

TEAM LEADERSHIP

(Charismatic Traits in Mission)

INTRODUCTION

Why Team Leadership is Essential to the Claretian Mission Framework

The Claretian Mission Framework articulates a unified and integrated missionary vision that embraces the full breadth of our apostolic presence: parishes, schools, youth ministry, migrant ministry, indigenous pastoral work, chaplaincies, digital mission, formation of evangelizers, and diverse social and prophetic initiatives. It seeks coherence across ministries so that evangelization, education, service, and prophetic witness flow from a shared identity and a common missionary purpose. This framework is not merely a strategic or organizational document; it is fundamentally a spiritual vision. It is rooted in the burning Heart of Christ, in the apostolic passion of St. Anthony Mary Claret, in the ecclesiology of communion, and in the vision of a synodal and missionary Church that walks together in discernment and service.

This vision also reflects the Claretian understanding of authority as expressed in our Constitutions. Authority is exercised not primarily through administration or management, but through service to communion and mission. The Superior is called to be a brother who animates the missionary community, fosters discernment, coordinates the common mission, encourages participation, and helps each member place his gifts at the service of the Gospel. Leadership therefore is not centred on personal control or individual initiative but on building missionary communion and enabling the diverse charisms of the community to flourish for the common good.

Such a mission cannot be sustained by individualistic or isolated leadership. The scope and depth of the Claretian vocation demand more than personal charisma or solitary initiative. They require Spirit-led discernment carried out in community, co-responsible structures that enable participation, authentic collaboration with lay partners, shared apostolic planning, mutual accountability, and genuine intercultural participation. Only through these communal dynamics can the richness of the charism be fully expressed and the complexity of contemporary realities be addressed with evangelical creativity and fidelity.

For this reason, team leadership is not simply an organizational preference or a managerial technique borrowed from contemporary leadership theory. It is a concrete expression of Claretian authority exercised in service of fraternity and mission. It embodies the constitutional vision of leadership as animation rather than domination, coordination rather than centralization, and discernment rather than individual decision-making. In this way, team leadership becomes the pastoral embodiment of the Claretian Mission Framework—a living expression of communion in mission, shared responsibility, and apostolic unity in diversity, enabling missionary communities to proclaim the Gospel with one heart and one spirit.

I. TEAM LEADERSHIP WITHIN THE CLARETIAN MISSION FRAMEWORK

Integrating the Seven Pillars in a Unified Vision

Team leadership within the Claretian Mission Framework is not an added structure placed upon mission; it is the living form through which the mission becomes coherent, participatory, and transformative. The seven pillars of the Framework are not isolated themes but interwoven dimensions of one apostolic identity. When embodied in leadership teams, they ensure that Claretian ministries remain Spirit-led, Word-centred, missionary, and communitarian across parishes, schools, and specialized pastoral settings.

1. Spirit-Led Mission: Discernment as the Heart of Leadership

At the foundation of Claretian team leadership lies radical openness to the Holy Spirit, the principal agent of mission. Leadership begins not with planning but with prayerful discernment. Apostolic decisions are shaped through communal listening, contemplative attentiveness to the signs of the times, and availability to God's initiative. A Spirit-led team cultivates inner freedom, apostolic audacity, and creative fidelity. It avoids activism disconnected from prayer and instead integrates reflection, silence, and spiritual conversation into pastoral processes. In this way, leadership becomes dynamic rather than static, prophetic rather than defensive, and joyful rather than burdensome.

2. Centrality of the Word of God: Vision Shaped by the Gospel

The Word of God is the soul of Claretian identity and mission. Leadership teams must ensure that pastoral vision, institutional planning, and apostolic priorities emerge from Scripture. The Gospel is not merely proclaimed but discerned, interpreted, and incarnated within concrete contexts. In parishes, this animates preaching and catechesis; in schools, it inspires an educational vision integrating faith and reason; in specialized ministries, it becomes a source of liberation and hope. Team leadership safeguards fidelity to the Word by grounding decisions in prayerful reflection and by allowing the Gospel to purify motivations and guide pastoral creativity.

3. Preferential Love for the Poor: Structuring Proximity and Justice

Claretian mission is shaped from proximity to the poor and marginalized. Team leadership must therefore create participatory structures that include the voices of those who suffer exclusion. This pillar calls for accompaniment, empowerment, and advocacy that address both immediate needs and structural injustice. It challenges leadership teams to practice simplicity of life, responsible stewardship of resources, and solidarity across ministries. A team rooted in preferential love does not treat the poor as recipients of charity but as protagonists of dignity and transformation.

4. Communities of Communion and Co-Responsibility: Participatory Leadership

Mission flourishes where communion becomes visible. Leadership teams embody this communion through shared responsibility, intercultural sensitivity, and participatory decision-making. Authority is exercised in a servant-oriented manner that encourages lay collaboration and intergenerational inclusion. Dialogue and mutual respect foster belonging and common purpose. Such collaboration is not merely practical but theological: evangelization itself becomes a communal act, a credible witness to unity in diversity. Team leadership thus concretizes synodality within Claretian works.

