

VIRTUES FOR CLARETIAN CHARISMATIC FORMATION

General Introduction

The Charismatic Dimension of Claretian formation enables each missionary to receive, internalize, and embody the gift of the Spirit entrusted to the Congregation through St. Anthony Mary Claret. It is not limited to knowing the Founder, the history of the Congregation, or its spirituality, but seeks to shape a missionary identity expressed in prayer, community life, apostolic commitment, and daily living.

A charism is a gift of the Holy Spirit given for the service of the Church. It becomes fruitful only when it is translated into stable attitudes and concrete actions. Virtues are those enduring dispositions that enable missionaries to embody the Claretian spirit consistently and joyfully.

This module focuses on five virtues that are central to Claretian missionary life: **apostolic zeal, prophetic courage, missionary joy, availability for universal mission, and faithfulness to the charism**. Together they express the interior attitudes that configure missionaries to Christ the Evangelizer and enable them to continue Claret's mission with creative fidelity.

Virtues in the Claretian Missionary Tradition

The formation of apostolic virtues has always occupied a central place in the Claretian tradition. In the *Autobiography* (340–353), St. Anthony Mary Claret reflects on the virtues that must characterize every apostolic missionary. Contemplating Jesus and the Apostles, he presents humility, poverty, meekness, mortification, charity, and apostolic zeal as essential dispositions for fruitful evangelization.

The *Constitutions* continue this vision by presenting the evangelical and apostolic virtues that shape the life of the Missionary Sons of the Immaculate Heart of Mary (cf. CC 39–45). Likewise, the *General Plan of Formation* identifies these virtues as an integral part of the missionary's configuration to Christ and explicitly draws from Claret's teaching (cf. GPF, Ch. II, §5).

The five virtues presented in this module are contemporary expressions of this same Claretian tradition:

- **Apostolic zeal** expresses apostolic charity.
- **Prophetic courage** reflects fortitude, humility, and perseverance.
- **Missionary joy** expresses evangelical hope and freedom.
- **Availability for universal mission** flows from poverty, obedience, and detachment.
- **Faithfulness to the charism** integrates communion with the Congregation and creative fidelity to its founding inspiration.

These virtues should therefore be understood not as replacements for Claret's apostolic virtues but as a practical framework for living them in today's missionary context.

Charism and Virtue

The **charism** is God's gift to the Church; **virtues** are the stable dispositions that enable a missionary to embody that gift in daily life.

Without formation in virtue, the charism may be admired but not lived. Virtues bridge the gap between knowing the Claretian spirit and expressing it through prayer, community life, pastoral ministry, relationships, and missionary service.

Apostolic zeal directs all energies towards the Gospel; prophetic courage sustains fidelity amid difficulties; missionary joy communicates hope; availability frees the missionary to be sent wherever needed; and faithfulness to the charism ensures creative continuity with the Founder.

What Is the Virtues Project?

The Virtues Project is a practical approach to human and spiritual formation that helps people intentionally develop virtues through reflection, practice, accompaniment, and evaluation. Rather than treating virtues as abstract ideals, it encourages their gradual integration into daily life.

Applied to Claretian formation, it follows a simple formative process:

- **Recognize** the virtue.
- **Understand** it through Scripture, theology, and the Claretian tradition.
- **Contemplate** it in Christ, Mary, Claret, and Claretian witnesses.
- **Practise** it in daily life and mission.
- **Receive feedback** from formators and the community.
- **Review** growth through prayer and accompaniment.
- **Integrate** it into one's missionary identity.

Virtue formation is a lifelong journey through which the Claretian charism gradually becomes a stable way of living and serving.

Why These Five Virtues?

The Claretian tradition embraces many apostolic virtues. This module concentrates on five because they summarize the essential attitudes of Claretian missionary identity.

- **Apostolic Zeal** – the fire that impels mission.
- **Prophetic Courage** – fidelity to the Gospel despite opposition.
- **Missionary Joy** – the hope that attracts others to Christ.
- **Availability for Universal Mission** – readiness to be sent wherever the Church needs.
- **Faithfulness to the Charism** – creative fidelity to the Congregation's missionary heritage.

Together they answer five fundamental missionary questions:

- **What impels me?** — Apostolic zeal.
- **What sustains me when fidelity is costly?** — Prophetic courage.
- **What spirit do I communicate?** — Missionary joy.
- **How freely can I be sent?** — Availability for universal mission.
- **What gives continuity to my mission?** — Faithfulness to the charism.

How to Use This Module

This module is intended for personal formation, community formation, spiritual accompaniment, and formative evaluation. Each virtue should be studied, prayed over, practised, and reviewed in the light of Scripture, the Claretian tradition, and missionary experience.

The sections drawn from the life of Claret and Claretian heroes illustrate how these virtues have been lived concretely throughout the Congregation's history. The practical exercises and case studies invite each formandus to translate these virtues into daily missionary life.

The goal is not simply to admire exemplary missionaries but to become increasingly configured to Christ the Missionary in the spirit of St. Anthony Mary Claret. Integrated in Christ, these virtues form missionaries who are zealous yet discerning, courageous yet humble, joyful yet realistic, available yet prudent, and faithful yet creatively responsive to the needs of today's world.

I. APOSTOLIC ZEAL: THE FIRE OF MISSION

Introduction

Apostolic zeal is the heart of the Claretian missionary vocation. It is the passionate love for God and for humanity that impels missionaries to proclaim the Gospel with generosity, perseverance, and creativity. More than enthusiasm or tireless activity, it is the interior fire of the Holy Spirit that conforms the missionary to Christ, the Evangelizer sent by the Father.

For St. Anthony Mary Claret, apostolic zeal was the defining characteristic of a missionary. His life was wholly directed toward God's glory and the salvation of all people. This zeal sustained him through immense apostolic labour, misunderstanding, persecution, and physical suffering. He desired only "to seek in all things the greater glory of God and the salvation of souls."

Today, apostolic zeal remains the source of missionary vitality. It inspires prayer, strengthens fraternity, renews pastoral creativity, and enables missionaries to persevere with hope even when immediate results are not visible. It transforms ministry from a series of tasks into a joyful participation in Christ's saving mission.

Learning Objectives

At the end of this section, the formandus should be able to:

- understand apostolic zeal as the fundamental missionary virtue;
- distinguish authentic zeal from activism or personal ambition;
- appreciate how prayer, community, and mission nourish one another;
- identify practical ways of cultivating missionary enthusiasm in daily life; and
- evaluate his own missionary motivation in the light of Christ and the Claretian charism.

1. Biblical Foundation

The source of apostolic zeal is Jesus Christ himself. Throughout the Gospels, Jesus reveals an unwavering commitment to the Father's mission. His compassion for the crowds, his tireless preaching, his healing ministry, and his willingness to offer his life on the Cross all manifest the burning love that animates authentic evangelization.

