distributed to the leaders of each community. It is the facilitator's function to assure that the roles and responsibilities of leadership are met by recruiting, training and guiding CPP members in exercising their own leadership roles on behalf of CPP.

Board of Directors

The CPP board is comprised of representatives from each CPP community as well as three vowed Passionists. While there are no formal by-laws at the time of this writing, the primary role of the board is to represent each CPP Community, and to provide leadership to the province-wide program through guiding and prioritizing the activities of the Executive Director. The board approves the annual budget for CPP (which is a province-sponsored program) which is presented to the provincial authority each year as a funding request. The board forms committees to work on the directions that are agreed to by the board. Committee membership is not limited to board members; other members of CPP might be invited to work on a committee as needed. The board meets twice annually in the spring and fall.

Board members are nominated by the local community and approved by the sitting board. Terms are three years, renewable once for laity and four years for vowed Passionists. It is the duty of the board member to report to the board on the status of the local CPP group and to keep the local community advised on the work of the board.

Executive Director

The executive director coordinates each semi-annual board meeting in collaboration with the board co-chairs. In addition, the executive director provides formation resources to the local communities, publishes the Charism Newsletter and represents CPP on various boards and committees. The executive director undertakes initiatives at the direction of the board and is evaluated annually based on a job description that was reviewed and approved by the board in 2004. A copy of this job description is included in the facilitator's manual.

Formation Resources

Materials are available for each community to use in planning formation programs. Passionist Press in Union City New Jersey provides a good variety of written and other media. A copy of their current catalog is in appendix f. Other resources are currently under development by the formation committee and will be forwarded as soon as possible. In addition, local facilitators can contact Executive Director at the Provincial office who will assist in providing speakers, materials and other resources for formation programs.

Convocations

CPP has held two convocations (in 2000 and in 2004). The convocation is a gathering of CPP from all over Holy Cross Province. The community meets to share learning, prayer and fellowship in order to realize that we are one community even though we are mostly meeting with our local group. The convocation provides formation opportunities as we continue to learn about the Passionist Charism and to reflect on the effect that it is having in our lives and in our ministry to the world. The next convocation is scheduled for 2008 and will include all of the CPP communities as well as the Passionist Associates from St. Paul of the Cross Province.

Appendix A

History of the CPP Formation Program

1st Year. "Moving toward Covenant"

- Memory of the Passion (Sr. Elissa Rinere CP)
- Life and Spirituality of St. Paul of the Cross (Fred Sucher CP)
- Prayer and Apostolate (Jack Conley CP)
- Outstanding Passionists (Kenneth O'Malley CP)

At the end of the first formation year, members covenant with the community and Province

2nd Year. "Living the Covenant:

- Discernment in the Spirituality of St. Paul of the Cross (Richard Burke CP)
- The Passion and the Four Gospels (Don Senior CP)
- Noisy Contemplation (Bob and Carol Smith)
- Vatican II BS St. Paul of the Cross (Philip Paxton CP)

At the end of the second year, new members who feel ready, enter into covenant with the community, and those who previously covenanted renew or revise their commitments as well.

3rd year : Toward Ministry:

- Remembering the Passion (Elissa Rinere CP)
- The Meaning of Suffering in our Lives (Fred Sucher CP)
- Two other presentations arranged by the local community

4th year: Theological Reflection and Contemplation:

- Theological Reflection and Contemplation (Kenneth O'Malley CP)
- Lay Spirituality (Thomas More Newbold and Robert Smith)
- Two other presentations arranged by the local community

5th year: Encountering and Ministering to the Crucified:

- Each community decides what they want to study in light of the topics of contemplative prayer, ongoing spiritual formation and profession of the message of Christ Crucified

6th and 7th Year: The Charism unfolds..... how far we have come and how far we have to go.

This was the theme of the 2004 convocation and the CPP board formation committee decided that this theme would carry forward for at least two years. The convocation consisted of 4 formation workshops which were videotaped and shared with each community to use along with reflection questions and facilitator notes.

Appendix B

Guidelines for community conversational norms

These guidelines are in order to develop the community aspect of CPP. Group dynamics are a universal phenomenon for any assembly of people. Conversational norms are a way for each group to develop their own sense of community and provide a way for us to live our community commitment.

