

SELF-CAPACITIES FOR CHARISMATIC FORMATION

Missionary Situation for Reflection

“Whose Mission Am I Living?”

Brother Daniel had completed his theology with distinction and was widely appreciated for his intelligence, creativity, and pastoral enthusiasm. During his first years of ministry, he initiated several successful apostolic projects. Parishioners admired him, young people were drawn to his leadership, and social media amplified his pastoral initiatives. Yet gradually, the members of his community noticed subtle changes. He spoke increasingly of *my ministry*, *my project*, and *my vision*. Community meetings became secondary to his pastoral commitments, and he showed little interest in the wider missionary priorities of the Congregation. When invited to collaborate in a new apostolic assignment, he hesitated because it did not align with his personal interests.

During his annual retreat, he came across a passage from one of St. Anthony Mary Claret's letters, written when he was appointed Archbishop of Santiago de Cuba. Accepting the appointment in obedience, Claret nevertheless revealed the universal horizon of his missionary heart: “I tie myself down and settle into a single archbishopric, when my spirit is for the whole world.” (*Letter to Apostolic Nuncio Giovanni Brunelli, 12 August 1849, in Epistolario Claretiano, Vol. III, p. 41*).

The words struck him deeply. He realized that, although his apostolic works were successful, his heart had gradually become centred on personal achievements rather than on the missionary project of the Congregation. He had been building his own ministry instead of participating in the mission entrusted to the Church through the Claretian charism. That retreat became a turning point. Brother Daniel renewed his commitment to place the common mission above personal preferences, rediscovering that a Claretian missionary is sent not to fulfil his own plans but to participate wholeheartedly in God's universal mission through the Congregation.

Reflection

Take a few moments of silent prayer and reflect on the following questions.

- When I think about my vocation, what gives me the deepest sense of identity: my talents, my ministry, my community, or the missionary charism of the Congregation?
- Which experiences have helped me feel that the mission of the Congregation has become my own mission?
- Are there areas of my life where personal ambitions or preferences overshadow the common missionary project?
- In what concrete ways am I allowing the spirit of St. Anthony Mary Claret to shape my attitudes, decisions, and relationships?
- If I were asked to accept a completely new missionary assignment today, what would be my first interior reaction?

Formator's Note

Invite the formandi to share, in small groups, an experience in which they felt deeply connected, or disconnected, from the Claretian mission. Encourage them to listen attentively without discussion or judgment. Conclude with a communal prayer asking for the grace to become “living memorials of the missionary spirit of Claret,” ready to proclaim the Gospel wherever the Church and the Congregation call.

This opening introduces the entire module experientially. Rather than beginning with concepts, it raises the fundamental formative question that the rest of the module seeks to answer: How does a

missionary move from belonging to the Congregation to becoming a living embodiment of its charism?

General Introduction

Rooted in the Spirit of the Founder for the Mission of Christ

Every religious congregation is born from a gift of the Holy Spirit entrusted to the Church through a founder or foundress. This gift, known as a charism, is not merely a historical inheritance or a collection of spiritual ideals. It is a living participation in the mission of Christ, continually renewed by the Holy Spirit and entrusted to successive generations for the building up of the Church. The Claretian charism, received through St. Anthony Mary Claret, calls missionaries to become “servants of the Word,” evangelizers who, after the example of the apostles, are rooted in Christ, formed in the Heart of Mary, and sent wherever the Gospel is most urgently needed.

Charismatic formation, therefore, is not simply the study of the Founder, the Constitutions, or the history of the Congregation. While these are indispensable, they serve a deeper purpose: enabling each missionary to interiorize the Claretian spirit until it becomes the habitual way of praying, discerning, relating, and carrying out the mission. The goal is not to produce missionaries who merely know about Claret but missionaries in whom the apostolic spirit of Claret continues to live and bear fruit.

This process of interiorization unfolds gradually throughout the whole journey of formation. It begins with discovering the beauty of the Claretian vocation, deepens through identification with the Congregation’s missionary purpose, matures in the embodiment of its charism, and finds expression in apostolic discernment and creative missionary service. Charismatic formation thus shapes not only what the missionary does but who he becomes. His identity is progressively configured to Christ the Evangelizer according to the particular spiritual heritage of the Congregation.

The *General Plan of Formation* presents formation as an integral process of configuration to Christ within the Claretian vocation. Human, spiritual, intellectual, pastoral, and charismatic formation are not separate dimensions but mutually enriching aspects of one missionary journey. Charismatic formation gives a distinctive Claretian orientation to all the other dimensions. It enables missionaries to interpret reality through the lens of the Gospel and the charism, to live fraternity as an apostolic community, to proclaim the Word with evangelical boldness, and to respond creatively to the emerging needs of the Church and the world.