The Apostles received this same missionary fire through the Holy Spirit. After Pentecost they proclaimed the Gospel courageously despite rejection, imprisonment, and persecution. Their zeal flowed from a personal encounter with the Risen Lord rather than from human enthusiasm alone.

For every Claretian missionary, apostolic zeal is therefore born from communion with Christ and sustained by the continual action of the Holy Spirit.

Suggested Biblical Texts

- Luke 4:16–21 – Jesus inaugurates his mission.
- John 2:13–17 – "Zeal for your house will consume me."
- Matthew 28:16–20 – The missionary mandate.
- Romans 12:9–13 – Serve the Lord with fervour.
- 2 Corinthians 5:14–15 – "The love of Christ impels us."

2. Apostolic Zeal in the Claretian Tradition

St. Anthony Mary Claret understood apostolic zeal as the expression of apostolic charity. The missionary is consumed not by personal success or recognition but by love for God and concern for the salvation and integral well-being of people.

Zeal is **Claret's** driving force: continuous missions, printed catechesis, and formation of missionaries — always oriented to bringing souls to Christ. "Since during our recreations we talked

of nothing but virtues, devotion to Mary, and means for winning souls for heaven, the flame of zeal for the greater glory of God and the salvation of souls took fire in my heart and totally consumed me. I offered my all to God without reserve. I was continuously thinking and planning what I could do for the good of my neighbour [...].” (Aut. 153, 15, 16, 223, 224, 226)

The *Constitutions* likewise remind us that our missionary vocation is animated by apostolic charity and directed toward the proclamation of the Gospel (cf. CC 39–45). The *General Plan of Formation* presents apostolic zeal as a characteristic disposition of the Claretian missionary, integrating contemplation, community life, and evangelizing action.

The witness of St. Anthony Mary Claret continues in generations of Claretian missionaries who have proclaimed the Gospel in diverse cultures and challenging circumstances. Whether through preaching, education, social ministry, intercultural mission, or the supreme witness of martyrdom, they demonstrate that apostolic zeal is measured not by the quantity of activity but by the depth of love with which Christ is made known.

Authentic zeal therefore is neither restless activism nor constant busyness. It is the fruit of a heart transformed by Christ and wholly available for the mission entrusted to the Congregation.

3. Missionary Situation for Reflection (Case Study)

Father Mario, a young missionary, was assigned to a well-established parish where religious activities continued, but the people’s faith had become routine and spiritually lukewarm. Deeply concerned, he resolved to renew the parish. Filled with enthusiasm, he introduced numerous prayer groups, outreach programmes, and demanding initiatives, while preaching passionate homilies that called everyone to radical discipleship. Although generous and sincere, his ministry soon became driven more by activity than by discernment. His zeal sprang largely from his own energy rather than from a deep communion with Christ.

Within a few months, resistance began to grow. Parishioners felt overwhelmed by the constant demands, participation in the new programmes declined, and Mario became frustrated and discouraged. Seeking guidance, he consulted an experienced priest who gently told him, “*A fire that burns too hot too fast will burn itself out. Apostolic zeal is kindled not by your own effort but by the love of Christ. First fall more deeply in love with Him, and then you can help others do the same.*”

These words became a turning point. Mario realized that apostolic zeal is not restless activism but the fruit of a personal relationship with Christ. He simplified his schedule, devoted more time to Eucharistic adoration and prayer, and focused on accompanying people personally rather than multiplying activities. Gradually, his ministry changed. His preaching became more authentic, his pastoral relationships more personal, and simple initiatives such as a Bible-sharing group and parish pilgrimage began to renew the community’s spiritual life.

Mario discovered that the missionary’s greatest gift is not endless activity but a heart set ablaze by the love of Christ. Authentic apostolic zeal flows from communion with the Lord, inspires generous service, and quietly awakens the faith of others. It is the fire of the Holy Spirit that enables missionaries to become credible witnesses of God’s love rather than merely efficient workers.

Questions for Reflection and Group Sharing

- **Personal Reflection:** Can you think of a time when your own passion or zeal, while well-intentioned, may have been unbridled and lacked direction? What did that experience teach you about the nature of true zeal?
- **Group Sharing:** The case study highlights the difference between a zeal that is self-generated and a zeal that is a fruit of love for Christ. How can we, as a community in formation, ensure that our zeal is rooted in a deep and personal relationship with Christ?
- **Application:** In our future ministries, what are some practical steps we can take to cultivate a zeal that is animated by love, rather than by our own desire for success?
- **Zeal and Prayer:** Mario’s journey began with a lack of a deep prayer life. How is a life of prayer and adoration a necessary foundation for the virtue of apostolic zeal?

- **The Source of Zeal:** The case study suggests that apostolic zeal is not a burden, but a grace. How does a life rooted in the experience of Christ's love help us to be more zealous for the salvation of souls?

4. Growing in Apostolic Zeal

Apostolic zeal is cultivated through daily fidelity rather than occasional enthusiasm.

Personal Practices

- Begin each day by renewing your missionary intention before the Lord.
- Pray regularly with Gospel passages that reveal Christ's missionary heart.
- Read the life and writings of St. Anthony Mary Claret frequently.
- Maintain a healthy rhythm of prayer, ministry, study, recreation, and rest.
- Review your apostolic experiences through the daily examen.

Community Practices

- Share missionary experiences during community meetings.
- Encourage one another during periods of discouragement.
- Celebrate missionary achievements with gratitude rather than competition.
- Discern pastoral priorities together instead of relying solely on personal initiative.
- Pray regularly for the people entrusted to the community's care.

5. Possible Distortions

Apostolic zeal requires continual discernment. Without balance, it may become:

- activism without contemplation;
- efficiency without compassion;
- ambition disguised as generosity;
- attachment to one's own ministry;
- discouragement when visible results are lacking;
- burnout caused by neglect of personal and community life.

Authentic zeal always remains rooted in humility, prayer, charity, and trust in God's action.

6. Signs of Growth

A missionary who is growing in apostolic zeal:

- finds joy in proclaiming the Gospel;
- perseveres despite difficulties and limited results;
- integrates prayer, fraternity, and ministry harmoniously;
- serves generously without seeking recognition;
- remains open to new missionary challenges;
- inspires others through joyful witness and hopeful perseverance.

7. Personal Examination

Take time for prayerful reflection.

- What is the deepest motivation for my missionary service?
- Is my ministry rooted in love for Christ or in the desire to achieve results?
- How well do I balance prayer, community, work, and rest?
- What situations most weaken my missionary enthusiasm?
- What concrete step can I take this week to renew my apostolic zeal?

