

PASTORAL DISCERNMENT AND PLANNING

A Practical Guide for Claretian Missionary Formation

I. FOUNDATIONAL VISION

Pastoral discernment and planning are not merely administrative skills. They are integral to the formation of missionaries who seek to participate responsibly in God's mission. Before deciding what to do, missionaries must first learn to listen attentively to God, read the signs of the times, discern the needs of the people, and respond in communion with others.

Mission begins with God's initiative. The missionary does not create the mission but cooperates with what the Holy Spirit is already accomplishing in history. Pastoral planning, therefore, is much more than organizing activities or preparing schedules. It is a disciplined process of discerning priorities, making responsible decisions, coordinating resources, and evaluating apostolic action so that the proclamation of the Gospel may be fruitful and sustainable.

For Claretian missionaries, this process is inseparable from community life. Our Founder did not envision isolated apostles pursuing individual projects, but missionaries united by one vocation and one mission. Consequently, pastoral planning is ordinarily a communal task. Through prayer, dialogue, shared discernment, and mutual accountability, the community seeks together how best to respond to the needs of God's people. Planning together is itself an expression of fraternity and missionary communion.

Formation must therefore prepare missionaries not only to be generous but also to be discerning. Zeal without reflection can become activism; enthusiasm without planning can lead to fragmentation and exhaustion. Good pastoral planning enables missionaries to distinguish what is essential from what is secondary, to use their gifts and resources responsibly, and to remain faithful to their missionary priorities.

Pastoral discernment and planning also cultivate important human and spiritual qualities. They foster attentive listening, realistic judgement, collaborative leadership, prudent decision-making, accountability, perseverance, and openness to ongoing evaluation. These qualities help missionaries respond creatively to changing pastoral realities while remaining firmly rooted in the Gospel and the Claretian charism.

Ultimately, pastoral discernment and planning are acts of faith. They express confidence that the Holy Spirit continues to guide the Church and that missionary communities, through prayerful discernment and shared responsibility, can discover the most faithful response to the needs of every time and place.

Formative Synthesis

Pastoral discernment and planning form missionaries who listen before acting, discern before deciding, collaborate before implementing, and evaluate before repeating. Rooted in prayer, community life, and the guidance of the Holy Spirit, they enable Claretian missionaries to proclaim the Gospel with wisdom, responsibility, and creative fidelity.

II. THEOLOGICAL AND CHARISMATIC FOUNDATIONS

Pastoral discernment and planning are rooted not primarily in management principles but in the mystery of God's saving action. They arise from a theological vision of mission and from the Claretian understanding of missionary life. When detached from these foundations, planning easily becomes a technical exercise concerned mainly with efficiency. When grounded in faith, however, it becomes an act of cooperation with the Holy Spirit, enabling missionary communities to respond faithfully and creatively to the needs of the Church and the world.

1. God Acts in History: Discernment Before Strategy

Christian mission begins with God's initiative. Throughout salvation history, God reveals himself by entering human history and inviting people to cooperate in his saving work. Missionaries therefore do not create God's mission; they participate in it.

Pastoral discernment begins by asking not, "*What should we do?*" but rather, "*What is God already doing here, and how is the Holy Spirit inviting us to respond?*" Before proposing activities or programmes, missionaries must learn to observe reality carefully, listen to the experiences of people, pray with the signs of the times, and discern where God is already at work.

This attitude protects pastoral planning from activism and self-reliance. Instead of imposing personal ideas or simply repeating familiar methods, missionaries become attentive collaborators in God's ongoing work of salvation.

2. The Incarnation: Mission Takes Flesh

The mystery of the Incarnation reveals God's way of evangelizing. The Word became flesh within a particular culture, language, and historical context. Likewise, every missionary initiative must take concrete shape within the lives of the people being served.

Pastoral planning therefore begins with a careful reading of reality. Missionaries seek to understand the cultural, social, economic, and religious circumstances of the people entrusted to them. They listen before they speak, learn before they teach, and accompany before they propose solutions. For Claretian missionaries, fidelity to the Gospel always includes sensitivity to the concrete realities of those to whom they are sent.

3. The Kingdom of God: Planning for Transformation

Every pastoral plan must ultimately serve the coming of the Kingdom of God. Success is measured not simply by the number of activities completed but by the extent to which people grow in faith, communion, justice, hope, and missionary discipleship.

Pastoral planning therefore asks not only whether an initiative is efficient, but whether it promotes authentic evangelical transformation. It should foster conversion, strengthen Christian communities, defend human dignity, and give particular attention to those who are poor, vulnerable, or excluded.

The Kingdom remains the constant criterion by which all pastoral priorities are evaluated.

4. Apostolic Stewardship: Responsible Use of Gifts

God entrusts every missionary community with people, talents, time, material resources, and opportunities for service. These gifts are to be used wisely and responsibly for the sake of the mission. Pastoral planning is therefore an exercise in stewardship. It helps communities establish priorities, avoid unnecessary duplication, distribute responsibilities fairly, and use available resources effectively. Such planning protects missionaries from overcommitment, discouragement, and burnout while ensuring that apostolic zeal remains sustainable.

Responsible stewardship is not opposed to generosity. Rather, it enables generosity to become more focused, fruitful, and enduring.

5. Ecclesial Communion: Mission in the Church

Mission is always carried out within the communion of the Church. No missionary community works in isolation or independently of the wider People of God. Pastoral planning must therefore reflect the Church's synodal spirit by fostering collaboration, dialogue, and shared responsibility.

This includes working closely with the diocesan Church, parish communities, consecrated persons, lay faithful, ecclesial movements, and other organizations committed to evangelization. Listening to diverse voices enriches discernment and helps ensure that missionary initiatives respond to real pastoral needs.

Ecclesial communion reminds missionaries that they are collaborators in one mission entrusted to the whole Church.

6. Preferential Option for the Poor

Jesus consistently drew close to those who were poor, marginalized, and forgotten. Following his example, Claretian missionaries seek to proclaim the Gospel wherever hope is most fragile and the need for God's Word is greatest.

Pastoral planning should therefore ask not only what is possible but also who is being overlooked. Communities must continually discern whether their ministries reach those on the peripheries and whether their pastoral priorities reflect God's special concern for the poor and vulnerable.

Giving preference to the poor is not simply one pastoral option among many; it is an essential expression of fidelity to the Gospel.