In today’s rapidly changing world, this formation has become even more necessary. Missionaries encounter new cultures, new forms of poverty, digital environments, ecological concerns, migration, religious pluralism, and increasing secularization. These realities cannot be addressed simply by repeating methods from the past. They require missionaries who are deeply rooted in the spirit of the Founder while remaining open to the creative action of the Holy Spirit. Fidelity to the charism is therefore not static preservation but creative fidelity, a continual discernment of how the same apostolic fire can illuminate new historical situations.

Within this perspective, four charismatic self-capacities are especially important for the growth of a mature Claretian missionary:

- **Identification with the Mission** enables the missionary to embrace the evangelizing mission of the Congregation as the deepest purpose of his life.
- **Capacity to Embody the Charism** enables him to translate the spirit of St. Anthony Mary Claret into concrete attitudes, relationships, and apostolic ministry.
- **Apostolic Discernment** enables him to read the signs of the times through the Gospel and the Claretian charism in order to respond wisely and courageously.
- **Generativity in Community and Mission** enables him to become a source of life, hope, collaboration, and missionary renewal for the community and the Church.

These capacities do not develop automatically through academic study or external participation in community life. They mature through prayer, reflection, missionary experience,

communal discernment, accompaniment, and continual conversion. As they become integrated into the missionary's life, the charism ceases to be an external inheritance and becomes an interior source of identity, freedom, creativity, and apostolic zeal.

Ultimately, charismatic formation aims to form missionaries who are living continuations of the Founder, men whose hearts burn with love for Christ, whose lives are shaped by the Word of God, whose missionary spirit is nurtured in the Heart of Mary, and whose availability for the mission reflects the same evangelical passion that inspired St. Anthony Mary Claret. Such missionaries do not simply preserve the Claretian heritage; they renew and transmit it with creative fidelity, ensuring that the charism continues to bear fruit in the life of the Church and in the evangelization of the world.

I. Charismatic Formation: Becoming a Living Continuation of the Founder

1. What is a Charism?

The Second Vatican Council describes charisms as gifts of the Holy Spirit given for the building up of the Church and the fulfilment of her mission. While every Christian receives spiritual gifts, the founders and foundresses of religious institutes receive a distinctive charismatic gift that gives rise to a particular way of following Christ and serving the People of God. This gift does not belong to the founder alone; it becomes a living heritage entrusted to a community that is called to receive it, embody it, and transmit it creatively from generation to generation.

A charism, therefore, is more than an inspiring idea, a historical memory, or a set of institutional traditions. It is a living gift of the Holy Spirit entrusted to a founder for the service of the Church, received and embodied by a community that faithfully and creatively transmits it across generations. The charism continues to develop as each generation responds to new historical realities while remaining faithful to its original inspiration.

For the Claretian Missionaries, the charism received through St. Anthony Mary Claret is fundamentally missionary. It is rooted in an intense experience of God's love, centred on Christ the Evangelizer, nurtured in the Heart of Mary, and expressed in an ardent commitment to proclaim the Gospel by every possible means. The charism is not simply something Claretians possess; it is a way of seeing, discerning, praying, living in community, and carrying out the mission.

Consequently, charismatic formation is not primarily about preserving a heritage but about allowing that heritage to shape one's identity. The ultimate question is not, "*What did Claret do?*" but "*How can the same Spirit that animated Claret inspire my missionary life today?*"

2. The Claretian Charism

St. Anthony Mary Claret understood himself as a missionary totally available for the proclamation of the Gospel. His well-known affirmation, "*My spirit is for the whole world*", expresses a heart consumed by the desire that every person may encounter Jesus Christ. The Congregation inherited not merely his apostolic works but his missionary spirit.

The Claretian charism can be understood through four interrelated characteristics:

A. Rooted in Christ the Evangelizer: The Claretian vocation begins with a personal relationship with Christ, who continually calls, forms, and sends his disciples. Mission is therefore not primarily an activity but participation in Christ's own mission. Every Claretian is called to become another Christ the Evangelizer, allowing his life to be shaped by the Gospel before proclaiming it to others.

B. Formed in the Heart of Mary: The Congregation bears the name *Missionary Sons of the Immaculate Heart of Mary*. Mary is not simply the patroness of the Congregation but the formative environment in which missionaries are moulded. Like Mary, the missionary listens attentively to the

Word, treasures it in his heart, and makes it fruitful through generous service. The Forge of the Heart of Mary symbolizes this continual process of purification, conversion, and missionary transformation.

C. Servants of the Word: The Constitutions define the Claretian vocation as a ministry of the Word in all its forms. This includes preaching, teaching, publishing, digital evangelization, accompaniment, social engagement, and every legitimate means through which the Gospel can be communicated. Fidelity to the Word requires continual prayer, study, discernment, and pastoral creativity.

D. Creative Fidelity: The Founder never repeated methods mechanically; he constantly sought new ways to evangelize according to the needs of his time. Likewise, the Claretian charism calls missionaries to preserve its essential spirit while continually discerning new expressions of evangelization. Fidelity is therefore measured not by repeating the past but by responding today with the same apostolic fire that inspired the Founder.