Missionary Integration

Apostolic zeal is the fire that gives unity to the Claretian missionary vocation. It transforms ordinary work into participation in Christ's mission and enables missionaries to persevere with hope, generosity, and joy. Rooted in prayer, strengthened by community, and expressed through loving service, apostolic zeal becomes the visible sign of a heart configured to Christ the Evangelizer. Like St. Anthony Mary Claret, every missionary is called to live with a burning desire that God may be known, loved, served, and praised throughout the world.

II. PROPHETIC COURAGE: FIDELITY TO THE GOSPEL

Introduction

Prophetic courage is the virtue that enables missionaries to remain faithful to Christ and the Gospel despite misunderstanding, opposition, or suffering. It is not fearlessness or aggressiveness, but the inner strength that flows from trust in God and commitment to the truth. Rooted in love rather than confrontation, prophetic courage enables missionaries to speak, act, and witness with wisdom, humility, and perseverance.

Throughout history, God's prophets proclaimed truth even when it was costly. Jesus himself became the perfect model of prophetic courage by announcing the Kingdom, defending the marginalized, confronting injustice, and remaining faithful to the Father's will unto death. Following Christ, every Claretian missionary is called to bear prophetic witness through both word and life.

Today, prophetic courage remains essential in a world marked by injustice, indifference, polarization, and secularism. It enables missionaries to defend human dignity, accompany the vulnerable, promote reconciliation, and proclaim the Gospel with conviction while remaining respectful and compassionate.

Learning Objectives

At the end of this section, the formandus should be able to:

- understand prophetic courage as a constitutive dimension of the Claretian vocation;
- distinguish authentic prophecy from confrontation or ideological activism;
- appreciate how prayer and discernment sustain courageous witness;
- develop the confidence to proclaim Gospel values with humility and charity; and
- examine personal fears that hinder faithful missionary witness.

1. Biblical Foundation

From the Old Testament onwards, God called prophets to speak his word faithfully despite rejection. Moses, Elijah, Isaiah, Jeremiah, and many others proclaimed God's truth while enduring misunderstanding, persecution, and suffering.

Jesus fulfilled this prophetic mission perfectly. He proclaimed the Kingdom with authority, defended the excluded, challenged religious hypocrisy, and remained faithful to the Father's mission even unto the Cross. His courage was rooted not in confrontation but in complete obedience to the Father and compassionate love for humanity.

After Pentecost, the Apostles continued this prophetic witness. Filled with the Holy Spirit, they proclaimed Christ fearlessly despite imprisonment, threats, and persecution. Their courage arose from their encounter with the Risen Lord.

Suggested Biblical Texts

- Jeremiah 1:4–10 – The call of the prophet.
- Isaiah 6:1–8 – “Here I am; send me.”

- Matthew 5:10–12 – Blessed are those persecuted for righteousness.
- Acts 4:18–31 – The Apostles pray for boldness.
- 2 Timothy 1:6–8 – God has not given us a spirit of fear.

2. Prophetic Courage in the Claretian Tradition

Claret displayed prophetic courage by fearlessly confronting the errors of his time. He was not afraid to speak the truth, even when it put him at risk of persecution and slander. His willingness to speak out against social injustices and ideologies demonstrates his commitment to truth over personal safety. “In the course of meditating on the lives and works of these saints, I used to feel such a burning within me that I couldn’t sit still. I had to get up and run from one place to another, preaching continually. I can’t describe what I felt inside me. Nothing tired me; I wasn’t terrified at the awful calumnies being leveled against me, or afraid of the greatest persecutions. Everything was sweet to me, as long as I could win souls for Jesus Christ and heaven and save them from hell.” (Aut. 227)

“During these years, we Claretians have been haunted by the panorama of impoverished and oppressed human masses who live in inhuman conditions. This situation impels us to reiterate with still greater force our congregational option for the poor (cf. CC 39, 46) ... In these situations, the prophetic Word cannot be neutral, but inevitably takes on a political dimension; and it can never --if it is truly authentic-- be at the service of the idol of power” (*Servants of the Word*, 20).

Fr. Rhoel Gallardo showed prophetic courage by standing firm in faith and justice despite imprisonment and martyrdom.

Among the most inspiring witnesses of prophetic courage are the **Blessed Martyrs of Barbastro**. During the religious persecution in Spain (1936), these young Claretians remained faithful to Christ and their missionary vocation despite imprisonment and the certainty of death. Rejecting every opportunity to renounce their faith, they forgave their persecutors and joyfully embraced martyrdom. Their witness reminds every Claretian that prophetic courage reaches its fullest expression in unwavering fidelity to Christ and the Gospel.

3. Missionary Situation for Reflection (Case Study)

Father Martin was assigned to a mission where a powerful corporation exploited the local people by paying unfair wages and polluting the community’s water supply. Although aware of the injustice, he initially chose to focus on pastoral care—providing food, medicine, and spiritual support. Fearing that public opposition would lead to the closure of the mission and greater hardship for the people, he remained silent.

Everything changed when a young child died from a water-borne illness caused by the polluted water. The grieving mother said to him, “*Father, you prayed with us and gave us medicine, but the water that takes our lives is still in our well. Will you not speak to the one who poisons us?*” Her words pierced his conscience. Martin realized that while his service was compassionate, his silence had allowed injustice to continue. Authentic pastoral care required not only comforting the suffering but also addressing the causes of their suffering.

After prayer and discernment, Martin embraced a more prophetic ministry. While continuing his pastoral service, he documented the environmental damage, educated the community about their rights, wrote to the authorities, and preached on justice in the light of the Gospel. His actions were neither reckless nor confrontational but rooted in truth, charity, and respect for human dignity.

His witness was met with intimidation and opposition. Yet his courage inspired the people to overcome their fear. Together they organized peacefully, shared their experiences, and sought support from Church and civic organizations. Their sustained efforts eventually led the company to clean up the water supply and improve working conditions.

Martin discovered that prophetic courage is not a dramatic act of defiance but a persevering commitment to truth and justice rooted in love for Christ and his people. By becoming a voice for the voiceless, he showed that authentic faith not only serves those who suffer but also seeks to transform

the conditions that cause suffering. His witness became a lasting sign of hope, reminding the community that the Gospel calls believers to combine compassion with courageous action.