7. The Holy Spirit and Creative Fidelity

The Holy Spirit continually renews the Church and inspires new forms of evangelization. Faithfulness to the Claretian charism therefore requires both continuity and creativity.

Pastoral discernment seeks to preserve what is essential while remaining open to new pastoral approaches suited to changing circumstances. Creative fidelity avoids two opposite dangers: rigid repetition that resists legitimate renewal and constant novelty that loses touch with the Gospel and the charism.

Claretian missionaries are called to proclaim the Word with the same apostolic spirit as St. Anthony Mary Claret while continually discerning how that mission can best be lived in today's world under the guidance of the Holy Spirit.

8. The Eschatological Horizon: Planning with Hope

Pastoral planning is necessary, but it is never absolute. Mission ultimately belongs to God, and its deepest fruits often remain hidden. Some initiatives bear immediate results, while others prepare the ground for future generations.

This awareness encourages both humility and hope. Missionaries plan carefully, work diligently, and evaluate honestly, while entrusting the final outcome to God. Their confidence rests not in human efficiency but in God's faithful promise that every act of love and every proclamation of the Gospel contribute to the growth of his Kingdom.

Theological and Charismatic Synthesis

Pastoral discernment and planning are rooted in God's action in history, inspired by the Incarnation, directed toward the Kingdom of God, guided by responsible stewardship, lived in ecclesial communion, attentive to the poor, renewed by the Holy Spirit, and sustained by Christian hope. Grounded in these foundations, planning becomes much more than organizational competence; it becomes a spiritual and communal act of missionary discernment through which Claretian communities seek together the most faithful response to God's call in every time and place.

III. COMMUNITY PASTORAL PLANNING: THE CLARETIAN WAY OF DOING MISSION

One of the distinctive characteristics of the Claretian vocation is that mission is entrusted not primarily to individuals but to missionary communities. St. Anthony Mary Claret founded a congregation of missionaries who would discern, live, and proclaim the Gospel together. Consequently, pastoral planning is not simply an individual responsibility but a communal process through which the local community seeks the will of God and responds with one heart and one mission.

Community pastoral planning is therefore much more than coordinating activities. It is a spiritual exercise in listening to the Holy Spirit together, discerning pastoral priorities together, sharing responsibilities together, and evaluating missionary life together. Planning as a community strengthens fraternity, deepens co-responsibility, and gives visible witness to the communion that the Gospel proclaims.

1. Mission Belongs to the Community

Every Claretian receives a personal missionary vocation, but this vocation is ordinarily lived within a missionary community. Individual gifts enrich the common mission, yet no missionary carries the mission alone. The local community is the primary subject of missionary discernment and pastoral planning.

This perspective protects missionaries from individualism and isolated decision-making. Rather than asking, *“What do I want to do?”*, the community asks, *“What is God calling us to do together?”* Personal initiatives find their proper place within the shared mission and priorities of the community.

Planning together also strengthens mutual accountability. Community members support one another, share responsibilities according to their gifts, and remain united in pursuing common apostolic goals.

2. Community Discernment

Every important pastoral decision should emerge from a process of communal discernment. This requires an atmosphere of prayer, respectful dialogue, attentive listening, and openness to the guidance of the Holy Spirit.

Community discernment begins by reflecting on the realities of the people being served. Members share their observations, pastoral experiences, and concerns, seeking together to recognize where God is inviting them to respond. Differences of opinion are not obstacles but opportunities to broaden understanding and deepen discernment.

True communal discernment is not a search for compromise or majority opinion. It is a shared search for God’s will. This demands humility, patience, freedom from personal agendas, and trust that the Holy Spirit speaks through the entire community.

3. The Community Project: An Instrument of Mission

The Community Project is one of the principal means through which Claretian communities translate discernment into concrete missionary action. It enables the community to identify common priorities, establish realistic objectives, distribute responsibilities, and evaluate progress throughout the year. A well-prepared Community Project ordinarily includes:

- a shared reading of the local reality;
- the principal pastoral priorities of the community;
- concrete missionary objectives;
- responsibilities assigned according to each member’s gifts and ministries;

- a realistic timetable for implementation;
- regular moments of review and evaluation.

The Community Project is not simply an administrative document. It is a living expression of the community's missionary discernment. Its value lies not only in what is written but, in the prayer, dialogue, and shared commitment that give rise to it.

4. Shared Responsibility and Accountability

Community pastoral planning requires every member to contribute according to his vocation, experience, and abilities. Shared responsibility does not mean that everyone performs the same tasks; rather, each person assumes responsibilities that contribute to the common mission.

Clear responsibilities promote trust, prevent unnecessary duplication, and encourage mutual support. They also foster accountability. Communities should regularly review the progress of their pastoral commitments, celebrate achievements, identify difficulties, and make necessary adjustments. Evaluation is not intended to assign blame but to strengthen fidelity to the mission entrusted by God.

5. Planning as an Expression of Fraternity

Planning together is itself a formative experience. It teaches missionaries to listen respectfully, appreciate different perspectives, accept constructive criticism, and place the common good above personal preferences.

Communities that pray, discern, and plan together gradually develop a shared missionary vision. Decisions are no longer perceived as belonging to one individual but become the responsibility of the whole community. This strengthens unity, reduces unnecessary conflict, and fosters a deeper sense of belonging.

The quality of a community's planning often reflects the quality of its fraternity. Where trust, dialogue, and mutual respect are present, pastoral planning becomes more realistic, creative, and effective.

6. A Community Planning Cycle

Community pastoral planning follows a simple but continuous process:

- **Observe Reality:** Listen carefully to the people, the local Church, and the signs of the times.
- **Pray and Discern:** Seek together the guidance of the Holy Spirit through prayer, reflection, and dialogue.
- **Establish Priorities:** Identify the most urgent pastoral needs in the light of the Gospel and the Claretian charism.
- **Plan Together:** Define objectives, responsibilities, resources, and a realistic timetable.
- **Implement the Plan:** Carry out the agreed commitments with collaboration and mutual support.
- **Evaluate and Renew:** Review the fruits, learn from experience, and discern the next steps for mission.

This cycle reminds the community that pastoral planning is not a one-time event but a continuous process of discernment, action, reflection, and renewal.

Formative Synthesis

Community pastoral planning is a concrete expression of the Claretian way of living mission. It enables missionary communities to discern together, decide together, work together, and evaluate

together under the guidance of the Holy Spirit. In this way, planning becomes more than an organizational process; it becomes an expression of fraternity, communion, and shared missionary responsibility, ensuring that apostolic zeal is lived not as an individual effort but as the common mission of the community.