3. Charismatic Formation: A Journey of Progressive Identification

Charismatic formation is a lifelong journey through which the missionary gradually moves from external knowledge of the Congregation to an interior assimilation of its spirit. It is a process of transformation rather than information.

This journey unfolds in five progressive movements:

Discovering the Charism – learning the life of the Founder, the history of the Congregation, the Constitutions, and the missionary tradition.



Loving the Charism – developing a sense of belonging, gratitude, and affective identification with the Claretian family.



Living the Charism – allowing the spirit of Claret to shape prayer, community life, apostolic priorities, and personal decisions.



Discernment through the Charism – interpreting the signs of the times through the Gospel and the Claretian missionary vision.



Transmitting the Charism – becoming a witness who inspires others and creatively hands on the missionary spirit to future generations.

This progression demonstrates that charismatic formation is never complete. At every stage of formation and ministry, missionaries continue to deepen their identification with Christ and their participation in the Claretian mission.

Key Takeaways

By the end of this section, the formee should recognize that:

- A charism is a living gift of the Holy Spirit entrusted to the Church through a founder and continually renewed by a religious community.
- The Claretian charism is centred on Christ the Evangelizer, lived in the Heart of Mary, and expressed through service of the Word.
- Charismatic formation is a lifelong process of becoming a living continuation of St. Anthony Mary Claret.
- Creative fidelity requires preserving the spirit of the Founder while responding courageously to the missionary challenges of every age.

- The purpose of charismatic formation is not simply to know the Founder but to allow the Founder's missionary spirit to shape one's entire way of living, discerning, and evangelizing.

Personal Reflection

1. Which aspect of the Claretian charism most inspires my vocation at this stage of formation?
2. Do I see the charism primarily as something to study or as a way of life to embody?
3. How has my understanding of the Founder changed since I entered formation?
4. What concrete step can I take this month to deepen my identification with the Claretian charism?

This foundational section prepares the reader for the next chapter, which introduces the four charismatic self-capacities as the concrete dispositions through which the Claretian charism becomes progressively embodied in the missionary's life.

V. Progressive Identification with the Claretian Charism

Charismatic formation is not achieved by merely studying the Congregation's history or memorizing its legislation. It is a gradual process of interior transformation through which the missionary comes to think, feel, pray, discern, and act with the spirit of St. Anthony Mary Claret. The goal is not simply to know the charism but to become its living expression.

This process of progressive identification unfolds throughout initial and ongoing formation and should be consciously fostered at every stage. The General Plan of Formation presents formation as a lifelong process of progressive conformity to Christ according to the Claretian charism, integrating human, Christian, and charismatic dimensions into one transformative journey.

1. Discovering the Charism

The journey begins with a systematic knowledge of the Congregation:

- The life, vocation, and missionary spirituality of St. Anthony Mary Claret.
- The history and missionary development of the Congregation.
- The Constitutions and Directory as the primary expressions of our missionary identity.
- The General Plan of Formation and the major Chapter documents.
- The witness of Claretian saints, martyrs, and exemplary missionaries.

Knowledge at this stage is not merely historical or academic. It enables the formandus to understand why the Holy Spirit raised up the Congregation within the Church and what unique missionary gift it offers today. The Directory reminds every Claretian that the Constitutions are "the central axis of our impulse for renewal," while the Directory itself provides the practical criteria for living the charism in today's missionary context.

2. Loving the Charism

Knowledge gradually matures into affective identification.

The missionary begins to experience the Congregation as his spiritual family. Gratitude replaces mere curiosity. The Founder is no longer viewed simply as an historical figure but as a father and model whose missionary passion inspires one's own vocation. The Congregation's joys, struggles, traditions, and hopes become personally meaningful.

This affective belonging is nourished through:

- prayer with Claretian texts,
- celebration of Claretian feasts,
- community traditions,

- pilgrimages to Claretian places,
- encounters with experienced missionaries,
- and reflection on missionary witness.

Only what is loved can truly shape one's identity.

3. Living the Charism

Authentic identification becomes visible in daily life. The missionary gradually allows the Claretian spirit to influence:

- personal prayer,
- community relationships,
- apostolic zeal,
- missionary availability,
- simplicity of life,
- love for the Word of God,
- devotion to the Heart of Mary,
- and service to the Church.

The Constitutions describe this as following Christ in apostolic community, serving as “steadfast helpers of the Shepherds in the ministry of the Word,” and being formed in the Heart of Mary for the evangelizing mission of the Church.

4. Discerning Through the Charism

As maturity develops, the missionary begins to interpret reality through the Claretian vision. The charism becomes a criterion for discernment rather than merely an object of study. Faced with pastoral choices, cultural changes, or missionary challenges, the missionary asks:

- How would Claret respond today?
- What serves the proclamation of the Gospel?
- Where is the Spirit inviting our Congregation now?
- How can our missionary heritage illuminate today's realities?

Thus, the charism becomes a living hermeneutic for reading the signs of the times rather than a memory of the past.