5. Formation for Mission and Transformation: Reproducing Evangelizers

All Claretian ministries are formative. Leadership teams must see themselves as forming disciples, developing leaders, and multiplying evangelizers. Integral formation—human, spiritual, intellectual, pastoral, and social—becomes central to apostolic planning. Teams encourage critical reflection, ethical leadership, discernment, and missionary availability. Ongoing formation for pastoral agents and collaborators ensures dynamism and credibility. A mature leadership team measures success not by centralization of authority but by the growth and empowerment of others.

6. Prophetic Dialogue with the World: Engaging Contemporary Realities

Claretian mission engages cultures, sciences, youth movements, digital realities, and ecological concerns with hope and prophetic courage. Team leadership allows for diverse

competencies and contextual expertise necessary for such dialogue. Listening deeply, naming injustices, proposing Gospel alternatives, and accompanying processes of reconciliation are communal tasks. By integrating theological reflection with social analysis, leadership teams ensure that ministries remain relevant, credible, and attentive to the ethical and spiritual questions of our time.

7. Collaboration with the Whole Church and Society: Mission Beyond Boundaries

Mission extends beyond any single institution or congregation. Leadership teams foster partnerships with dioceses, religious congregations, ecclesial movements, civil institutions, NGOs, and social networks. Such collaboration reflects a synodal spirit and strengthens the common good. Through coordinated action and shared learning, Claretian works amplify their impact in promoting justice, peace, and human dignity. Team leadership thus situates each ministry within the broader mission of the Church and in solidarity with all people of good will.

Integrated Vision

The seven pillars find their unity in the Claretian understanding of authority and mission. According to the Constitutions, the Superior is entrusted with preserving communion, animating missionary zeal, fostering participation, coordinating apostolic life, and helping the community discern together the will of God. Team leadership is the ordinary way in which this ministry of authority is exercised.

Rather than centralizing responsibility, Claretian leadership seeks to awaken and coordinate the gifts that the Holy Spirit has entrusted to each member. Authority becomes a ministry of animation that enables every missionary to participate actively in the common mission. Dialogue replaces isolation, discernment replaces individualism, collaboration replaces competition, and shared responsibility replaces passive dependence.

In this way, the seven pillars are held together by a single ecclesial vision: a missionary community that listens together to the Holy Spirit, lives **obedience in dialogue**, exercises **authority as service**, and carries out the apostolic mission in **communion and shared responsibility**. Team leadership is therefore not simply a method of organizing work but a concrete expression of the Claretian vocation to proclaim the Gospel as brothers united in one missionary community.

Formative Synthesis

Team leadership within the Claretian Mission Framework is rooted in the Congregation's understanding of authority as a ministry of service. It forms missionaries who build communion rather than individual prominence, practice discernment rather than unilateral decision-making, exercise authority through animation rather than control, and embrace shared apostolic responsibility in fidelity to the Gospel and the Constitutions. In this way, leadership becomes an authentic expression of Claretian missionary life, where every member contributes his gifts to the common mission under the guidance of the Holy Spirit.

III. PRACTICAL FORMATION STRUCTURE

A. Three-Level Formation Progression for Claretian Team Leadership

The formation of Claretian missionaries for team leadership must be intentional, gradual, and integrative. It cannot be reduced to a workshop on administration nor confined to abstract theological reflection. It must move from vision to competence to embodied practice. The following three-level progression ensures that leadership formation remains rooted in spirituality, grounded in ecclesiology, and translated into concrete apostolic capacity.

Level 1 – Identity and Vision

Forming the Ecclesial and Charismatic Vision: The first level establishes the theological and spiritual foundations of team leadership. Effective team leadership begins not with managerial competence but with identity. Before learning how to facilitate meetings, resolve conflicts, or develop strategic plans, missionaries must first internalize the Church's vision of communion and the Claretian understanding of mission. Leadership flows from belonging—to Christ, to the Church, and to the missionary community. Only when this ecclesial and charismatic identity is firmly rooted do practical leadership skills become authentic expressions of service rather than exercises of power.

1. Theology of Communion

Team leadership is rooted in the Church's theology of communion. The **Trinity** reveals that communion, mutual self-giving, and shared mission belong to the very life of God. The Church, as the **Body of Christ**, is one body with many members, each contributing distinct gifts for the common good (1 Cor 12:12–27). As the **People of God**, all the baptized share responsibility for the Church's evangelizing mission according to their different vocations and charisms.

This vision finds renewed expression in the Church's understanding of **synodality**. A synodal Church walks together, listens together, and discerns together under the guidance of the Holy Spirit. Communion is therefore lived as active participation, where authority is exercised as service, every member contributes responsibly, and mission becomes the shared responsibility of the whole People of God. For Claretian missionaries, team leadership is a concrete expression of this ecclesial communion, fostering dialogue, community discernment, shared apostolic responsibility, and missionary collaboration.