IV. WHAT IS PASTORAL DISCERNMENT AND PLANNING?

Pastoral discernment and planning are a prayerful, communal, and systematic process through which a missionary community reads reality, discerns the guidance of the Holy Spirit, identifies pastoral priorities, and organizes concrete actions in fidelity to the Gospel, the Claretian charism, and the needs of the people.

It is much more than organizing activities or preparing annual programmes. It is the bridge between contemplation and mission, ensuring that apostolic zeal is translated into responsible, coordinated, and fruitful action. Good planning enables missionary communities to respond intentionally rather than react impulsively, and to remain faithful to their mission while adapting to changing circumstances.

At the heart of pastoral discernment and planning are four fundamental questions:

- What is happening in our pastoral context?
- What is the Holy Spirit asking of us here and now?
- How should we respond together?
- How will we evaluate and renew our response?

These questions remind missionaries that planning is not primarily about producing documents but about cultivating a way of thinking, discerning, and acting that reflects the Gospel.

1. A Process Rather Than a Document

One of the most common misunderstandings is to identify pastoral planning with the written pastoral plan. While the written document is important, it is only the visible expression of a much deeper process.

Authentic pastoral planning begins with attentive listening, continues through communal discernment and dialogue, leads to shared decisions and coordinated action, and concludes with evaluation and renewal. Without this process, even the most carefully written plan remains little more than an administrative exercise.

Formation should therefore focus not only on teaching missionaries how to prepare pastoral plans but also on forming habits of observation, discernment, collaboration, implementation, and evaluation.

2. The Pastoral Planning Cycle

Pastoral discernment and planning follow a continuous cycle in which each stage prepares the next.

A. Reading Reality

Planning begins by carefully observing the pastoral situation. Missionaries seek to understand the people they serve, their social and cultural context, the life of the local Church, existing pastoral initiatives, available resources, and emerging challenges.

This stage requires listening with openness and humility. Reliable information comes not only from reports and statistics but also from personal encounters, dialogue, observation, and attentive presence among the people.

B. Discernment of Priorities

After reading reality, the missionary community prayerfully discerns which needs require its immediate attention.

Not every need can be addressed at the same time. Discernment helps the community distinguish between what is urgent and what is truly important, between many worthwhile activities and those that best express its missionary vocation. Healthy discernment asks:

- Which needs most require the proclamation of the Gospel?
- Where is the Holy Spirit inviting us to serve?
- Which priorities best reflect our Claretian charism?
- What is realistically possible with the people and resources available?

Prioritizing is not a lack of generosity but an expression of missionary wisdom.

C. Defining Objectives

Discerned priorities are then translated into clear pastoral objectives. Objectives provide direction, unite the community around common goals, and make coordinated action possible. Effective objectives are:

- clear;
- realistic;
- mission-oriented;
- achievable within available resources;
- measurable whenever appropriate.

Clear objectives help communities move from good intentions to purposeful action.

D. Developing the Pastoral Plan

Once objectives have been established, the community determines how they will be achieved. A pastoral plan normally identifies:

- concrete activities;
- persons responsible;
- available resources;
- realistic timelines;
- methods of coordination;
- indicators for evaluation.

Careful planning helps prevent confusion, duplication of effort, and unrealistic expectations.

E. Implementation

Implementation is the stage where discernment becomes action.

Community members carry out their respective responsibilities while maintaining regular communication, mutual support, and openness to necessary adjustments. Implementation requires perseverance, accountability, and collaboration.

A well-designed plan serves as a guide rather than a rigid programme. Circumstances may change, requiring flexibility and renewed discernment.

F. Evaluation and Renewal

Evaluation completes the planning cycle while preparing the next one. The community reflects together on questions such as:

- Were our objectives achieved?
- What contributed to success?
- What difficulties did we encounter?
- What have we learned?
- How did we experience the guidance of the Holy Spirit?
- What should we continue, modify, or discontinue?

Evaluation is not about assigning blame but about learning, growing, and renewing the mission.

3. Integrating Prayer and Planning

Pastoral planning cannot be separated from prayer. Prayer enables the community to recognize God's action in history, while planning translates that discernment into concrete missionary commitments.

Healthy pastoral planning therefore includes moments of communal prayer, reflection on Scripture, silent listening, discernment of spiritual movements, and thanksgiving for God's guidance. In this way, planning remains a spiritual exercise rather than a merely managerial process.

For Claretian missionaries, discernment and planning are sustained by regular prayer, the Eucharist, the Word of God, and community dialogue.

4. Planning as a School of Missionary Formation

Pastoral planning shapes not only missionary activity but also missionary character. It forms habits of attentive listening, prudent decision-making, responsible stewardship, collaboration, perseverance, and accountability. Missionaries gradually learn to move:

- from impulse to discernment;
- from individual initiative to communal responsibility;
- from improvisation to thoughtful preparation;
- from activism to purposeful mission;
- from routine to ongoing renewal.

In this way, planning becomes an important instrument of human, spiritual, and apostolic formation.

5. Planning with Flexibility

Pastoral planning provides direction without becoming rigid. Missionary contexts continually evolve through social change, migration, new pastoral needs, and unforeseen events. Fidelity therefore requires both consistency and adaptability.

Communities should remain open to revising priorities, adjusting strategies, and adopting new approaches whenever changing circumstances or fresh discernment indicate that this is necessary. True pastoral planning offers stability without rigidity and flexibility without losing direction.

Working Definition: Pastoral discernment and planning are a prayerful, communal, and systematic process through which a missionary community reads reality, discerns the guidance of the Holy Spirit, establishes pastoral priorities, organizes coordinated action, and continually evaluates its mission in fidelity to the Gospel, the Claretian charism, and the needs of God's people.

Essential Characteristics of Pastoral Discernment and Planning

Authentic pastoral discernment and planning is:

- **Prayerful** – rooted in listening to the Holy Spirit.
- **Contextual** – attentive to real pastoral situations.
- **Communal** – carried out through shared discernment and responsibility.
- **Mission-oriented** – directed toward evangelization and service.
- **Strategic** – guided by clear priorities and realistic objectives.
- **Collaborative** – involving all those who share in the mission.
- **Evaluative** – open to regular review and renewal.
- **Flexible** – capable of adapting to changing realities.
- **Charismatically grounded** – faithful to the Claretian missionary vocation.