5. Transmitting the Charism

The final movement is generativity.

Every mature Claretian becomes a bearer of the charism for others. He no longer simply receives the missionary spirit but actively hands it on through witness, accompaniment, teaching, leadership, and missionary creativity.

Transmission is not repetition. It is creative fidelity: preserving the essential inspiration of the Founder while expressing it in new cultures, new pastoral contexts, and new generations. In this way the charism remains alive, dynamic, and fruitful in the Church.

Missionary Integration

A missionary truly formed in the Claretian charism can be recognized not merely by what he knows about the Congregation but by the way he lives. He speaks naturally from the Gospel, loves the Church, thinks with the missionary vision of Claret, discerns with apostolic wisdom, serves in communion, and inspires others through the witness of his life. Charismatic formation has reached

its goal when the missionary himself becomes a living continuation of the fire first entrusted by the Holy Spirit to St. Anthony Mary Claret.

VI. Formative Pathway Across the Stages of Formation

Charismatic formation is not completed during one particular stage of formation. It is a lifelong journey that progressively deepens from the first vocational awakening until the final years of missionary life. Each stage contributes its own specific objectives while maintaining continuity with the previous and subsequent stages. The General Plan of Formation repeatedly emphasizes that Claretian formation is “a single process” whose fundamental objective is progressive conformity to Christ according to the Claretian charism.

The following pathway proposes concrete formative priorities for each stage.

Formation Stage	Primary Charismatic Objective	Practical Formation Means
Aspirancy	Discover the missionary vocation	Introduction to the life of Claret; missionary stories; simple service experiences; participation in Claretian celebrations.
Postulancy	Develop a sense of belonging	Study the Congregation’s history; introduction to the Constitutions and Directory; community life; missionary immersion experiences; guided reading of Claret’s Autobiography.
Novitiate	Internalize the charism	Intensive study of the Founder, Constitutions, Directory, and General Plan of Formation; prayer with Claretian texts; apostolic experiences; Marian formation; writing a personal missionary project.
Post-Novitiate	Integrate the charism into ministry	Apostolic discernment; community leadership; intercultural living; pastoral planning; theological reflection from the Claretian perspective; supervised ministry.
Preparation for Perpetual Profession	Freely embrace lifelong missionary commitment	Extended personal retreat; review of vocational journey; community discernment; renewal of missionary identity; synthesis of Claretian spirituality and mission.
Ongoing Formation	Creative fidelity and generativity	Sabbaticals; Forge experiences; specialization; missionary renewal programmes; accompaniment of younger missionaries; continuing study of Congregational documents; regular renewal of the Personal Project of Life.

Stage-Specific Formation Priorities

Aspirancy: Awakening the Missionary Dream: The first contact with the Congregation should awaken admiration for Christ the Missionary and for the apostolic spirit of St. Anthony Mary Claret. Rather than presenting numerous historical details, formation should communicate the beauty of the missionary vocation through stories, witness, prayer, and simple experiences of service.

Postulancy: Building Belonging: During postulancy, the candidate begins to recognize the Congregation as his spiritual family. Alongside human and Christian formation, he gradually becomes familiar with the Founder, the history of the Congregation, its missionary traditions, and its universal

character. Initial study of the Constitutions and community life helps him move from attraction to belonging.

Novitiate: Interiorizing the Charism: The novitiate represents the privileged period for deep charismatic formation. Here the novice is initiated into the spiritual, theological, and canonical foundations of Claretian life through prayerful study of the Founder, the Constitutions, the Directory, and the General Plan of Formation. He learns not merely to know these texts but to interpret his own vocation through them.

Post-Novitiate: Integrating Charism and Mission: After first profession, formation shifts from initiation to integration. The missionary student learns to unite study, prayer, community life, and apostolic ministry within a single missionary identity. The Claretian charism increasingly becomes the lens through which pastoral realities are interpreted and missionary decisions are made. Formation emphasizes apostolic discernment, intercultural competence, collaborative ministry, and creative fidelity to the Founder.

Preparation for Perpetual Profession: This period is not simply preparation for a juridical act but for a definitive self-giving to God within the Congregation. The formandus revisits his vocational journey, renews his missionary motivations, integrates the evangelical counsels more deeply, and freely embraces lifelong participation in the Congregation's mission.

Ongoing Formation: Becoming a Living Tradition: The General Plan of Formation insists that formation never ends. Throughout ministry the missionary continually renews his identification with Christ and with the charism through prayer, study, community life, apostolic experiences, and periodic programmes of renewal. Mature missionaries become transmitters of the charism by accompanying younger generations and helping the Congregation respond creatively to new missionary challenges.

Formation Across the Stages: A Progressive Journey

The progression may be summarized as follows: **Discover → Belong → Internalize → Integrate → Commit → Renew → Generate**

Each stage prepares the next. Discovery matures into belonging; belonging deepens into interiorization; interiorization becomes missionary integration; integration culminates in lifelong commitment; commitment is continually renewed; and mature fidelity becomes generative, enabling the missionary to transmit the charism to others.