Questions for Reflection and Group Sharing

- **Personal Reflection:** Can you think of a time when you saw an injustice and were afraid to speak out? What prevented you from acting, and what did that experience teach you about the nature of prophetic courage?
- **Group Sharing:** The case study highlights the tension between prudence and prophetic courage. How can we, as a community in formation, discern when it is prudent to be silent and when it is a moral imperative to speak out?
- **Application:** In our future ministries, what are some practical steps we can take to cultivate prophetic courage, especially when we are faced with systemic injustices?
- **Prophetic Courage and Justice:** Martin's journey began with a love for justice that was incomplete without courage. How is prophetic courage a necessary foundation for a ministry of justice?
- **The Source of Courage:** The case study suggests that prophetic courage is not about our own strength, but about a deep love for the Gospel. How does a life rooted in the Gospel give us the courage to speak truth to power?

4. Growing in Prophetic Courage

Personal Practices

- Pray regularly for the gift of courage and wisdom.
- Reflect on the lives of biblical prophets, St. Anthony Mary Claret, and the Claretian martyrs.
- Speak truth with charity in daily community life.
- Examine personal fears that limit missionary freedom.
- Practise making difficult decisions through prayerful discernment.

Community Practices

- Foster an atmosphere where respectful dialogue and fraternal correction are welcomed.
- Discern together how to respond to situations of injustice.
- Support confreres who face opposition because of faithful ministry.
- Pray regularly for persecuted Christians and missionaries throughout the world.
- Review community decisions in the light of the Gospel and the Claretian charism.

5. Possible Distortions

Prophetic courage should not be confused with:

- aggression or harshness;
- ideological activism;
- seeking conflict or publicity;
- self-righteousness;
- impulsive decisions without discernment;
- silence motivated by fear or self-interest.

Authentic prophetic courage is always guided by charity, humility, prudence, and obedience to the Holy Spirit.

6. Signs of Growth

A missionary growing in prophetic courage:

- speaks the truth with humility and respect;

- remains faithful under criticism or opposition;
- defends the dignity of every person;
- makes decisions through prayer and discernment;
- accepts sacrifice without bitterness;
- inspires hope through peaceful and courageous witness.

7. Personal Examination

Reflect prayerfully:

- What situations make me afraid to witness to the Gospel?
- Do I avoid difficult truths to preserve my comfort or reputation?
- How do I respond to criticism or misunderstanding?
- Am I guided more by fear or by love for Christ?
- What concrete step can I take this week to grow in prophetic courage?

Missionary Integration

Prophetic courage is the quiet strength of a missionary whose life is rooted in Christ. It enables him to proclaim the Gospel with conviction, defend human dignity with compassion, and remain faithful despite misunderstanding or suffering. Inspired by St. Anthony Mary Claret and the Blessed Martyrs of Barbastro, the Claretian missionary learns that true prophecy is not measured by dramatic actions but by steadfast fidelity to Christ, sustained by prayer, community, and the power of the Holy Spirit.

III. MISSIONARY JOY: THE JOY OF THE GOSPEL

Introduction

Missionary joy is the deep and abiding joy that flows from communion with Christ and participation in his mission. It is not mere optimism, emotional excitement, or the absence of difficulties. Rather, it is the quiet confidence that springs from knowing that one is loved by God and called to share that love with others.

Jesus proclaimed the Kingdom with joy and invited his disciples to share in that joy. Throughout the history of the Church, authentic missionaries have radiated hope even amid hardship because their joy was rooted not in favourable circumstances but in God's faithful presence.

For St. Anthony Mary Claret, missionary joy was inseparable from apostolic charity. Despite illness, misunderstandings, persecution, and exhausting missionary journeys, he remained joyful because his life was centred on Christ and dedicated to the Gospel. Today, missionary joy continues to be a powerful witness, attracting others to Christ and sustaining perseverance in mission.

Learning Objectives

At the end of this section, the formandus should be able to:

- understand missionary joy as a fruit of communion with Christ;
- distinguish authentic joy from superficial happiness or optimism;
- appreciate the relationship between joy, prayer, community, and mission;
- cultivate attitudes that sustain hope during difficulties; and
- witness to the Gospel through a joyful and grateful presence.

1. Biblical Foundation

Joy is one of the distinguishing marks of the Gospel. At Jesus' birth, the angels proclaimed "good news of great joy" (Lk 2:10). Throughout his public ministry, Jesus revealed a joy rooted in

doing the Father's will and invited his disciples to remain in his love so that his joy might be theirs (Jn 15:11).

The Apostles experienced this joy even in suffering. Filled with the Holy Spirit, they rejoiced that they were found worthy to suffer for Christ (Acts 5:41). Their joy became a convincing witness to the transforming power of the Resurrection.

For the Claretian missionary, joy is therefore not dependent on success or favourable circumstances but on abiding in Christ and trusting in the guidance of the Holy Spirit.

Suggested Biblical Texts

- Luke 2:8–11 – Good news of great joy.
- John 15:9–11 – “That my joy may be in you.”
- Philippians 4:4–7 – Rejoice always in the Lord.
- Acts 5:40–42 – Joy in the midst of persecution.
- Romans 15:13 – Joy through the Holy Spirit.

2. Missionary Joy in the Claretian Tradition

St. Anthony Mary Claret radiated joy even amid trials, inspiring others through his hopeful and cheerful spirit. He found deep **missionary joy** in his vocation, seeing himself as an instrument of Christ, sent for the salvation of humanity. “Another force that drives me to preach and hear confessions is my desire to make my neighbours happy. Oh, what great joy there is in healing the sick, freeing the prisoner, consoling the afflicted, and cheering the sad. All this and much more is done in bringing one's neighbours to the glory of heaven. It means saving them from every evil and bringing them to the enjoyment of every good--and for all eternity.” (Aut. 213).

The joyful witness of St. Anthony Mary Claret has been reflected in generations of Claretians who served with hope despite poverty, persecution, illness, and uncertainty. Their lives remind us that authentic missionary joy is not the absence of suffering but the peaceful confidence that Christ walks with his missionaries and continues his work through them.

3. Missionary Situation for Reflection (Case Study)

Father Leo was assigned to a remote mission marked by chronic poverty and suffering. Full of enthusiasm, he established a school, a small clinic, and food distribution programmes, believing that hard work and optimism would bring hope to the community. Over the years, however, the overwhelming needs, limited resources, and slow progress gradually drained his enthusiasm. Though he continued to work diligently, he lost the joy that had first inspired his ministry.

One day, exhausted and discouraged, Leo shared his struggles with an elderly village woman who had endured a lifetime of hardship. She gently said, “*Father, you have given us many things, but you have forgotten your greatest gift—your joy. We do not need you to be happy all the time; we need you to show us that joy is possible, even here.*” Her words awakened him to an important truth: his hope had become dependent on visible success rather than on Christ.

After this encounter, Leo renewed his spiritual life. He spent more time in silent prayer and Eucharistic adoration, entrusting his frustrations to the Lord. Gradually, he learned to see his ministry less as a series of projects and more as daily encounters with Christ in the people he served. Instead of measuring success by achievements, he began to rejoice in small signs of God's presence—a child learning to read, a family reconciled, a shared prayer, or a simple act of kindness.