Formative Synthesis

Pastoral discernment and planning are the disciplined expression of missionary charity. It enables Claretian communities to respond thoughtfully rather than react impulsively, to work together rather than in isolation, and to evaluate their mission with honesty and hope. Rooted in prayer, guided by the Holy Spirit, and sustained by community life, it forms missionaries who proclaim the Gospel with clarity, responsibility, and creative fidelity in an ever-changing world.

V. COMMON CHALLENGES IN PASTORAL DISCERNMENT AND PLANNING

Pastoral discernment and planning are essential for effective missionary service, yet they are rarely without challenges. Many of these difficulties are not simply technical problems but reflections of deeper human, spiritual, and communal dynamics. The way a missionary approaches planning often reveals his relationship with responsibility, authority, collaboration, change, and mission itself. Recognizing these challenges is an important part of formation. Rather than seeing them merely as obstacles to overcome, missionaries should learn to view them as opportunities for personal and communal growth. When accompanied with honesty and discernment, they become occasions for greater maturity, deeper communion, and more faithful service.

1. Activism Without Discernment

Missionaries often face many urgent requests and pastoral needs. Without sufficient reflection, they may become constantly busy while losing sight of what is most important. Activity gradually replaces discernment, and productivity becomes the measure of success.

Formation should help missionaries understand that effectiveness in mission is not measured by the number of activities undertaken but by their fidelity to God's will and their pastoral fruitfulness. Learning to pause, pray, and discern before acting is an essential missionary discipline.

2. Resistance to Planning

Some missionaries associate planning with bureaucracy or fear that it limits the freedom of the Holy Spirit. Others simply prefer spontaneous action or find structured planning burdensome.

In reality, good planning does not restrict the Holy Spirit; it helps missionary communities respond more responsibly to the Spirit's guidance. Formation should therefore present planning as an act of stewardship and discernment rather than administrative control.

3. Individualism in Mission

Planning becomes difficult when individuals prefer to work independently rather than as members of a missionary community. Personal projects may gradually replace shared priorities, leading to fragmentation, duplication of effort, and weakened fraternity.

Claretian missionaries are called to discern and plan together. Formation should cultivate attitudes of consultation, dialogue, shared responsibility, and mutual accountability so that personal initiatives remain integrated within the common mission.

4. Difficulty in Setting Priorities

Every missionary context presents numerous needs, many of them urgent. The temptation is to attempt everything at once. As a result, communities become overextended, important initiatives remain unfinished, and energy is dispersed.

Pastoral discernment requires the courage to choose. Communities must continually ask which priorities best respond to the present situation, express the Claretian charism, and can realistically be undertaken with the available resources.

5. Unrealistic Goals

Enthusiasm sometimes leads communities to establish objectives that exceed their personnel, time, or resources. Such plans often result in discouragement and frustration.

Formation should help missionaries balance generosity with realism. Good pastoral planning stretches the community toward growth while remaining attentive to its actual possibilities.

6. Inadequate Reading of Reality

Pastoral initiatives often fail because they are based on assumptions rather than careful observation. Communities may continue programmes that once served the people well but no longer respond to current needs.

Missionaries must therefore develop the ability to observe carefully, listen attentively, and analyse their pastoral context before proposing solutions. Effective evangelization begins with understanding the people and the realities in which they live.

7. Fear of Evaluation

Some communities avoid evaluating their pastoral work because they fear criticism or disappointment. Others continue programmes simply because they have always existed.

Evaluation should instead be understood as an act of humility and discernment. Honest review enables communities to recognize both successes and shortcomings, learn from experience, and improve future ministry.

8. Weak Collaboration Skills

Even when communities desire to plan together, they may lack the practical skills needed for effective collaboration. Poor communication, unresolved conflicts, limited participation, or unclear leadership can weaken the planning process.

Formation should therefore develop practical abilities such as facilitating meetings, listening respectfully, managing disagreement constructively, building consensus, and encouraging the participation of all members.

9. Overcommitment and Burnout

Missionaries who continually accept new responsibilities without recognizing their limits eventually risk physical, emotional, and spiritual exhaustion. Excessive commitments also reduce the quality of pastoral presence and weaken community life.

Healthy pastoral planning includes a realistic assessment of available time, energy, and personnel. Sustainable mission requires balance between ministry, prayer, community life, rest, and personal well-being.

10. Loss of Charismatic Focus

Pastoral planning can gradually become centred on maintaining programmes rather than proclaiming the Gospel. Communities may become preoccupied with administration while losing sight of their missionary identity.

Regular discernment should continually ask whether pastoral initiatives remain faithful to the Claretian charism, promote the proclamation of the Word, foster communion, and give particular attention to those most in need of evangelization.

11. Responding to External Pressures

Missionary communities often experience pressures arising from diocesan expectations, financial concerns, changing social conditions, or administrative demands. While these realities cannot be ignored, they should not determine pastoral priorities on their own.

Communities must learn to respond constructively to external expectations while remaining faithful to their missionary identity and discerning the guidance of the Holy Spirit.

12. Adapting to Changing Contexts

Society, culture, and pastoral realities continually evolve. Communities that remain rigid may struggle to respond effectively to new situations, while those that change too quickly may lose continuity and identity.

Pastoral discernment requires both stability and openness. Fidelity to the Gospel and the Claretian charism often calls for new methods while preserving the same missionary spirit.

13. Emotional and Relational Stability

Pastoral planning inevitably involves differences of opinion, delayed results, criticism, and unexpected changes. Without emotional maturity, these experiences can lead to defensiveness, discouragement, or interpersonal conflict.

Missionaries therefore need emotional stability, patience, resilience, and the ability to manage disagreement with charity and respect. They must also learn to let go of personal preferences when the community discerns another course of action and to accept evaluation without feeling personally threatened.

Healthy relationships are essential for healthy planning. Communities that cultivate trust, openness, forgiveness, and mutual respect are better able to discern together, make balanced decisions, and persevere through difficulties.

Transforming Challenges into Opportunities

Every challenge can become an opportunity for growth. Activism invites deeper discernment. Resistance to planning encourages greater responsibility. Individualism leads to renewed communion. Fear of evaluation fosters humility. Unrealistic goals develop prudence. Overcommitment teaches balance. Emotional tensions become occasions to grow in charity, patience, and mutual understanding.

Formation should therefore help missionaries not merely overcome these challenges but learn from them. Through prayerful reflection and wise accompaniment, difficulties become pathways toward greater apostolic maturity.