This version is about half the length of the previous one while explicitly incorporating the reviewer's requested themes:

- Trinitarian model
- Body of Christ
- People of God
- Synodal Church
- Communion as participation
- Mission as the responsibility of the whole People of God
- Claretian application to team leadership

Formation objective: To shift from an individualistic understanding of leadership to a relational, ecclesial vision rooted in shared mission.

2. Biblical Foundations

Leadership in Scripture is explored not through isolated hero narratives but through communal dynamics:

- Moses and delegated leadership
- The apostolic community in Acts
- Paul's missionary teams
- The charisms in 1 Corinthians 12 and Romans 12

Formandi learn that mission in the Bible unfolds through collaboration, discernment, and complementary gifts.

Formation objective: To recognize that team leadership is biblically grounded and theologically coherent.

3. Claretian Charism

The life of St. Anthony Mary Claret reveals:

- Missionary audacity
- Collaboration with laypeople
- Passion for evangelization
- Apostolic mobility
- Formation of evangelizers

Formandi examine how the Congregation historically exercised shared mission, particularly in intercultural and international contexts.

Formation objective: To see team leadership as intrinsic to Claretian identity rather than an external adaptation.

4. Synodality

The Church is called to be a **synodal Church** that walks together, listens together, and discerns together under the guidance of the Holy Spirit. Synodality is not simply a pastoral method or a democratic process, but an expression of the Church's identity as the People of God journeying together in mission. It invites the participation of all the baptized according to their vocations and charisms, fostering dialogue, co-responsibility, transparency, and communal discernment. Team leadership naturally flows from this ecclesial vision, exercising authority through service, facilitating participation, and promoting missionary communion.

Formation Objective: To internalize the identity of the Church as a synodal community and to develop a style of leadership rooted in listening, shared discernment, participation, and co-responsibility for the mission.

5. The Ministry of Authority in the Claretian Tradition

Possible contents

- authority as service
- Superior as animator
- promoting communion
- coordinating mission
- shared discernment
- fostering participation
- subsidiarity

Formation objective: To understand team leadership as the ordinary expression of Claretian authority exercised in communion and missionary service.

Level 2 – Skills

Developing Practical Competence for Collaborative Leadership: Once awareness is established, formation moves toward skill acquisition. These competencies must be practiced in supervised environments and evaluated critically.

1. Facilitation of Meetings

Formandi are trained to:

- Prepare agendas aligned with mission priorities

- Create inclusive participation
- Guide discussions without dominating
- Discern consensus versus decision
- Integrate prayer and reflection into meetings

They practice distinguishing between consultation and decision-making processes.

Key learning: Leadership is not speaking the most but enabling others to contribute effectively.

2. Conflict Management

Healthy teams inevitably experience tension. Formandi learn to:

- Identify underlying causes of conflict
- Address emotional dynamics constructively
- Practice non-defensive listening
- Mediate disagreements
- Transform conflict into growth

They study real pastoral case scenarios and role-play difficult conversations.

Key learning: Conflict avoided becomes dysfunction; conflict processed becomes maturity.

3. Strategic Planning

Formandi develop the ability to:

- Articulate vision clearly
- Define measurable goals
- Establish timelines
- Assign responsibilities
- Align ministries with broader Claretian priorities

Strategic planning is always linked to discernment and Gospel fidelity.

Key learning: Planning serves mission; it does not replace discernment.

4. Delegation Techniques

Delegation is reframed as empowerment rather than loss of control. Formandi learn to:

- Identify gifts in collaborators
- Assign meaningful responsibility
- Avoid micromanagement
- Provide guidance without over functioning
- Support accountability structures

Key learning: Delegation multiplies mission and forms leaders.

5. Evaluation Tools

Formandi practice:

- Setting evaluation criteria
- Conducting team reviews
- Receiving constructive feedback
- Using data responsibly
- Integrating qualitative and spiritual indicators

Evaluation is understood as ongoing conversion rather than performance judgment.

Key learning: Mission without evaluation risks stagnation; evaluation without charity risks discouragement.

Level 3 – Integration

Embodying Leadership in Real Apostolic Contexts

The final level moves from simulation to integration. Formandi must demonstrate the capacity to apply awareness and skills within realistic missionary settings.

1. Leading a Pastoral Simulation

Formandi are assigned responsibility to lead a simulated pastoral project, such as:

- Establishing a youth ministry structure
- Designing a migrant outreach program
- Restructuring parish catechesis
- Launching a digital evangelization initiative

They must:

- Form a leadership team
- Clarify vision
- Assign roles
- Facilitate meetings
- Address conflict
- Evaluate outcomes

Supervisors observe and provide structured feedback.

2. Designing an Apostolic Plan

Formandi prepare a comprehensive apostolic plan integrating:

- Mission priorities
- Community context
- Preferential option for the poor
- Formation dimension
- Collaborative partnerships

The plan must demonstrate coherence with the Claretian Mission Framework and realistic implementation strategies.