As his relationship with Christ deepened, his joy returned. It was no longer superficial optimism but a quiet and enduring peace that remained even amid hardship. His calm presence, grateful spirit, and genuine hope became a source of encouragement for the entire community.

Leo discovered that missionary joy is not the absence of suffering but the fruit of abiding in Christ. It enables missionaries to become living signs of the Gospel, witnessing that God's love is stronger than discouragement and that hope can flourish even in the most difficult circumstances.

Questions for Reflection and Group Sharing

- **Personal Reflection:** Can you think of a time in your life when your joy or optimism faded in the face of a difficult or long-term challenge? What did that experience teach you about the nature of true joy?
- **Group Sharing:** The case study highlights the difference between a natural happiness and a supernatural joy. How can we, as a community in formation, cultivate a joy that is rooted in Christ and is not dependent on external circumstances?
- **Application:** In our future ministries, what are some practical steps we can take to ensure that our joy is a source of strength and hope for the people we serve, especially in times of great suffering?
- **Joy and Hope:** The breakthrough in this case study came when Leo learned to root his joy in Christ. How is a deep and abiding hope a necessary foundation for the virtue of missionary joy?
- **The Source of Joy:** The case study suggests that joy is a gift from the Holy Spirit. How does a life of prayer and a deep communion with God help us to be a more receptive vessel for the gift of joy?

4. Growing in Missionary Joy

Personal Practices

- Begin and end each day with gratitude.
- Pray regularly with Gospel passages that reveal the joy of Christ.
- Celebrate small signs of God's action in ministry.
- Maintain a healthy balance of prayer, work, rest, and recreation.
- Practise the daily examen with particular attention to blessings received.

Community Practices

- Celebrate community achievements and important occasions together.
- Encourage one another during times of discouragement.
- Foster an atmosphere of appreciation rather than criticism.
- Share experiences of God's action in ministry.
- Pray regularly in thanksgiving for the gift of vocation and mission.

5. Possible Distortions

Missionary joy should not be confused with:

- superficial cheerfulness;
- constant entertainment;
- avoiding difficult realities;
- denying suffering or emotional struggles;
- optimism without faith;
- individual happiness disconnected from community life.

Authentic joy coexists with sacrifice, struggle, and even sorrow because it is rooted in Christ rather than circumstances.

6. Signs of Growth

A missionary growing in joy:

- radiates hope and peace;
- serves generously without constant complaining;
- remains grateful amid difficulties;

- encourages others through words and attitudes;
- contributes positively to community life;
- perseveres with confidence in God's providence.

7. Personal Examination

Reflect prayerfully:

- What is the deepest source of my joy?
- Do I allow difficulties to rob me of hope?
- How do I contribute to the atmosphere of my community?
- Am I grateful for my vocation and mission?
- What concrete step can I take this week to cultivate greater missionary joy?

Missionary Integration

Missionary joy is the quiet strength of those who know they are loved by Christ and sent in his name. Rooted in prayer, nourished by fraternity, and strengthened through mission, it enables missionaries to persevere with hope and become living witnesses of the Gospel. Like St. Anthony Mary Claret, joyful missionaries proclaim not only with their words but also with the serenity, gratitude, and hope that radiate from their lives.

IV. AVAILABILITY FOR UNIVERSAL MISSION: FREEDOM TO BE SENT

Introduction

Availability for universal mission is the interior freedom that enables a missionary to go wherever God calls through the discernment of the Church and the Congregation. It is more than geographical mobility; it is a readiness to leave behind personal preferences, comforts, attachments, and plans for the sake of the Gospel.

Jesus himself is the perfect model of missionary availability. Sent by the Father, he embraced his mission with complete openness and obedience, placing God's will above every personal consideration. St. Anthony Mary Claret lived this same spirit, accepting every mission entrusted to him with generosity despite hardship, uncertainty, and sacrifice.

Today, availability remains a distinctive mark of the Claretian vocation. It enables missionaries to respond creatively to new pastoral needs, intercultural contexts, and emerging frontiers of evangelization with confidence in God's providence.

Learning Objectives

At the end of this section, the formandus should be able to:

- understand availability as an expression of missionary freedom and obedience;
- distinguish authentic availability from passive resignation or mere compliance;
- appreciate the relationship between availability, discernment, and trust in God;
- cultivate openness to changing missionary needs; and
- evaluate personal attachments that limit missionary freedom.

1. Biblical Foundation

Throughout salvation history, God called people to leave the familiar and trust in his guidance. Abraham left his homeland without knowing his destination. Mary accepted God's plan with generous faith. The Apostles left their occupations to follow Jesus, and after Pentecost they carried the Gospel to new peoples and cultures.

Jesus himself perfectly embodied missionary availability. His entire life was marked by openness to the Father's will, culminating in his complete self-offering on the Cross. His example teaches that authentic availability is rooted in love, trust, and obedience.

Suggested Biblical Texts

- Genesis 12:1–4 – The call of Abraham.
- Isaiah 6:8 – “Here I am; send me.”
- Luke 1:26–38 – Mary's fiat.
- Mark 1:16–20 – The call of the first disciples.
- John 4:34 – “My food is to do the will of him who sent me.”

2. Availability in the Claretian Tradition

St. Anthony Mary Claret considered himself entirely at the service of God's mission. Throughout his life he accepted demanding assignments, travelled tirelessly, adapted to changing circumstances, and embraced unexpected responsibilities without allowing personal preferences to limit his missionary response.

“We are missionaries! (MS 1). Sharing the same vocation (cf. CC 7), we are collectively responsible for the life and mission of the Congregation. One way of exercising this responsibility and a crucial element for the stability and growth of our Congregation in our times is the sharing of personnel and resources. All of us are invited to manifest this availability for the universal mission in various ways (cf. CC 32; Dir 225; GPF 423d; QC 88a). In fact, our Congregation grew into what it is today thanks to hundreds of Claretians who, like the Apostles, left their hearth and home to go to new peripheries with the Gospel message. The congregational reality today requires that we strengthen the process of sending and receiving missionaries with suitable training for intercultural living and inculturated ministry.” (Letter of Rev. Fr. Mathew Vattamattam CMF, Superior General, *Called and sent on universal mission of the Congregation*, Prot. PS 209/2023).

The history of the Congregation is filled with missionaries who generously left their countries, cultures, and families to proclaim the Gospel in distant lands. Their witness reminds us that missionary availability is not measured simply by travelling far but by the freedom to respond wholeheartedly wherever God's mission calls.