Formative Synthesis

The challenges of pastoral discernment and planning reveal areas where missionaries continue to grow in human, spiritual, and apostolic maturity. By learning to discern before acting, collaborate rather than work in isolation, evaluate with humility, adapt with freedom, and persevere with emotional balance, Claretian missionaries become more faithful and effective servants of the Gospel. Pastoral planning thus becomes not merely an organizational skill but a school of missionary wisdom, preparing communities to respond creatively and responsibly to the ever-changing needs of God's people.

VI. FORMATIVE OBJECTIVES

Pastoral discernment and planning should be intentionally cultivated throughout missionary formation. They do not develop automatically through pastoral experience alone. A missionary may possess generosity, enthusiasm, and goodwill, yet still need formation in reading reality, discerning priorities, working collaboratively, and evaluating apostolic initiatives.

The purpose of these formative objectives is not simply to produce competent organizers, but to form missionaries who think and act with evangelical wisdom, communal responsibility, and fidelity to the Claretian charism. By the end of initial formation, the missionary should progressively demonstrate the following capacities.

1. Read Pastoral Reality Attentively

The missionary should be able to observe and interpret pastoral situations with objectivity and compassion. He should learn to gather information from different sources, listen to people attentively, recognize emerging needs, and distinguish between immediate problems and their deeper causes.

This competence helps missionaries respond to real situations rather than assumptions or personal impressions.

2. Discern Pastoral Priorities

The missionary should develop the ability to identify those priorities that best respond to the needs of the people, the guidance of the Holy Spirit, and the Claretian charism. He should learn that not every need requires the same response or the same urgency.

Formation should help him grow in the freedom to choose wisely and to accept that responsible mission sometimes requires saying "no" to worthwhile initiatives in order to remain faithful to more important priorities.

3. Plan Collaboratively

The missionary should be capable of participating actively in community pastoral planning. He should learn to contribute his ideas respectfully, appreciate the perspectives of others, share responsibility, and support decisions reached through communal discernment.

Planning together should become a normal expression of fraternity and missionary communion rather than an occasional administrative exercise.

4. Translate Discernment into Action

The missionary should learn to transform pastoral discernment into realistic objectives and practical plans. He should be able to define clear goals, identify appropriate methods, assign responsibilities, establish realistic timelines, and organize available resources responsibly.

Formation should gradually develop the habit of moving from reflection to concrete missionary action.

5. Integrate Prayer and Planning

The missionary should learn to unite spiritual discernment with pastoral planning. Prayer, reflection on the Word of God, and attentiveness to the movements of the Holy Spirit should accompany every stage of the planning process.

This integration helps ensure that pastoral decisions remain rooted in faith rather than driven solely by efficiency or personal preference.

6. Evaluate with Humility

The missionary should develop the ability to review pastoral initiatives honestly and constructively. He should learn to recognize successes with gratitude, acknowledge mistakes without defensiveness, and accept feedback as an opportunity for growth.

Evaluation should become a regular practice of communal discernment that promotes ongoing renewal and missionary effectiveness.

7. Exercise Responsible Stewardship

The missionary should learn to use time, personnel, material resources, and pastoral opportunities responsibly. He should develop realistic expectations, recognize personal and communal limits, and avoid unnecessary duplication or overcommitment.

Responsible stewardship enables apostolic zeal to remain focused, sustainable, and fruitful.

8. Adapt with Creative Fidelity

The missionary should develop the capacity to respond creatively to changing pastoral realities while remaining faithful to the Gospel and the Claretian charism. He should be open to new methods of evangelization without losing the essential identity of the missionary vocation.

Formation should cultivate flexibility rooted in discernment rather than mere adaptation to changing trends.

9. Grow in Emotional and Relational Maturity

The missionary should gradually acquire the emotional stability necessary for collaborative ministry. He should learn to communicate respectfully, manage disagreement constructively, receive criticism without defensiveness, and persevere patiently when plans require revision or progress is slow.

Healthy relationships are essential for effective pastoral planning and enduring missionary service.

10. Remain Faithful to the Claretian Mission

Above all, the missionary should learn to ensure that every pastoral plan reflects the Claretian vocation: the proclamation of the Word of God, missionary availability, service to the poor, communion within the Church, and collaboration within the missionary community.

Pastoral planning should always strengthen, rather than weaken, the missionary identity received through vocation.

Formative Synthesis

These objectives seek to form missionaries who discern before deciding, plan together rather than individually, act responsibly rather than impulsively, evaluate with humility, and remain open to the guidance of the Holy Spirit. As these capacities mature, pastoral discernment and planning become not merely practical skills but an integral expression of Claretian missionary discipleship. They prepare missionaries to respond creatively, responsibly, and communally to the changing needs of the Church and the world.

VII. PRACTICAL EXERCISES

Pastoral discernment and planning are learned primarily through practice. While theological understanding provides the foundation, competence develops gradually through observation, reflection, collaboration, implementation, and evaluation. These exercises are intended to help formandi integrate what they have learned into concrete pastoral situations.

The exercises should be adapted according to the stage of formation, pastoral experience, and local circumstances. Whenever possible, they should be based on real pastoral situations and carried out within the formation community, since pastoral planning is fundamentally a communal process.

1. Reading Reality

Purpose: To develop the ability to observe and analyse pastoral situations before proposing pastoral initiatives.

Method: During a pastoral placement, each formandus gathers information about the local context by observing and listening carefully. Particular attention may be given to:

- demographic and cultural characteristics;
- participation in the life of the Church;
- pastoral strengths and weaknesses;
- social and economic challenges;
- existing ministries and pastoral resources;
- groups that may be underserved or marginalized.

Information may be collected through observation, conversations, parish records, interviews, or community visits.

Reflection

- What surprised me about this community?
- What are its greatest strengths?
- Which needs seem most urgent?
- Which voices are seldom heard?
- Where do I recognize signs of hope?
- Where might the Holy Spirit be inviting us to respond?

Formative Focus

- Attentive observation
- Listening before acting
- Contextual awareness

2. Community Discernment of Priorities

Purpose: To learn how missionary communities identify common pastoral priorities through communal discernment.

Method: Working as a formation community, participants review the pastoral situation identified in the previous exercise. Through prayer, dialogue, and respectful listening, they discern three pastoral priorities using criteria such as:

- urgency of the need;
- fidelity to the Gospel;
- alignment with the Claretian charism;
- available personnel and resources;
- potential missionary impact.