3. Creating Collaborative Structures

Formandi design concrete structures for:

- Pastoral councils
- Educational leadership teams
- Youth ministry boards
- Social outreach coordination

They must define:

- Authority lines
- Decision processes
- Accountability systems
- Communication channels

This ensures leadership is structurally sustainable rather than personality-dependent.

4. Self-Evaluation and Peer Feedback

Integration requires self-awareness. Formandi participate in:

- Guided self-assessment

- Peer evaluation sessions
- Structured reflection journals
- Accompaniment dialogues with formators

They reflect on questions such as:

- Do I dominate or facilitate?
- Do I listen before deciding?
- How do I respond to disagreement?
- Do I empower others or centralize control?

Peer feedback fosters humility and relational growth.

Overall Formation Outcome

By progressing through these three levels of formation, the Claretian missionary gradually develops an integrated leadership identity that is both ecclesial and apostolic.

- He develops an ecclesial and Claretian identity that understands authority as service, leadership as animation, mission as a shared responsibility, and the local community as the primary place where communion, discernment, and apostolic collaboration are lived.
- He acts collaboratively, recognizing that communion and co-responsibility are not optional strategies but essential expressions of the Gospel.
- He discerns spiritually, grounding decisions in prayerful listening to the Holy Spirit and in attentiveness to the signs of the times. At the same time, he plans strategically, ensuring that apostolic vision is translated into concrete, realistic, and mission-oriented action.
- He delegates courageously, trusting others with meaningful responsibility and empowering lay collaborators as co-workers in evangelization.
- He evaluates honestly, embracing accountability and ongoing conversion as necessary dimensions of missionary credibility.
- Finally, he forms others intentionally, understanding that authentic leadership multiplies evangelizers rather than centralizing authority.

In this way, team leadership becomes not merely a pastoral method but a lived expression of communion in mission—faithful to the Claretian charism and boldly responsive to the apostolic challenges of today's world.

IV. PRACTICAL EXERCISES

Forming Claretian Missionaries for Team Leadership in Concrete Contexts

Practical exercises are essential in forming missionaries capable of embodying team leadership within the Claretian Mission Framework. Leadership cannot be learned through theory alone. It must be practiced, reflected upon, corrected, and integrated. The following exercises are designed to move formandi from conceptual understanding to lived competence in Spirit-led, collaborative mission.

1. Apostolic Planning Laboratory

Designing a Unified Mission in Complex Contexts

Objective: To integrate discernment, vision, planning, and collaboration in a realistic apostolic scenario.

Process: Formandi are divided into teams and assigned a composite apostolic setting, for example:

- A parish with a declining youth presence

- A school seeking deeper Gospel identity
- A migrant community lacking structured accompaniment
- A digital mission initiative with limited coordination
- A social outreach program disconnected from parish life

Each team must:

1. Conduct a contextual analysis (social, pastoral, cultural, spiritual realities).
2. Articulate a Spirit-led missionary vision aligned with the Claretian Mission Framework.
3. Identify priority areas rooted in the Word and preferential love for the poor.
4. Design a collaborative leadership structure.
5. Assign roles according to complementary gifts.
6. Draft a one-year strategic plan with measurable goals.
7. Propose evaluation mechanisms.

Reflection Questions:

- Was discernment truly communal?
- Did the poor shape the vision?
- Were decisions participatory or centralized?
- Is the structure sustainable beyond personalities?

2. Leadership Facilitation Simulation

Practicing Meeting Facilitation and Decision Processes

Objective: To develop competence in guiding collaborative processes.

Scenario: A parish pastoral team must decide whether to reallocate resources from maintenance projects to youth and migrant outreach.

One formandus acts as facilitator; others assume roles such as:

- Vision advocate
- Financial administrator
- Youth leader
- Representative of marginalized community
- Traditional parish member

The facilitator must:

- Begin with prayer and Scriptural reflection.
- Clarify the agenda.
- Encourage inclusive participation.
- Manage emerging tensions.
- Summarize perspectives clearly.
- Guide the group toward discernment and decision.

Evaluation Criteria:

- Was listening genuine?
- Were minority voices respected?
- Did the process remain mission-centred?
- Was authority exercised with humility?

3. Conflict Transformation Workshop

Learning to Address Tension Constructively

Objective: To equip missionaries to handle inevitable conflicts in team settings.

Case Studies May Include:

- A lay leader challenging clerical authority.
- Intercultural misunderstandings within a pastoral team.
- Generational tensions in youth ministry.
- Resource allocation disputes.
- Resistance to prophetic initiatives.

Participants must:

- Identify root causes (emotional, structural, cultural).
- Practice non-defensive communication.
- Apply mediation techniques.
- Propose restorative solutions.

Key Learning: Conflict, when processed maturely, strengthens communion rather than weakening it.

4. Delegation and Empowerment Exercise

Moving from Control to Co-Responsibility

Objective: To help formandi overcome tendencies toward overcontrol or over-functioning.