3. Missionary Situation for Reflection (Case Study)

Father Daniel, a newly ordained Claretian from Spain, hoped to dedicate his ministry to youth and digital evangelization in his homeland. Instead, the General Government assigned him to a remote mountainous region of the Philippines, where a poor community had long awaited a missionary to establish a parish and school. The prospect of leaving his culture, learning a new language, and serving in an unfamiliar environment filled him with uncertainty. He wondered whether his talents would have any value in such a setting.

Through prayer, spiritual accompaniment, and reflection on the life of St. Anthony Mary Claret, Daniel gradually understood that missionary availability means placing God's mission above personal preferences. Inspired by Claret's readiness to go wherever the Church sent him and by Mary's generous *fiat*, he came to see availability as an act of trust rather than mere sacrifice.

He accepted the assignment and immersed himself in the local culture. As he learned the language and built relationships, he discovered new ways to use his gifts. His knowledge of technology helped establish a small computer laboratory for the school, opening educational opportunities for the children while strengthening the parish's pastoral outreach.

Daniel realized that missionary availability is not about abandoning one's talents but about offering them wherever the Church needs them most. His willingness to leave behind personal plans became a powerful witness to the universal mission of the Congregation and showed that God often accomplishes more through a generous “yes” than through carefully chosen personal ambitions.

Questions for Reflection and Group Sharing

- **Personal Reflection:** Where in my life do I feel a tension between my personal desires and the needs of the universal mission of the Church and my congregation? How can I imitate St. Claret's trust in God's will?
- **Group Sharing:** The case study highlights the difference between personal desires and institutional needs. How can we, as a community in formation, discern between our own passions and the needs of the universal Church and our congregation?
- **Application:** What are some practical steps we can take, as individuals and as a community, to foster a greater spirit of **availability** and readiness to be sent wherever the need is greatest?
- **Availability and Holiness:** Father Daniel's journey shows that availability is a virtue that helps us to grow in holiness. How does an available heart help us to be a clearer channel of God's grace?
- **Availability and Presence:** The case study suggests that availability is a life of presence. How does being present to God and to others, without the clutter of our own plans, change the way we approach our prayer, our studies, and our future ministries?

4. Growing in Missionary Availability

Personal Practices

- Pray regularly for openness to God's will.
- Review personal attachments and preferences honestly.
- Accept ordinary changes and responsibilities with generosity.
- Learn new languages, cultures, and pastoral skills.
- Renew your missionary offering regularly before the Lord.

Community Practices

- Foster a community spirit that values mission above personal preference.
- Encourage confreres preparing for new assignments.
- Welcome missionaries from other cultures with openness.
- Discern community responsibilities together.
- Pray regularly for missionaries serving throughout the world.

5. Possible Distortions

Availability should not be confused with:

- passive resignation;
- lack of personal initiative;
- people-pleasing;
- avoiding responsibility for decisions;
- constant restlessness or instability;
- accepting assignments without discernment.

Authentic availability is a free and joyful response to God's call, exercised through prayer, discernment, and obedience.

6. Signs of Growth

A missionary growing in availability:

- accepts new assignments with generosity;
- adapts positively to new cultures and communities;
- places the mission before personal preference;
- remains flexible in changing circumstances;

- trusts God's providence during transitions;
- serves wherever needed with hope and commitment.

7. Personal Examination

Reflect prayerfully:

- What attachments most limit my missionary freedom?
- How do I respond when my plans change unexpectedly?
- Am I open to serving in unfamiliar places or ministries?
- Do I trust God's providence when facing uncertainty?
- What concrete step can I take this week to grow in availability?

Missionary Integration

Availability for universal mission is the freedom to let God lead one's life for the sake of the Gospel. Rooted in trust, discernment, and obedience, it enables missionaries to leave behind personal preferences and embrace new calls with generosity. Following the example of Jesus, Mary, and St. Anthony Mary Claret, the Claretian missionary becomes ever more ready to say, **"Here I am; send me,"** confident that wherever God sends, his grace will always accompany the mission.

V. FAITHFULNESS TO THE CHARISM: CREATIVE FIDELITY IN MISSION

Introduction

Faithfulness to the charism is the virtue that enables a Claretian missionary to live the founding inspiration of St. Anthony Mary Claret with conviction, creativity, and perseverance. It is more than preserving traditions or repeating established practices; it is a living fidelity that continually renews the Congregation's mission in response to the needs of the Church and the world.

Every religious congregation receives a unique gift of the Holy Spirit for the service of God's people. For the Claretian missionary, fidelity to this gift means growing in identification with Christ the Evangelizer, embracing the missionary spirit of the Founder, and participating actively in the life and mission of the Congregation.

Faithfulness is therefore dynamic rather than static. Rooted in prayer, discernment, and communion with the Congregation, it enables missionaries to preserve the essential spirit of the charism while responding creatively to new pastoral challenges and changing cultural contexts.

Learning Objectives

At the end of this section, the formandus should be able to:

- understand the meaning of fidelity to the Claretian charism;
- distinguish creative fidelity from rigid traditionalism or superficial adaptation;
- appreciate the role of the Founder, the Constitutions, and the Congregation in preserving the charism;
- deepen his sense of belonging to the missionary body; and
- discern how the charism can be lived creatively in contemporary mission.

1. Biblical Foundation

Throughout Scripture, God continually calls his people to remain faithful to the covenant while responding to new situations with trust and obedience. Israel's history shows that fidelity is not merely preserving the past but continually renewing the relationship with God.

Jesus perfectly fulfilled the Father's mission. Faithful to the Father's will, he proclaimed the Kingdom in ways that spoke to the realities of his time while remaining completely rooted in God's saving plan. Likewise, the Apostles remained faithful to Christ while carrying the Gospel into new cultures and peoples.

The Claretian missionary is called to imitate this same fidelity—remaining rooted in the Gospel while responding creatively to the needs of every age.

Suggested Biblical Texts

- Joshua 1:7–9 – Be faithful to the Law.
- John 15:1–8 – Abide in me.
- Matthew 28:18–20 – Continue Christ's mission.
- 1 Corinthians 9:19–23 – Becoming all things for all people.
- Revelation 2:10 – Be faithful unto death.

2. Faithfulness in the Claretian Tradition

St. Anthony Mary Claret remained faithful to his charism of proclaiming the Word and reforming the Church despite opposition and hardship. He tirelessly promoted the Congregation's missionary identity, formed members to be "servants of the Word," and safeguarded the charism's priorities. "In many passages of the Bible I felt the voice of God calling me to go forth and preach. The same thing happened to me while I was at prayer. Thus it was that I determined to leave the parish and go to Rome, to present myself to the Congregation for the Propagation of the Faith so that they could send me anywhere in the world." (Aut. 120).