The community seeks consensus rather than simply voting.

Reflection

- How did we reach our decisions?
- Did everyone have the opportunity to participate?
- Which priorities were difficult to set aside?
- How did prayer influence our discernment?
- What did we learn about communal decision-making?

Formative Focus

- Community discernment
- Shared responsibility
- Missionary priorities

3. Preparing a Community Mission Plan

Purpose: To integrate discernment, planning, and collaboration into one practical exercise.

Method: As a community, prepare a one-year Community Mission Plan that includes:

- a brief description of the pastoral context;
- three pastoral priorities;
- specific objectives;
- concrete pastoral initiatives;
- persons responsible;
- resources required;
- timetable for implementation;
- methods of evaluation.

After presentation, another group reviews the plan and offers constructive observations.

Reflection

- Are our objectives realistic?
- Does the plan reflect the Claretian charism?
- Are responsibilities clearly assigned?
- Have we planned collaboratively?
- Is there sufficient flexibility to respond to changing circumstances?

Formative Focus

- Strategic planning
- Collaboration
- Accountability
- Missionary realism

4. Pastoral Evaluation Workshop

Purpose: To develop the habit of evaluating pastoral initiatives with honesty and humility.

Method: Review a completed pastoral activity carried out by the formation community or during a pastoral placement. Discuss together:

- What objectives were achieved?
- What difficulties emerged?
- What unexpected fruits appeared?
- What could be improved?
- What should be continued, modified, or discontinued?

Conclude with a brief period of communal prayer, thanking God for the fruits of the mission and seeking guidance for future service.

Reflection

- What have we learned?
- Did we evaluate honestly?
- Were we defensive or open to feedback?
- What did this experience teach us about missionary service?

Formative Focus

- Humility
- Accountability
- Continuous improvement

5. Community Project Workshop

Purpose: To become familiar with the Community Project as the ordinary instrument of Claretian pastoral planning.

Method: Working as a formation community, prepare a simple Community Project for the coming semester or year. The project should include:

- a shared vision;
- two or three community priorities;
- common pastoral commitments;
- individual responsibilities;
- community practices that support the mission;
- dates for periodic review and evaluation.

At the end of the exercise, compare the Community Project with the actual life of the community and identify areas requiring greater consistency.

Reflection

- Does our Community Project truly guide our life and mission?
- Are our commitments realistic?

- How does the project strengthen fraternity?
- How can we remain faithful to it throughout the year?

Formative Focus

- Claretian identity
- Community life
- Shared mission
- Missionary accountability

Implementation Guidelines

Pastoral planning should be practised regularly throughout formation rather than being treated as a single academic topic. Whenever possible, exercises should be connected to actual pastoral placements and community life.

The formation community itself should become the primary environment in which formandi learn to observe reality, discern together, prepare community plans, evaluate pastoral experiences, and revise priorities in the light of prayer and experience.

After every major pastoral experience, sufficient time should be reserved for communal reflection and evaluation. Learning occurs not only through action but also through prayerful review of that action.

Formators should model collaborative planning, encourage constructive dialogue, and gradually entrust formandi with increasing responsibility for preparing, implementing, and evaluating pastoral initiatives.

Formative Synthesis

These exercises gradually form missionaries who read reality attentively, discern together under the guidance of the Holy Spirit, prepare community plans responsibly, implement them collaboratively, and evaluate them with humility. Through repeated practice, pastoral discernment and planning become not merely a pastoral technique but a habitual way of living the Claretian vocation, where mission is always prayed, discerned, planned, and carried out as a missionary community.

VIII. ACCOMPANIMENT GUIDELINES FOR FORMATORS

Pastoral discernment and planning develop gradually through experience, reflection, and accompaniment. While classroom instruction provides important concepts, it is the formator who helps formandi integrate these concepts into a mature missionary way of thinking and acting. The primary role of the formator is therefore not to prepare pastoral plans for the formandi but to accompany them in learning how to discern, collaborate, decide, and evaluate responsibly.

Good accompaniment helps missionaries move beyond simply completing pastoral tasks to understanding why they make certain decisions, how they relate to others, and how the Holy Spirit guides the missionary community.

1. Model Discernment in Decision-Making

Formandi learn as much from observing their formators as from formal instruction. Formators should therefore demonstrate how important decisions are made through prayer, consultation, discernment, and careful reflection rather than through haste or personal preference.

By witnessing this process, formandi gradually discover that good planning begins with attentive listening before it moves to action.

2. Foster the Habit of Reading Reality

Encourage formandi to observe pastoral situations carefully before proposing solutions. Rather than immediately offering advice, invite them to describe what they have seen, heard, and understood.

Helpful questions include:

- What is really happening?
- Who is most affected?
- What evidence supports your conclusion?
- Have you listened to different perspectives?
- What might you still be overlooking?

These conversations develop pastoral wisdom and prevent superficial analysis.

3. Guide Community Discernment

Since Claretian mission is lived in community, formators should intentionally involve formandi in communal discernment and planning. Help them learn to:

- listen respectfully to one another;
- express their opinions with humility;
- appreciate different viewpoints;
- seek consensus rather than personal victory;
- recognize the guidance of the Holy Spirit within the community.

Community meetings themselves become important moments of formation when they are conducted in a spirit of prayer, dialogue, and fraternity.

4. Supervise Planning Assignments

Every pastoral planning exercise should receive careful review and constructive feedback. Rather than focusing only on the final document, evaluate the entire planning process:

- Was the pastoral situation analysed carefully?
- Were priorities discerned prayerfully?
- Did the community collaborate effectively?
- Are the objectives realistic?
- Are responsibilities clearly defined?
- Does the plan reflect the Claretian charism?

Feedback should encourage growth rather than simply identify mistakes.

5. Encourage Realism Without Discouraging Generosity

Young missionaries often propose ambitious projects motivated by sincere apostolic zeal. While this generosity should be appreciated, it also needs to be guided by prudence. Help formandi evaluate:

- available personnel;
- available resources;
- realistic timelines;
- possible obstacles;
- long-term sustainability.

The objective is not to reduce missionary enthusiasm but to help it become more focused and effective.

6. Cultivate a Spirit of Evaluation

Evaluation should become a normal part of missionary life rather than an occasional exercise. After pastoral experiences, invite formandi to reflect on questions such as:

- What did we do well?
- What difficulties emerged?
- What surprised us?
- What have we learned?
- How did we experience the action of the Holy Spirit?
- What should we do differently next time?