1. Allow adequate time for discussion at each meeting.
2. Everybody has a need (and a right) to be heard
3. If time is running out, keep the group apprised (a member of the leadership team should be assigned as timekeeper)
4. Do not speak over somebody else's comments
5. Do not shout
6. Maintain awareness of being brief in our comments, not everybody has the same need for detail.
7. Practice respectful, active listening
8. Information should be given to the community without editorial comments
9. Tone is as important as content, if a suggestion or a comment is being made, be mindful of your tone of voice and be respectful of others intentions.
10. We are all doing the best that we can. Make suggestions or call shortfalls to the attention of leadership in a spirit of compassion and fellowship

Appendix C



Community of Passionist Partners

Application

Name: _____

Address: _____

Telephone #: _____

E-mail: _____

Reason for your interest in the Community of Passionist Partners:

May the Passion of Jesus Christ be always in our hearts

Appendix D

Conflict Resolution

“Covenantal relationships induce freedom not paralysis. A covenantal relationship rests on shared commitment to ideas, to issues, to values, to goals....Words such as love, warmth, personal chemistry are certainly pertinent/ Covenantal relationships are open to influence

--Max DePree, Leadership Is an Art

Conflict at one level of another is an expected dynamic of any group. It therefore becomes an important task of leadership in CPP to understand that conflict is not a sign of failure, but as a sign of development.

In his book *Getting to Resolution*, by Stewart Levine (Berrett Koehler, 1998), the author, an expert in conflict resolution, provides a good model for moving from conflict to resolution. His model is a seven step approach that recognizes a need for a comprehensive path to resolution.

1. **Adopt an attitude of resolution:** This attitude can be developed by listening, sharing concerns and knowing that there is an agreement waiting to be discovered. The leader needs to reflect certain behaviors that helps others to resolution:
 - a. Respect for everyone’s viewpoint
 - b. Sincerity and open-mindedness in listening
 - c. Integrity -- manifest as trustworthiness and fairness
 - d. Dignity & clarity that you have everyone’s interests at heart
 - e. Authenticity and candor in communications
 - f. Humor and tranquility
 - g. Knowing that you can help create a path to resolution
 - h. Confidence that resolution can be achieved.
2. **Tell your story:** The leader listens carefully to others’ stories in a particular situation. The leader also has a story and it is important to share it. This is that information gathering stage of conflict resolution.
3. **Preliminary Vision:** This step recognizes that potential resolution emerges from the stories that were shared. The vision of the future is being created through the interaction of people of good will. The leader or facilitator’s role is to call the emerging vision to the attention of the parties in conflict and continue in dialog. Recognize that often people are bringing expectations to the conflict resolution, it is important that they state what those expectations are in order for the vision to emerge.
4. **Getting Current and Complete:** The past is brought current so that we can move into the future. The bases of the conflict have been brought out into the open. The leader at this point ensures that everyone has disclosed all information

about the situation. The process provides a safe context to articulate things that are highly charged. The shared emotion of vulnerability allows compassion for one another to emerge. As in other aspects of our spiritual lives, compassion can provide the healing that is necessary to move toward resolution.

5. **New Vision: Agreement in Principle:** At this point, agreements in principle can be made. Take small steps “Nothing is agreed until all is agreed”. People need to get comfortable with the new vision. The facilitator should be sensitive to lingering hostility that can come in several forms: indecisiveness, complaining, negativism, silence etc. The leader needs to be sensitive to these dynamics and understand that the new vision will not take unless the agreement in principle takes place. Our commitment as Passionist Partners means that we will stay with the process until we come to resolution.
6. **New Agreement; Vision in Action:** Agreements come in three phases:
 - a. The process of agreement, take steps to determine if shared vision is present. If present, you have an agreement.
 - b. The phenomenon of agreement, hearts and minds are in alignment to the new vision. Do you trust the agreement?
 - c. The artifact of agreement: put it in writing. This will act as a guide to move the relationship forward.
7. **Resolution is:**
 - a. An outcome
 - b. The condition where conflict and disagreement are put to rest
 - c. Induces everyone to evaluation his or her relationships
 - d. Returns everybody to “normalcy”

Stewart Levine brings his years of experience as an attorney and as somebody who has committed himself to resolving conflicts. His model is a good way to think about the aspects of conflict resolution but leaves out an essential element for us as CPP—Prayer. We must if we are true to the commitment that we have made to CPP, bring our difficulties to prayer and bring prayer to our difficulties.