St. Anthony Mary Claret founded the Congregation not simply to continue his personal work but to preserve a missionary spirit capable of responding to the changing needs of the Church. He constantly adapted his methods while remaining unwavering in his love for Christ, the Gospel, and the salvation of souls.

Our charism in the Church is an experience of the Spirit (cf. MR 11) conforming us with Jesus Christ the Evangelizer, in the style of Claret. For this reason, «the ministry of the Word, whereby we communicate the total mystery of Christ to humanity, is our special calling among the People of God» (CC 46) (SW. 6).

To live the call to evangelize more fervently, we need to remember who we are and to whom we belong. Returning to the "definition of the missionary" helps us to eliminate the ashes of routine and weariness, rekindles the burning embers of our vocation, and renews the enthusiasm we need to be "on fire", "to spread the flames" and "to set everyone on fire with God's love." The "definition of the missionary" leads us to the core of a fulfilled human and Christian life: *love*. (MFL. 32).

Throughout its history, the Congregation has remained faithful to its missionary identity while responding to new pastoral realities across continents and cultures. Each generation of Claretians has shown that fidelity to the charism is expressed not by preserving external forms unchanged but by allowing the same missionary spirit that animated St. Anthony Mary Claret to inspire new expressions of evangelization.

3. Missionary Situation for Reflection (Case Study)

Father Miguel, a young Claretian, was assigned to a busy urban parish. Convinced that being a *servant of the Word* meant preaching inspiring homilies and conducting well-organized catechetical programmes, he devoted himself to preparing excellent sermons and classes. Although intellectually sound, his ministry produced little spiritual engagement. He gradually realized that while he was proclaiming the Word, he was not truly reaching people's hearts.

Seeking guidance, Miguel spoke with an elderly Claretian who gently told him, "*The Word is not only in your books, Miguel; it is also in the lives of the people. Before you preach the Word, learn*

to listen to the stories in which God is already speaking.” These words transformed his understanding of the Claretian charism. He recognized that he had been speaking much but listening very little.

Miguel intentionally changed his pastoral approach. Alongside preparing homilies, he began visiting families, listening to young people, accompanying the elderly, and spending time with migrants and the sick. As he came to know their struggles and hopes, his preaching became more authentic and relevant. He also initiated small pastoral responses—a support group for migrant families, regular visits to the homebound, and neighbourhood Bible-sharing gatherings—that connected the Gospel with people’s daily lives.

Miguel discovered that fidelity to the Claretian charism is not simply preserving traditional ministries but allowing the same missionary spirit that inspired St. Anthony Mary Claret to find new expressions in changing circumstances. To be a *servant of the Word* is not merely to speak God’s Word but to listen attentively, accompany compassionately, and proclaim the Gospel in ways that touch the concrete realities of people’s lives.

Questions for Reflection and Group Sharing

- **Personal Reflection:** In what ways do you find yourself drawn more to a ministry of “proclaiming the Word” rather than a ministry of “serving the Word”? What is the difference, and why is it important for a Claretian to do both?
- **Group Sharing:** The case study highlights the importance of listening to the stories of the people we serve. How can we, as a community in formation, cultivate a spirit of listening that is rooted in our charism?
- **Application:** In our future ministries, what are some practical steps we can take to ensure that our work is rooted in a living, vibrant expression of our charism, rather than in a stale, historical tradition?
- **Charism and Mission:** The breakthrough in this case study came when Miguel’s faithfulness to his charism led to a renewed sense of mission. How is faithfulness to a charism the source of all authentic and effective Claretian ministry?
- **Charism and Identity:** The case study suggests that a charism is a community’s identity. How does a deep and abiding faithfulness to our charism help us to grow in our own identity as Claretian missionaries and as sons of St. Anthony Mary Claret?

4. Growing in Faithfulness to the Charism

Personal Practices

- Read the *Autobiography*, *Constitutions*, and Claretian documents regularly.
- Deepen your personal relationship with Christ, the source of the charism.
- Participate actively in the life of the Congregation.
- Reflect regularly on how the charism is shaping your ministry.
- Remain open to ongoing formation throughout life.

Community Practices

- Study and share Claretian documents together.
- Celebrate important Claretian feasts and anniversaries meaningfully.
- Discern new missionary initiatives in the light of the charism.
- Encourage creative pastoral responses rooted in the Congregation’s identity.
- Support one another in living the missionary vocation faithfully.

5. Possible Distortions

Faithfulness should not be confused with:

- rigid attachment to past methods;
- resistance to legitimate renewal;

- superficial adaptation that weakens identity;
- merely external observance of traditions;
- individualism disconnected from the Congregation;
- nostalgia that overlooks present missionary needs.

Authentic fidelity preserves the spirit of the Founder while allowing the Holy Spirit to inspire new expressions of mission.

6. Signs of Growth

A missionary growing in faithfulness to the charism:

- loves and knows the Claretian vocation deeply;
- integrates the Founder, Constitutions, and missionary tradition into daily life;
- balances continuity with creativity;
- participates actively in the life of the Congregation;
- embraces ongoing formation;
- inspires others through joyful witness to the Claretian vocation.

7. Personal Examination

Reflect prayerfully:

- How well do I know and love the Claretian charism?
- Do I confuse fidelity with resistance to change?
- How does the charism influence my daily decisions and ministry?
- In what ways can I contribute creatively to the mission of the Congregation?
- What concrete step can I take this week to grow in fidelity to my vocation?

Missionary Integration

Faithfulness to the charism enables the Claretian missionary to live the same evangelical fire that inspired St. Anthony Mary Claret while responding creatively to the needs of today's world. Rooted in Christ, nourished by the Congregation, and guided by the Holy Spirit, this virtue transforms the missionary into a living continuation of the Founder's mission. True fidelity is therefore not simply preserving the past but ensuring that the Claretian charism continues to bear fruit in every culture, every generation, and every new missionary frontier.

VI. INTEGRATING THE FIVE VIRTUES: FORMING THE CLARETIAN MISSIONARY

Introduction

The five virtues presented in this module are not isolated qualities to be developed independently. They are interconnected expressions of one missionary vocation, each strengthening and balancing the others. Together they shape the identity of the Missionary Son of the Immaculate Heart of Mary and enable him to participate faithfully in Christ's mission according to the spirit of St. Anthony Mary Claret.

Formation in these virtues is a lifelong journey. They are cultivated through prayer, community life, apostolic experience, spiritual accompaniment, and continual conversion. As they mature, they gradually become stable dispositions that shape the missionary's way of thinking, relating, discerning, and serving.

The Integration of the Five Virtues

Apostolic Zeal gives direction to the mission: It is the missionary fire that impels the Claretian to proclaim the Gospel with generosity and perseverance. Without zeal, missionary life easily becomes routine; without the other virtues, zeal can deteriorate into activism.