Missionary Integration

Formation teams should periodically review whether each formandus is progressing appropriately for his stage rather than expecting the same level of charismatic maturity from everyone. The essential question is not whether a missionary already possesses complete identification with the charism, but whether he is moving faithfully and consistently toward fuller conformity with Christ according to the missionary spirit of St. Anthony Mary Claret. This developmental perspective fosters patience, accompaniment, and hope while preserving the high ideals of Claretian missionary formation.

VII. The Four Charismatic Self-Capacities

Having understood the nature of the Claretian charism and its gradual development throughout the stages of formation, we now turn to the four charismatic self-capacities that enable a missionary to embody the charism in everyday life. These capacities are not isolated competencies

but interconnected dispositions that progressively shape the missionary into a living continuation of St. Anthony Mary Claret.

They represent the movement from external belonging to interior transformation. As they mature, the missionary not only knows the Claretian vocation but increasingly thinks, prays, discerns, relates, and evangelizes according to its spirit.

The four capacities are:

- **Identification with the Mission** – embracing the missionary purpose of the Congregation as the deepest orientation of one’s life.
- **Capacity to Embody the Charism** – translating the Claretian spirit into concrete attitudes, relationships, and missionary lifestyle.
- **Apostolic Discernment** – reading reality through the Gospel and the charism in order to discover God’s missionary invitations.
- **Generativity in Community and Mission** – becoming a source of missionary vitality, collaboration, accompaniment, and renewal for others.

These capacities develop progressively and mutually reinforce one another.

Identification with the Mission



Capacity to Embody the Charism



Apostolic Discernment



Generativity in Community and Mission

- Identification provides purpose.
- Embodiment provides consistency.
- Discernment provides direction.
- Generativity provides missionary fruitfulness.

Together they form the profile of a mature Claretian missionary who is rooted in Christ, formed in the Heart of Mary, faithful to the Church, and creatively responsive to the needs of today’s world.

The following four chapters explore each of these capacities in depth. Although they are presented separately for pedagogical reasons, they should always be understood as dimensions of one integrated missionary identity. Growth in one capacity naturally strengthens the others, leading to an ever-deeper participation in the missionary spirit entrusted by the Holy Spirit to St. Anthony Mary Claret.

Capacity One: Identification with the Mission

I. Meaning and Importance

Every Christian is called to participate in the mission of Christ. The Claretian missionary responds to this call through the particular charism entrusted by the Holy Spirit to St. Anthony Mary Claret. Identification with the mission is therefore the first and most fundamental charismatic capacity. It is the gradual process by which the evangelizing mission of Christ, lived according to the Claretian charism, becomes the deepest orientation of one’s life.

This identification goes beyond fulfilling assigned ministries or appreciating the apostolic works of the Congregation. It is an interior transformation whereby the missionary comes to recognize that the Congregation’s mission is his own. He no longer asks merely, *“What ministry have I been*

assigned?” but “How can I participate more fully in Christ’s missionary work through our Congregation?”

This capacity gives unity to the whole of missionary life. Prayer, community, study, and apostolate are no longer experienced as separate obligations but as complementary expressions of one missionary vocation. The missionary gradually learns to think, discern, and act from the perspective of the Gospel and the Claretian charism rather than from personal interests or preferences.

Biblical Foundation

The call of Isaiah (Is 6:1–8) illustrates this transformation. Having encountered God’s holiness, Isaiah responds without hesitation: *“Here am I; send me.”*

Likewise, Jesus called the apostles to leave everything and follow Him (Mk 1:16–20), and He Himself lived entirely for the Father’s mission (Jn 4:34). Missionary identity always begins with an encounter with Christ that leads to generous availability.

Claretian Foundation

St. Anthony Mary Claret understood his entire life as participation in Christ’s mission. His well-known affirmation, *“My spirit is for the whole world”*, expresses a heart completely identified with the universal proclamation of the Gospel.

The Constitutions describe the Congregation as a community of missionaries who follow Christ in communion of life and proclaim the Gospel throughout the world through the ministry of the Word. The General Plan of Formation likewise presents progressive conformity to Christ according to the Claretian charism as the fundamental aim of the entire formation process.

Identification with the mission therefore means allowing Christ’s missionary purpose, as lived in the Congregation, to become the deepest motivation for every decision, relationship, and apostolic commitment.

Missionary Integration: The question that gradually shapes every Claretian is not, “What do I want to do?” but “What is Christ asking of me through the mission of the Congregation?” When this question becomes the guiding principle of life, the missionary begins to experience genuine freedom, apostolic availability, and joyful commitment to the universal mission of the Church.

II. Characteristics of Mature Identification with the Mission

Identification with the mission becomes visible not primarily through external activity but through attitudes and choices that reveal an interior assimilation of the Claretian vocation. As the missionary grows in this capacity, the mission gradually becomes the organizing principle of his life. The following characteristics indicate healthy development.