Evaluation should always be carried out in an atmosphere of gratitude, honesty, and mutual respect.

7. Strengthen Community Responsibility

Observe how formandi participate in community planning. Pay attention to whether they:

- contribute responsibly;
- listen to others;
- respect community decisions;
- assume assigned responsibilities faithfully;
- support the work of fellow community members.

Whenever signs of individualism or domination appear, help the formandus understand that missionary effectiveness depends upon communion and shared responsibility.

8. Accompany Human and Emotional Growth

Pastoral planning often reveals deeper aspects of a person's character. Difficulties with collaboration, resistance to evaluation, perfectionism, or inability to adapt may indicate areas requiring further human formation. Accompany formandi patiently in developing:

- emotional balance;
- openness to feedback;
- flexibility;
- resilience;
- conflict resolution;
- trust in others.

Growth in these human qualities greatly strengthens pastoral leadership.

9. Maintain Fidelity to the Claretian Charism

Encourage formandi to evaluate every pastoral initiative in the light of the Claretian vocation. Questions that may guide reflection include:

- Does this initiative proclaim the Word of God?
- Does it respond to the needs of the poor and marginalized?
- Does it strengthen community life?
- Does it express missionary availability?
- Does it reflect the priorities of the Congregation and the local community?

These questions help ensure that pastoral planning remains rooted in the Congregation's missionary identity.

10. Form Missionaries Who Continue Learning

Pastoral planning is never fully mastered. Every new assignment, culture, or community presents new challenges that require fresh discernment.

Help formandi cultivate the attitude of lifelong learners who remain open to new experiences, welcome constructive feedback, and continually renew their pastoral practice through prayer, reflection, study, and communal discernment.

Questions for Personal Accompaniment

The following questions may assist formators during individual accompaniment:

- What led you to choose these pastoral priorities?
- How did prayer influence your decisions?
- Whom did you consult before making this proposal?
- How does this plan reflect the Claretian charism?
- What difficulties did you encounter while working with others?
- What have you learned about yourself through this experience?
- What would you do differently if you were planning again?
- How has this experience strengthened your trust in the Holy Spirit?

These questions encourage reflection that goes beyond technical planning to the formation of missionary wisdom.

Formative Synthesis

The task of the formator is not simply to teach pastoral planning but to form missionaries who discern prayerfully, collaborate generously, and lead with humility. Through patient accompaniment, formandi learn to read reality attentively, listen to the Holy Spirit together, assume shared responsibility, and evaluate their ministry with honesty and hope. In this way, pastoral discernment and planning become not merely pastoral competencies but enduring habits of Claretian missionary leadership, preparing missionaries to serve the Church with wisdom, communion, and creative fidelity.

IX. ASSESSMENT TOOLS

Assessment in pastoral discernment and planning is intended to support growth rather than simply measure performance. Its purpose is to help missionaries recognize their strengths, identify areas for development, and deepen their capacity for communal discernment and missionary leadership. Assessment should therefore be:

- **Formative**, encouraging continuous growth rather than merely assigning grades.
- **Behaviour-based**, focusing on observable attitudes and practices.
- **Reflective**, fostering self-awareness and ongoing conversion.
- **Communal**, recognizing that pastoral planning is a shared responsibility.
- **Charism-oriented**, evaluating not only competence but also fidelity to the Claretian vocation.

Assessment is most effective when it combines personal reflection, feedback from the formation community, and the accompaniment of the formator.

1. Self-Assessment Inventory

Instructions

Reflect prayerfully on the following statements and rate yourself using the scale below:

1 = Rarely

2 = Occasionally

3 = Sometimes

4 = Often

5 = Consistently

A. Reading Reality

Statement	1	2	3	4	5
I carefully observe pastoral situations before proposing solutions.	☐	☐	☐	☐	☐
I listen to different voices before forming conclusions.	☐	☐	☐	☐	☐
I pay attention to the needs of those on the margins.	☐	☐	☐	☐	☐
I seek to understand the deeper causes of pastoral challenges.	☐	☐	☐	☐	☐

Subtotal: ____ /20

B. Discernment and Priorities

Statement	1	2	3	4	5
I pray before making important pastoral decisions.	☐	☐	☐	☐	☐
I distinguish between urgent needs and true priorities.	☐	☐	☐	☐	☐
I can set limits without feeling guilty.	☐	☐	☐	☐	☐
My decisions reflect the Claretian charism.	☐	☐	☐	☐	☐

Subtotal: ____ /20

C. Community Planning

Statement	1	2	3	4	5
I participate actively in community planning.	☐	☐	☐	☐	☐
I listen respectfully to different opinions.	☐	☐	☐	☐	☐
I support decisions reached through communal discernment.	☐	☐	☐	☐	☐
I willingly share responsibility for implementing community decisions.	☐	☐	☐	☐	☐

Subtotal: ____ /20

D. Planning and Implementation

Statement	1	2	3	4	5
I establish realistic objectives.	☐	☐	☐	☐	☐
I organize responsibilities clearly.	☐	☐	☐	☐	☐
I follow through on commitments.	☐	☐	☐	☐	☐
I use available resources responsibly.	☐	☐	☐	☐	☐

Subtotal: ____ /20

E. Evaluation and Growth

Statement	1	2	3	4	5
I review pastoral experiences honestly.	☐	☐	☐	☐	☐
I accept constructive feedback with openness.	☐	☐	☐	☐	☐
I learn from mistakes without discouragement.	☐	☐	☐	☐	☐

I adapt my plans when circumstances change.	☐	☐	☐	☐	☐
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Subtotal: ____ /20

F. Missionary Integration

Statement	1	2	3	4	5
My planning is rooted in prayer.	☐	☐	☐	☐	☐
My decisions reflect the Claretian missionary vocation.	☐	☐	☐	☐	☐
I maintain balance between ministry, prayer, and community life.	☐	☐	☐	☐	☐
I seek the guidance of the Holy Spirit throughout the planning process.	☐	☐	☐	☐	☐

Subtotal: ____ /20

Total Score: ____ /120

Reflection

Rather than focusing only on the total score, identify:

- My greatest strengths:
- Areas needing further growth:
- One concrete goal for the coming semester:

2. Formator Evaluation Rubric

This rubric is intended to help formators observe long-term patterns of growth rather than isolated performances. Assessments should be based on repeated observations during community life, pastoral placements, planning meetings, and apostolic assignments.