Each participant must:

1. Identify a real or simulated ministry responsibility.
2. Determine which aspects can be delegated.
3. Clarify expectations and accountability mechanisms.
4. Design a mentoring approach for the delegated leader.

After implementation (real or simulated), they reflect on:

- Emotional resistance experienced.
- Trust levels in collaborators.
- Outcomes of empowerment.
- Growth observed in others.

This exercise reinforces that delegation multiplies mission and forms leaders.

5. Preferential Option Immersion Experience

Listening to the Margins

Objective: To ensure that team leadership remains rooted in proximity to the poor.

Formandi engage in:

- Structured visits to marginalized communities.
- Listening circles with migrants, youth at risk, or indigenous groups.
- Dialogue with social workers and lay collaborators.

They must then:

- Integrate insights into a revised pastoral plan.
- Propose structural changes in leadership to include marginalized voices.

Reflection Focus:

- Did listening reshape assumptions?
- How must leadership structures change to reflect this encounter?

6. Apostolic Evaluation Practicum

Cultivating Honest Accountability

Objective: To develop competence in evaluating mission effectiveness.

Teams review a fictional or real pastoral project and assess:

- Alignment with Claretian Mission Framework pillars.
- Impact on the poor.
- Fidelity to the Word.
- Lay participation.
- Sustainability.
- Evidence of evangelizer formation.

Participants must propose corrective measures and renewal strategies.

7. Peer Leadership Feedback Circle

Growing Through Mutual Accountability

Objective: To cultivate humility and relational maturity.

Each forandus receives structured feedback from peers on:

- Facilitation style.
- Listening capacity.
- Decision-making patterns.
- Emotional reactions to disagreement.
- Ability to empower others.

Guidelines ensure:

- Respectful honesty.
- Focus on growth.
- Concrete suggestions.

This exercise fosters vulnerability and accountability essential to authentic team leadership.

8. Integrated Pastoral Capstone Project

Objective: To synthesize all previous exercises.

Each forandus must:

- Design and lead a short-term apostolic initiative.
- Form a leadership team.
- Facilitate planning and discernment.
- Address conflict.

- Delegate responsibilities.
- Conduct evaluation.
- Present a final reflective report.

The report should articulate:

- Personal leadership strengths and weaknesses.
- Lessons learned about communion and co-responsibility.
- Areas requiring further formation.

Overall Purpose of Practical Exercises

These exercises ensure that team leadership formation:

- Remains Spirit-led rather than purely technical.
- Integrates Word and mission.
- Includes the marginalized structurally.
- Promotes authentic communion.
- Multiplies evangelizers.
- Encourages prophetic courage.
- Strengthens collaboration within and beyond the Church.

Through repeated practice, reflection, correction, and integration, the Claretian missionary becomes capable of leading not as a solitary figure but as a builder of missionary communities—faithful to the charism and responsive to the urgent realities of today’s world.

V. FORMATOR’S ACCOMPANIMENT GUIDELINES

Guiding Formandi in Team Leadership Formation within the Claretian Mission Framework

The formation of Claretian missionaries for team leadership cannot be achieved through instruction alone. It requires sustained accompaniment that integrates spiritual discernment, relational maturity, apostolic realism, and structural competence. The formator plays a decisive role not merely as evaluator but as mentor, witness, and co-discernment partner. The following guidelines aim to ensure that accompaniment remains coherent with the Claretian Mission Framework and fosters authentic communion in mission.

1. Model What You Teach

Formation is primarily imitative. Formandi learn team leadership by observing it lived. Formators must therefore:

- Exercise authority in a participatory manner.
- Share responsibility within formation communities.
- Invite real consultation in decision-making.
- Practice transparency in communication.
- Demonstrate humility in receiving feedback.

If formators operate autocratically while teaching collaboration, formation becomes contradictory. The credibility of the module depends on lived witness.

2. Anchor Leadership in Spiritual Discernment

Team leadership must remain Spirit-led rather than purely organizational. In accompaniment conversations, formators should consistently ask:

- How did you discern this decision spiritually?
- Where did you experience resistance to the Spirit?
- Did prayer precede planning?
- How did Scripture shape your vision?

Encourage formandi to integrate:

- Personal prayer with apostolic responsibility.
- Communal discernment with strategic planning.
- Silence with action.

Leadership without discernment becomes activism; discernment without structure becomes inertia.

3. Address Leadership Tendencies Honestly

Each formandus carries unconscious leadership patterns shaped by personality, culture, and past experiences. Accompaniment must gently uncover these patterns. Possible tendencies include:

- Control and over-functioning
- Avoidance of conflict
- Passive leadership
- Emotional reactivity
- Clerical superiority
- Excessive need for approval

Formators should help formandi recognize:

- How they respond to disagreement
- Whether they listen or dominate
- If they delegate meaningfully
- How they handle criticism

The goal is not perfection but self-awareness leading to growth.