1. Christ-Centred Missionary Identity

A missionary who identifies with the mission finds his deepest identity in Christ the Evangelizer. His vocation is not defined by a particular ministry, position, or achievement, but by his relationship with Christ and his participation in Christ’s saving mission.

Consequently, changes in assignments or responsibilities do not diminish his sense of purpose. His stability comes from the One who sends him rather than from the place where he serves.

2. Affective Belonging to the Congregation

Missionary identity is sustained by a genuine sense of belonging to the Claretian family. This belonging is more than juridical membership; it is an affective and spiritual identification with the Founder, the history, spirituality, traditions, and missionary life of the Congregation.

The missionary appreciates the Constitutions and other Congregational documents not simply as rules but as guides for living the charism. He rejoices in the witness of Claretian saints and martyrs and experiences the successes and struggles of the Congregation as his own.

3. Apostolic Availability with a Universal Outlook

Because his primary commitment is to Christ's mission, the missionary remains free to serve wherever the Church and the Congregation need him. He is ready to embrace new assignments, intercultural communities, and unfamiliar pastoral contexts with generosity and trust.

Inspired by Claret's conviction that his spirit was "for the whole world," he gradually moves beyond personal preferences, cultural limitations, and attachment to particular ministries. He learns to ask not, "*Where would I like to serve?*" but "*Where am I most needed for the mission?*"

4. Ecclesial Communion and Collaborative Mission

Identification with the mission naturally leads to communion. The missionary recognizes that the Claretian charism exists to serve the wider mission of the Church. He therefore works collaboratively with bishops, priests, religious, and lay faithful, valuing dialogue, co-responsibility, and shared discernment.

He understands that evangelization is always an ecclesial mission carried out in communion rather than an individual endeavour. As the Constitutions remind us, Claretians are called to collaborate closely with the pastors of the Church in the ministry of the Word.

5. Joyful Perseverance

Missionary identification is tested by difficulties, failures, and sacrifices. A mature missionary remains faithful because his commitment is rooted in love for Christ rather than in external success. Challenges become opportunities for deeper trust in God's providence and renewed dedication to the mission.

This perseverance is accompanied by an inner joy that does not depend on favourable circumstances. The missionary radiates hope and enthusiasm because he knows that participating in Christ's mission is itself a privilege and a grace.

Missionary Integration: These characteristics do not emerge simultaneously or perfectly. They mature gradually through prayer, community life, apostolic experience, and ongoing formation. As they become integrated, the missionary increasingly reflects the spirit of St. Anthony Mary Claret: rooted in Christ, deeply united to the Congregation, available for the universal mission, in communion with the Church, and steadfast in joyful service. Identification with the mission has then moved beyond an idea to become a lived way of life.

III. Challenges to Growth

Identification with the mission is a lifelong process that requires continual conversion. Personal limitations, changing circumstances, and cultural influences can gradually weaken missionary identity if they are not recognized and addressed. The following challenges are among the most common obstacles to healthy charismatic growth.

1. Individualism and Self-Interest

Contemporary culture often emphasizes personal autonomy, self-fulfilment, and individual success. When these attitudes enter religious life, the missionary may begin to place personal preferences above the common mission, viewing community life and obedience as limitations rather than opportunities for shared discernment.

The Claretian vocation, however, is fundamentally communal. Mission is received, discerned, and carried out together. Growth in missionary identity therefore requires moving from “*my plans*” to “*our mission*.”

2. Attachment to Ministries or Places

Every missionary naturally develops affection for the people he serves and the ministries entrusted to him. Such attachment becomes unhealthy when it diminishes apostolic availability or creates resistance to new assignments.

The mature missionary remains grateful for every ministry while recognizing that his primary commitment is not to a particular work or place but to Christ’s mission through the Congregation. Interior freedom enables him to welcome change as a new opportunity for service.

3. Activism and Functionalism

Missionary life can easily become dominated by activity. Excessive concern for programmes, administration, or visible results may gradually replace prayer, discernment, and community life.

When this happens, ministry becomes a function rather than a participation in Christ’s mission. The missionary risks measuring his worth by productivity instead of fidelity. Regular prayer, communal reflection, and periods of silence help restore the proper balance between being with Christ and working for Him.

4. Cultural Narrowness

The Claretian Congregation is international and intercultural. While love for one’s own culture is natural, excessive attachment to cultural perspectives can limit openness to the universal mission.

This may appear in resistance to intercultural communities, reluctance to learn new languages or customs, or difficulty appreciating different ways of living the same charism. The missionary who truly shares Claret’s universal spirit learns to see diversity as a gift that enriches both the Congregation and its evangelizing mission.

5. Loss of Missionary Zeal

Routine, discouragement, unresolved conflicts, or prolonged fatigue may gradually diminish missionary enthusiasm. The missionary continues to fulfil his responsibilities, but the joy and passion that once animated his vocation begin to fade.