Prophetic Courage gives strength: Mission inevitably involves misunderstanding, resistance, and sacrifice. Prophetic courage enables the missionary to remain faithful to the Gospel with humility, wisdom, and perseverance. It transforms zeal into steadfast witness.

Missionary Joy gives hope: Joy reflects the missionary's confidence in Christ rather than in visible success. It sustains perseverance during difficulties, strengthens community life, and makes the Gospel attractive to others.

Availability for Universal Mission gives freedom: Availability frees the missionary from excessive attachment to places, ministries, personal plans, and comforts. It enables generous openness to the needs of the Church and the Congregation wherever the Spirit leads.

Faithfulness to the Charism gives identity: Faithfulness keeps the missionary rooted in the founding inspiration of St. Anthony Mary Claret while encouraging creative responses to new missionary realities. It ensures that renewal always remains connected to the Congregation's spiritual heritage.

Living the Virtues Together

When these virtues mature together:

- zeal is guided by discernment;
- courage is tempered by humility;
- joy sustains perseverance;
- availability is exercised with freedom and responsibility; and
- fidelity remains creative rather than rigid.

Together they form missionaries who are contemplative in prayer, fraternal in community, courageous in witness, generous in service, and faithful to the Claretian mission.

Practical Integration

The integration of these virtues is seen in everyday missionary life:

- beginning each day with prayer and missionary intention;
- living community life with charity, openness, and shared responsibility;
- embracing pastoral assignments with generosity and flexibility;
- proclaiming the Gospel with conviction and compassion;
- responding creatively to new missionary challenges while remaining rooted in the Claretian charism;
- reviewing one's life regularly through personal examen, spiritual accompaniment, and community discernment.

Thus, virtue formation moves beyond occasional good actions to become a stable missionary way of life.

Personal Integration Exercise

Prayerfully reflect on the following questions:

1. Which of the five virtues is presently my greatest strength?
2. Which virtue needs the greatest attention in my formation?
3. How do these virtues influence my prayer, community life, and ministry?
4. Which concrete practice will I adopt during the coming month to grow in one of these virtues?
5. How can my community help me integrate these virtues more fully?

Missionary Commitment: At the end of this module, each formandus is invited to formulate a brief personal commitment describing one concrete practice through which he intends to cultivate these virtues during the coming months. This commitment should be reviewed periodically with the formator or spiritual accompanier as part of the ongoing journey of missionary formation.

Conclusion

The purpose of virtue formation is not simply moral improvement but progressive configuration to **Jesus Christ the Evangelizer**, whose life inspired St. Anthony Mary Claret and continues to animate the Congregation today. Apostolic zeal, prophetic courage, missionary joy, availability for universal mission, and faithfulness to the charism are complementary expressions of one missionary identity centred on Christ and sustained by the Holy Spirit.

As these virtues mature, the Claretian increasingly becomes what the Founder desired: a missionary consumed by the love of God, ready to go wherever the Church sends him, courageous in proclaiming the Gospel, joyful in service, and creatively faithful to the charism entrusted to the Congregation. In this way, the Claretian vocation becomes not merely a ministry performed but a life transformed into a living proclamation of the Word, continuing the missionary fire that began in the Heart of Christ, was embodied by St. Anthony Mary Claret, and is now entrusted to every Missionary Son of the Immaculate Heart of Mary.

VII. FORMATION ASSESSMENT AND PERSONAL GROWTH PLAN

Purpose

The goal of this assessment is not to measure perfection but to foster ongoing growth in the Claretian missionary vocation. Virtues develop gradually through prayer, formation, community life, apostolic experience, and openness to the Holy Spirit. Honest self-evaluation, accompanied by dialogue with the formator, helps identify both strengths and areas requiring further growth.

Part I: Personal Self-Assessment

Rate yourself on each statement using the following scale:

1 = Rarely 2 = Sometimes 3 = Often 4 = Usually 5 = Consistently

Virtue	Self-Assessment Statement	Rating (1–5)
Apostolic Zeal	I actively seek opportunities to proclaim the Gospel with generosity and enthusiasm.	
	I persevere in mission even when results are not immediately visible.	
	My apostolic activity flows from prayer and communion with Christ.	
Prophetic Courage	I speak the truth with charity, even when it is difficult.	

	I remain faithful to Gospel values despite opposition or misunderstanding.	
	I respond to challenges with confidence rather than fear.	
Missionary Joy	I radiate hope and joy in my daily relationships.	
	I maintain interior peace during difficulties.	
	My joy comes from my relationship with Christ rather than external success.	
Availability	I accept new responsibilities with generosity.	
	I am willing to leave personal preferences for the good of the mission.	
	I adapt positively to new cultures, communities, or ministries.	
Faithfulness to the Charism	I regularly deepen my knowledge of Claretian spirituality.	
	I seek to embody the spirit of St. Anthony Mary Claret in my ministry.	
	I balance fidelity to the charism with creative missionary responses.	

Part II: Reflection Questions

Reflect prayerfully on the following:

1. Which virtue has grown most noticeably during this stage of formation?
2. Which virtue requires greater attention?
3. What experiences have helped me grow as a Claretian missionary?
4. What personal attitudes continue to hinder my missionary freedom?
5. What concrete step will I take during the coming months to strengthen one of these virtues?

Part III: Formator's Observation

The formator may use the following indicators during accompaniment and evaluation.

Indicator	Emerging	Developing	Mature
Demonstrates apostolic initiative	☐	☐	☐
Shows courage in accepting challenges	☐	☐	☐
Radiates hope and missionary joy	☐	☐	☐
Accepts assignments with generosity	☐	☐	☐
Lives the Claretian charism with conviction	☐	☐	☐
Integrates prayer, community, and mission	☐	☐	☐
Demonstrates openness to ongoing formation	☐	☐	☐
Collaborates effectively in community life	☐	☐	☐

Comments

Strengths observed:

Areas requiring growth:

Part IV: Personal Growth Plan

After dialogue with the formator, prepare a simple formation plan.

Virtue I wish to strengthen:

Concrete practice I will adopt:

Who will accompany me?

Review date:

Final Prayer

Lord Jesus,

You called St. Anthony Mary Claret to proclaim your Word with burning love and unwavering fidelity. Through the intercession of the Immaculate Heart of Mary, form in us hearts that are zealous in mission, courageous in witness, joyful in service, available wherever the Church sends us, and faithfully rooted in the Claretian charism.

May your Holy Spirit continue to shape us into missionaries who not only preach the Gospel but become living signs of it in every community and culture. Grant that our lives may always reflect your love and contribute to the building of your Kingdom.

Amen.