4. Foster Emotional and Relational Maturity

Team leadership requires affective integration. Without emotional stability, collaborative structures become fragile. Formators should observe:

- Ability to tolerate frustration
- Capacity to accept different viewpoints
- Respect for intercultural diversity
- Response to authority and peer correction

Encourage growth in:

- Patience
- Empathy
- Constructive confrontation
- Reconciliation

Healthy leadership flows from interior balance.

5. Cultivate Preferential Sensitivity

Leadership formation must be shaped by proximity to the poor. During accompaniment, ask:

- How are the marginalized influencing your leadership decisions?
- Whose voices are missing from your planning?
- Does your leadership style empower the vulnerable or intimidate them?

Encourage concrete encounters with suffering realities and reflection on how structures must adapt to include the excluded.

6. Encourage Risk-Taking and Apostolic Courage

Some formandi hesitate to lead out of fear of failure or criticism. Others rush forward without discernment. Accompaniment must balance encouragement with prudence. Formators should:

- Affirm initiative rooted in prayer.
- Correct impulsive activism.
- Normalize mistakes as part of growth.
- Reinforce responsibility without inducing fear.

Leadership maturity develops through responsible experimentation.

7. Integrate Evaluation as Conversion

Evaluation is not merely performance assessment; it is missionary conversion. After practical exercises or apostolic simulations, guide reflection:

- What worked and why?
- What did not work and why?
- How did the team dynamics function?
- Where did ego interfere?
- Where did communion deepen?

Encourage honesty without discouragement. The purpose is transformation, not judgment.

8. Promote Synodal Listening

In a Church called to synodality, formators must train missionaries to listen deeply. Encourage formandi to practice:

- Listening without preparing rebuttals
- Receiving lay insights respectfully
- Valuing intercultural contributions
- Recognizing wisdom in unexpected places

Accompaniment should consistently challenge clericalist attitudes and cultivate authentic co-responsibility.

9. Guard Against Burnout and Isolation

Future missionaries must learn to avoid the “superhero” complex. Formators should monitor signs of:

- Excessive self-reliance
- Reluctance to seek help
- Fatigue from overcommitment
- Emotional withdrawal

Teach them that:

- Shared leadership protects vitality.
- Community sustains mission.
- Delegation is a sign of strength, not weakness.

10. Maintain a Long-Term Perspective

Leadership formation is gradual. Formators must:

- Be patient with developmental stages.
- Avoid labelling prematurely.
- Encourage steady growth rather than quick mastery.
- Recognize that integration may continue beyond initial formation.

The aim is not to produce polished administrators but mature missionary leaders rooted in communion.

Core Accompaniment Questions for Ongoing Formation

1. How is your prayer shaping your leadership?
2. Do you experience joy in collaborative mission?
3. What fears arise when sharing authority?
4. How do you respond to correction?
5. Are you forming others or centralizing mission?
6. How is your leadership reflecting the Claretian charism?
7. Where is the Spirit inviting you to grow now?

Final Orientation

Formator accompaniment must ensure that team leadership formation remains:

- Spirit-led
- Word-centred
- Preferential toward the poor
- Participatory and synodal
- Mission-driven
- Formative and multiplying

When accompaniment is faithful to these principles, the Claretian missionary gradually becomes a builder of communion in mission—capable of leading not as an isolated figure but as a servant within a Spirit-guided apostolic community, responsive to the complexities of today’s world and faithful to the burning Heart of Christ.

VI. SIGNS OF INTEGRATED CLARETIAN TEAM LEADERSHIP

Integrated Claretian team leadership is not measured primarily by efficiency, visibility, or institutional growth, but by coherence between charism, communion, and mission. A mature Claretian pastoral leader embodies an interior integration that allows him to lead in harmony with the Claretian Mission Framework. The following signs indicate such maturity.

1. He Discerns Communally: A mature Claretian leader does not rely solely on personal insight or private inspiration. He understands that the Holy Spirit speaks through the community. Major pastoral decisions emerge from prayerful listening, shared reflection, and respectful dialogue. He facilitates spiritual conversation, creates space for silence and Scripture, and ensures that discernment precedes planning. Rather than imposing conclusions, he invites co-responsibility in seeking God’s will. Communal discernment becomes the foundation of credibility and unity.

2. He Plans Mission Strategically: While grounded in prayer, he is not vague or improvisational. He translates vision into concrete goals, timelines, and measurable outcomes. He ensures that pastoral initiatives are aligned with the broader Claretian mission and the needs of the local context. Strategic thinking does not replace spirituality but serves it. He distinguishes between maintenance and mission, choosing priorities that advance evangelization, formation, and service rather than simply preserving structures.

3. He Delegates Courageously: He does not centralize authority out of insecurity or fear. Instead, he identifies gifts in others and entrusts them with meaningful responsibility. Delegation is not mere distribution of tasks but empowerment for mission. He resists micromanagement and allows collaborators room to grow, even at the risk of imperfection. By delegating courageously, he multiplies evangelizers and strengthens the sustainability of mission.