Renewal comes through returning to the sources of the vocation: personal encounter with Christ, prayerful reflection on the Word of God, the witness of the Founder, fraternity in community, and renewed contact with those who most need the Gospel. Every crisis can become an invitation to rediscover the original grace of one’s missionary calling.

Questions for Personal Reflection

Reflect prayerfully on the following questions:

- Which of these challenges do I encounter most frequently in my missionary life?
- What helps me remain centred on Christ and the common mission?
- Am I becoming more available and generous as I mature, or more attached to my own preferences?

- What concrete step can I take this month to renew my missionary identity?

Missionary Integration: The obstacles to missionary identification are not signs of failure but invitations to ongoing conversion. Every missionary experiences moments of resistance, fatigue, or uncertainty. What distinguishes a mature missionary is not the absence of struggle but the willingness to return continually to Christ, to the Heart of Mary, and to the Claretian charism. In this way, challenges become opportunities for deeper freedom, renewed zeal, and more faithful participation in the evangelizing mission of the Church.

IV. Formation Practices

Identification with the mission is not acquired simply through study or enthusiasm. It develops gradually through practices that integrate prayer, community life, apostolic experience, and personal reflection. These practices help the missionary move from knowing the charism to living it as a habitual way of life.

A. Personal Practices

1. Missionary Prayer

Begin each day by consciously offering yourself to Christ for the mission. A brief morning offering reminds the missionary that every activity is part of God's saving work.

2. Prayerful Reading of Claretian Sources

Regularly pray with selected passages from the *Autobiography*, the Constitutions, the Directory, the General Plan of Formation, or the writings of Claretian saints and martyrs. The objective is not simply to gain knowledge but to allow the charism to shape one's mind and heart.

3. Missionary Examen

At the end of the day, reflect on questions such as:

- Where did I experience Christ's mission today?
- How did I respond to the people entrusted to me?
- Did I place the common mission above my personal preferences?
- What is God inviting me to do tomorrow?

This daily examen gradually strengthens missionary awareness and apostolic freedom.

B. Community Practices

1. Community Reflection on the Charism: Periodically dedicate a community meeting to reflecting on a Claretian text, a missionary experience, or a current pastoral challenge in the light of the Congregation's charism. Such conversations help members develop a shared missionary vision.

2. Celebrating the Claretian Heritage: Celebrate the feasts of St. Anthony Mary Claret, the Claretian martyrs, Foundation Day, missionary jubilees, and other significant Congregational events. These celebrations strengthen affective belonging and gratitude for the missionary tradition received.

3. Learning from Missionary Witnesses: Invite experienced missionaries to share their vocational journey, missionary challenges, and experiences of God's providence. Their witness helps younger

members appreciate that the charism is a living reality, continually renewed in different cultures and historical contexts.

C. Apostolic Practices

1. Missionary Immersion: Provide opportunities to serve among the poor, migrants, youth, rural communities, or other marginalized groups. These experiences broaden the missionary horizon and deepen compassion for those most in need of the Gospel.

2. Reflective Integration: Following every significant apostolic experience, encourage formees to reflect individually or in groups:

- What did I learn about Christ and the people?
- How did this experience deepen my understanding of the Claretian mission?
- What attitudes need further conversion?

Reflection transforms pastoral activity into formative experience.

Formation Across the Stages

Stage	Priority Formation Practice
Aspirancy	Stories of Claret and missionary saints; simple missionary prayer
Postulancy	Introduction to Claretian history and missionary experiences; reflection journal
Novitiate	Prayer with the Constitutions and <i>Autobiography</i> ; missionary examen; community reflection
Post-Novitiate	Apostolic immersion with theological reflection; intercultural missionary experiences
Ongoing Formation	Renewal programmes, Forge experiences, sabbaticals, spiritual accompaniment, and mentoring younger missionaries

Missionary Integration: Missionary identity is formed through fidelity to ordinary practices rather than extraordinary events. Daily prayer, attentive reflection, generous participation in community life, and committed apostolic service gradually shape the heart of the missionary. Over time, these practices transform external commitment into an interior disposition, enabling the missionary to live with the same apostolic availability that inspired St. Anthony Mary Claret: ready to go wherever Christ and the Church need him most.

V. Assessment of Growth

The purpose of assessment is not to judge the missionary but to accompany his growth in identification with the mission. Since missionary identity develops gradually, assessment should focus less on isolated achievements and more on the consistency of attitudes, motivations, relationships, and apostolic choices. Self-assessment, personal accompaniment, and the observations of the formation community together provide a balanced picture of growth.