Competency	Growing	Developing	Needs Attention
Reading Reality	Carefully analyses pastoral situations before acting.	Shows some analysis but occasionally relies on assumptions.	Frequently acts without sufficient observation or analysis.
Pastoral Discernment	Prayerfully identifies realistic pastoral priorities.	Needs guidance in setting priorities.	Struggles to discern priorities and attempts to do everything.
Community Planning	Participates actively and collaboratively in community planning.	Participates inconsistently or with limited initiative.	Prefers individual planning and resists community decisions.
Implementation	Carries out responsibilities faithfully and consistently.	Requires occasional reminders or supervision.	Frequently leaves responsibilities unfinished or unclear.
Evaluation	Reflects honestly and learns from experience.	Accepts feedback with some difficulty.	Avoids evaluation or becomes defensive.
Emotional and Relational Maturity	Collaborates respectfully, manages disagreements constructively, and remains emotionally balanced.	Occasionally struggles with criticism or differing opinions.	Frequently reacts defensively or creates tension in collaborative work.
Missionary Fidelity	Planning consistently reflects the Gospel, the Claretian charism, and concern for the poor.	Generally mission-oriented but requires greater clarity.	Planning lacks clear missionary or charismatic orientation.

Formators are encouraged to record specific observations and examples to support each assessment and to discuss them regularly with the formandus.

3. Community Review

Since pastoral planning is fundamentally communal, periodic community evaluation is also important.

At least once each semester, the formation community may reflect together on the following questions:

- Are we discerning our pastoral priorities together?
- Does our Community Project guide our decisions?
- Do we share responsibilities fairly?
- Are we faithful to the commitments we have made?
- How well do we evaluate our pastoral experiences?
- Are our pastoral priorities responding to the real needs of the people?
- In what ways have we grown as a missionary community?

This exercise encourages transparency, strengthens fraternity, and promotes shared responsibility for the mission.

Assessment Guidelines

Assessment should always serve accompaniment and formation rather than comparison or judgment. Growth in pastoral discernment and planning is gradual and requires continual practice, reflection, and feedback.

Formators should pay particular attention not only to technical planning skills but also to the qualities that sustain missionary leadership, such as humility, openness to the Holy Spirit, collaborative spirit, emotional maturity, and fidelity to the Claretian charism.

Formative Synthesis

Assessment in pastoral discernment and planning is ultimately an exercise in communal discernment. It helps missionaries recognize how they are growing in listening to the Holy Spirit, collaborating with their community, and serving God's people with wisdom and responsibility. When carried out in a spirit of prayer, honesty, and mutual trust, assessment becomes an instrument of ongoing conversion, preparing missionaries to lead with humility, prudence, and creative fidelity throughout their missionary life.

X. CONCLUSION

Pastoral discernment and planning are not simply methods for organizing apostolic activity. They are an expression of missionary discipleship. Through prayerful discernment, careful reflection, and shared responsibility, missionary communities seek to cooperate faithfully with the work that the Holy Spirit is already accomplishing in the Church and in the world.

For Claretian missionaries, planning is inseparable from community life. We are not called to discern, decide, or act alone. We are sent as a missionary community that listens together to the Word of God, reads the signs of the times, shares responsibility for the mission, and continually evaluates its response in the light of the Gospel. Community pastoral planning is therefore not merely an organizational strategy but a concrete expression of our charismatic identity.

Pastoral planning also protects missionary zeal. It transforms generous intentions into sustained commitment, prevents the dispersion of energy, encourages responsible stewardship, and

helps communities remain focused on what is most important. At the same time, regular evaluation fosters humility, gratitude, and continual renewal, enabling communities to learn from experience and respond creatively to new pastoral challenges.

Throughout formation, pastoral discernment and planning should be understood as a lifelong discipline rather than a skill to be mastered once and for all. Every new mission, culture, and community invites missionaries to listen again, discern anew, and respond with fresh generosity under the guidance of the Holy Spirit. In this way, planning remains a dynamic process of conversion rather than a fixed programme.

Ultimately, pastoral discernment and planning are acts of faith. They express confidence that the Holy Spirit continues to guide the Church and that missionary communities, united in prayer and fraternity, can discover together the most faithful response to God's call. When rooted in the Gospel, nourished by community life, and inspired by the Claretian charism, pastoral planning becomes a genuine expression of **creative fidelity**—forming missionaries who discern together, plan together, serve together, and proclaim the Word of God with wisdom, communion, and apostolic courage.

Further Reading

Church Documents

- Dicastery for Evangelization. (2022). *Praedicate Evangelium: Apostolic Constitution on the Roman Curia*.
- Dicastery for the Clergy. (2020). *The Pastoral Conversion of the Parish Community in the Service of the Evangelizing Mission of the Church*.
- Second Vatican Council. (1965). *Ad Gentes: Decree on the Mission Activity of the Church*.
- Second Vatican Council. (1964). *Lumen Gentium: Dogmatic Constitution on the Church*.
- *Evangelii Gaudium*. Vatican City: Libreria Editrice Vaticana, 2013.
- *Christus Vivit*. Vatican City: Libreria Editrice Vaticana, 2019.

Books

- *The Pastoral Circle Revisited*. Maryknoll, NY: Orbis Books.
- *The Practice of Adaptive Leadership*. Boston, MA: Harvard Business Press.
- *Leading Change*. Boston, MA: Harvard Business School Press.
- *Building the Kingdom: A Pastoral Planning Guide*. Chicago, IL: Loyola Press.

Final Reflection for Formators

The practices proposed in this module are formative tools rather than fixed procedures. Their use should be adapted according to the age, experience, pastoral exposure, and maturity of the formandi. Some communities may benefit from beginning with simple exercises in reading reality and communal discernment, while others may be ready to undertake more comprehensive planning and evaluation processes.

The primary goal is not to produce expertly written pastoral plans but to form missionaries who habitually seek God's will together, discern the signs of the times with evangelical wisdom, and assume shared responsibility for the mission entrusted to them. When formators themselves model prayerful discernment, collaborative leadership, honest evaluation, and fidelity to the Claretian charism, they help shape communities that plan not merely for efficiency but for mission.

In this way, pastoral discernment and planning become a genuine school of missionary communion, forming Claretians who listen together to the Holy Spirit, discern together as brothers, and proclaim together the Gospel with creativity, responsibility, and enduring apostolic zeal.