4. He Evaluates Honestly: A mature leader practices ongoing conversion through evaluation. He invites feedback, reviews outcomes, and examines whether ministries truly serve the Gospel and the poor. Evaluation is not defensive or punitive but discerning and constructive. He is willing to discontinue ineffective initiatives, adjust plans, and admit mistakes. Honest evaluation safeguards mission from stagnation and self-deception.

5. He Includes the Marginalized: Faithful to the preferential love for the poor, he ensures that leadership structures include the voices of those who are excluded or vulnerable. He listens intentionally to migrants, youth at risk, indigenous communities, and those wounded by injustice. Their experiences shape pastoral priorities and influence decision-making. Inclusion is not symbolic but structural, reflecting genuine solidarity and commitment to transformation.

6. He Forms Evangelizers: He measures leadership success not by control but by reproduction. A mature Claretian leader mentors emerging leaders, accompanies lay collaborators, and invests in formation processes. He sees every ministry as formative. By encouraging others to assume responsibility and develop their gifts, he strengthens the missionary dynamism of the Church. Leadership becomes generative rather than self-referential.

7. He Practices Ecological Responsibility: Attentive to the call for care of creation, he integrates ecological awareness into pastoral planning. He promotes responsible use of resources, ecological education, and sustainable practices within institutions. He connects ecological conversion with social justice and Gospel witness. Ecological responsibility becomes an expression of fidelity to Christ and solidarity with the poor.

8. He Engages Digital Culture Wisely: Recognizing digital spaces as contemporary mission frontiers, he approaches them with discernment and competence. He supports evangelization through digital platforms while safeguarding ethical standards and human dignity. He encourages creative communication of the Gospel without succumbing to superficiality or self-promotion. Digital engagement becomes missionary presence rather than distraction.

9. He Collaborates Ecclesially: He situates his ministry within the wider mission of the Church. He collaborates with dioceses, religious congregations, ecclesial movements, educational networks, and civil organizations. He avoids isolationism and fosters partnerships that strengthen the common good. Collaboration reflects a synodal spirit and deepens apostolic effectiveness.

10. He Remains Rooted in the Word and Prayer: Above all, a mature Claretian pastoral leader remains grounded in Scripture and sustained by personal and communal prayer. The Word shapes his vision, purifies his motivations, and renews his courage. Prayer sustains humility, guards against

activism, and keeps mission centred on Christ. Without this rootedness, leadership risks becoming managerial or self-driven. With it, leadership becomes evangelical and transformative.

Fundamental Conviction

At the heart of integrated Claretian team leadership lies a decisive understanding: ***Mission is never owned by the individual. It is entrusted to a community.***

The leader is not the protagonist of mission but a servant within it. He recognizes that the Spirit animates the entire People of God, that charisms are distributed for the common good, and that communion is the authentic context of evangelization. In this awareness, team leadership becomes a lived expression of the burning Heart of Christ—faithful to the Claretian charism and boldly responsive to the hopes and cries of today's world.

CONCLUSION

The Claretian Mission Framework is not a theoretical synthesis of pastoral ideas; it is a call to live mission in an integrated, faithful, and prophetic way. It summons us to coherence—so that our parishes, schools, youth ministries, migrant services, digital initiatives, and social engagements are not disconnected efforts but expressions of one shared charism. It demands fidelity—to Christ, to the Gospel, to the Church, and to the apostolic passion of St. Anthony Mary Claret. It calls us to missionary audacity, refusing comfort-driven maintenance in favor of courageous proclamation. It invites synodal participation, where leadership is exercised in communion and responsibility is shared. It requires apostolic creativity, enabling us to respond to new frontiers and emerging realities with imaginative faith.

For such a vision to become reality, team leadership is not optional—it is the pastoral structure that makes the Framework operational. Without collaborative, Spirit-led leadership, even the most beautiful vision risks fragmentation. When leadership remains individualistic, vision fragments into personal preferences; ministries drift without alignment; energies are scattered. The charism can become isolated within personalities rather than embodied in communities. Mission shrinks to the limits of individual capacity. Evangelizers remain few because authority is centralized rather than multiplied.

But when team leadership is embraced as a theological and pastoral commitment, transformation occurs. Communion becomes visible—not as a slogan, but as a lived experience of shared discernment, shared responsibility, and shared joy. Mission multiplies because gifts are recognized and empowered. The poor are not peripheral but included structurally in planning and participation. The Word of God does not remain abstract but animates concrete decisions, shaping priorities and purifying intentions. The Spirit renews the Church through communities that listen, collaborate, and act together in faith.

This style of leadership reflects the vision of authority proposed by the Claretian Constitutions. The Superior does not replace the gifts of the community but animates them; he does not centralize mission but coordinates it; he does not govern in isolation but fosters discernment, participation, and communion. Team leadership is therefore not simply an effective organizational model but a faithful expression of Claretian missionary life.

In this way, team leadership becomes the embodied expression of the burning Heart of Christ—mission lived in communion, charism exercised in humility, and evangelization carried forward not by isolated individuals but by apostolic communities walking together toward the horizons of God's Kingdom.

Appendix

Leadership Maturity Self-Assessment

A Self-Scoring Instrument for Claretian Team Leadership Formation

This self-assessment tool is designed to help formandi evaluate their readiness for team leadership within the Claretian Mission Framework. It is not a psychological test nor a definitive judgment of capacity. Rather, it is a formative instrument intended to foster self-awareness, humility, and growth.

The assessment measures maturity across six key dimensions of Claretian team leadership:

1. Ecclesial and Synodal Orientation
2. Spiritual Discernment Capacity
3. Collaborative Competence
4. Emotional and Relational Maturity
5. Apostolic Responsibility and Strategic Thinking
6. Leadership Reproduction and Preferential Sensitivity

Respond honestly. The value of this instrument depends entirely on sincerity.

Scoring Scale

For each statement, assign a score:

Score	Meaning
1	Rarely true of me
2	Sometimes true
3	Often true
4	Usually true
5	Consistently true

I. Ecclesial and Synodal Orientation

Statement	Score
I see leadership as service within communion, not personal authority.	
I value lay collaboration as essential, not optional.	
I consult others before making significant decisions.	
I am comfortable sharing responsibility and visibility.	
I believe mission belongs to the Church, not to me personally.	

Subtotal (Max 25): _____

II. Spiritual Discernment Capacity

Statement	Score
I habitually pray before major decisions.	
I seek the guidance of the Holy Spirit in team processes.	
I reflect on Scripture when discerning pastoral priorities.	
I can distinguish between personal preference and mission needs.	
I am open to changing my opinion if discernment leads elsewhere.	

Subtotal (Max 25): _____

III. Collaborative Competence

Statement	Score
I facilitate discussions without dominating them.	
I listen attentively to different viewpoints.	

I encourage quieter members to participate.	
I delegate meaningful responsibility to others.	
I clarify roles and expectations clearly.	

Subtotal (Max 25): _____

IV. Emotional and Relational Maturity

Statement	Score
I remain calm during conflict.	
I receive criticism without becoming defensive.	
I can admit mistakes publicly.	
I respect cultural and generational differences.	
I seek reconciliation when tension arises.	

Subtotal (Max 25): _____

V. Apostolic Responsibility and Strategic Thinking

Statement	Score
I think in terms of mission rather than maintenance.	
I can articulate a clear pastoral vision.	
I translate vision into concrete goals.	
I evaluate ministry outcomes honestly.	
I am willing to discontinue ineffective initiatives.	

Subtotal (Max 25): _____

VI. Leadership Reproduction and Preferential Sensitivity

Statement	Score
I intentionally mentor emerging leaders.	
I identify and encourage gifts in others.	
I include marginalized voices in planning.	
I allow the poor to shape pastoral priorities.	
I measure success by the growth of others, not by my control.	

Subtotal (Max 25): _____

TOTAL SCORE

Add all six subtotals:

Total (Max 150): _____

Interpretation Guide

Total Score	Interpretation
130–150	Highly Integrated Team Leader – Strong maturity across dimensions; ready for significant collaborative responsibility.
110–129	Growing Leader – Solid foundation with identifiable areas for refinement.
85–109	Developing Leader – Good potential but requires intentional formation and accompaniment.
60–84	Fragile Leadership Patterns – Needs focused growth in multiple dimensions.
Below 60	Leadership Risk Zone – Strong individualistic or immature patterns; requires close accompaniment.

Dimension Analysis

Beyond the total score, pay attention to subtotals:

- A high total with a low “Spiritual Discernment” score indicates activism without grounding.

- A high “Strategic Thinking” score but low “Collaborative Competence” suggests managerial rather than communal leadership.
- A low “Emotional Maturity” score may predict future team dysfunction.
- A low “Leadership Reproduction” score indicates centralization tendencies.
- A low “Ecclesial Orientation” score may reveal clericalism or individualism.

Reflective Integration Questions

After scoring, write brief reflections:

1. Which dimension is strongest in me? Why?
2. Which dimension is weakest? What patterns contribute to this?
3. Where might I unintentionally centralize authority?
4. How does my prayer life influence my leadership style?
5. Do I form leaders or unconsciously compete with them?
6. How do the poor shape my decisions?
7. What concrete step will I take in the next three months?

Growth Planning Section

Identify one growth commitment in each area where your subtotal was below 18:

Area	Growth Commitment	Timeline
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Purpose of This Instrument

This self-scoring tool supports:

- Ongoing conversion
- Honest self-awareness
- Synodal maturity
- Mission-centred growth
- Prevention of clerical isolation
- Integration of spirituality and structure

It reminds the Claretian missionary that leadership maturity is not measured by control or charisma, but by communion, discernment, empowerment, and fidelity to the Gospel.

Team leadership thus becomes not an acquired technique but a continual process of personal and communal transformation in service of the burning Heart of Christ and the apostolic mission entrusted to the Congregation.

Further Reading

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