Self-Assessment

Reflect on each statement using the following scale:

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

Statement	1	2	3	4	5
I experience the Claretian vocation as God's personal call in my life.	☐	☐	☐	☐	☐
I place the mission of the Congregation above my personal preferences.	☐	☐	☐	☐	☐

I willingly accept community decisions and missionary assignments.	☐	☐	☐	☐	☐
I nourish my missionary identity through prayer and Claretian spirituality.	☐	☐	☐	☐	☐
I feel a genuine sense of belonging to the Congregation.	☐	☐	☐	☐	☐
I am open to serving in different cultures, ministries, or countries.	☐	☐	☐	☐	☐
I face missionary difficulties with hope and perseverance.	☐	☐	☐	☐	☐
My life reflects the joy of serving Christ through the Claretian mission.	☐	☐	☐	☐	☐

Reflection Questions

After completing the assessment, reflect prayerfully:

- Which area best reflects my present growth?
- Which area most needs attention?
- What concrete step will help me deepen my identification with the mission during the coming months?

Indicators of Growth

The following indicators may help evaluate progress.

Level	Observable Indicators
Emerging	Shows enthusiasm for the vocation and a growing interest in the Founder and the Congregation.
Developing	Demonstrates a sense of belonging, collaborates in community life, and accepts responsibilities with increasing generosity.
Integrated	Consistently places the common mission above personal interests, lives with apostolic availability, and shows openness to intercultural mission.
Generative	Inspires others through joyful witness, mentors younger missionaries, and contributes creatively to the renewal of the Congregation.

Missionary Integration: Assessment should always encourage hope rather than create anxiety. The essential question is not whether the missionary has reached perfection but whether he is becoming more deeply identified with Christ and His mission through the Claretian charism. Genuine growth is evident when the missionary increasingly lives with freedom, generosity, availability, and joy, allowing every aspect of his life to become an expression of the Gospel and the missionary spirit of St. Anthony Mary Claret.

VI. Role of the Formator

The development of identification with the mission depends not only on the generosity of the formandus but also on the quality of formative accompaniment. The formator's task is to help the formandus progressively internalize the Claretian charism so that missionary identity becomes a stable way of living rather than merely an ideal to admire. This is achieved primarily through witness, accompaniment, formative experiences, discernment, and ongoing evaluation.

1. Witness Missionary Identity

The formator's life is the first and most convincing lesson in missionary formation. A missionary who prays faithfully, lives community joyfully, speaks positively about the Congregation, and accepts assignments with generosity demonstrates what identification with the mission looks like in practice.

Formandi learn as much from what the formator lives as from what he teaches.

2. Accompany the Journey of Belonging

Missionary identity grows through personal accompaniment. The formator helps the formandus recognize God's action in his life, integrate significant experiences, and develop an affective attachment to the Founder, the Congregation, and its mission.

Through regular dialogue, he encourages the formandus to move from simply *being in the Congregation* to truly *belonging to the Congregation*.

3. Create Formative Experiences

Missionary identity is strengthened through experience. The formator should provide opportunities that expose formees to the richness and challenges of the Claretian vocation, such as:

- intercultural community living,
- missionary immersion,
- shared apostolic projects,
- community discernment,
- and regular reflection on Claretian sources.

Experience, followed by guided reflection, becomes a powerful means of interiorizing the charism.

4. Foster Missionary Discernment

The formator helps the formandus interpret daily experiences in the light of the Gospel and the Claretian charism. Rather than offering ready-made answers, he encourages reflection through questions such as:

- What is Christ teaching you through this experience?
- How has this situation strengthened your missionary identity?
- What attachments are limiting your apostolic freedom?
- Where is the Spirit inviting you to grow?

Such discernment enables the formandus to make increasingly mature missionary choices.

5. Evaluate and Encourage Growth

Evaluation should be continuous, formative, and encouraging. The formator observes not only external performance but also the gradual development of missionary attitudes, including:

- love for the Congregation,
- participation in community life,
- apostolic availability,
- openness to intercultural mission,
- perseverance during difficulties,
- and joy in missionary service.

Constructive feedback, offered with charity and honesty, helps the formandus recognize both areas of growth and opportunities for further development.

Checklist for the Formator

The following questions may serve as a simple guide during accompaniment:

- Does the formandus show a growing love for Christ and the Claretian vocation?
- Does he demonstrate a genuine sense of belonging to the Congregation?

- Is he becoming more available for the common mission?
- Does he participate actively and responsibly in community life?
- Does he reflect on apostolic experiences with depth and openness?
- Is he growing in freedom from personal preferences and attachments?
- Does he radiate hope, generosity, and missionary joy?

Missionary Integration: The formator is called to form missionaries, not merely competent ministers. By witnessing the joy of the Gospel, accompanying each formandus with patience, creating meaningful formative experiences, fostering discernment, and encouraging continual growth, he helps the formandus progressively identify with Christ's mission in the spirit of St. Anthony Mary Claret. In this way, the charism is not simply preserved but continually renewed and handed on to future generations of missionaries.

Capacity Two: Embodying the Charism

I. Meaning and Importance

If identification with the mission answers the question, "Why do I live as a Claretian missionary?", embodying the charism answers the question, "How do I live as a Claretian missionary?"

The Claretian charism is not merely a set of ideals or a body of knowledge to be admired. It is a gift of the Holy Spirit that must gradually become visible in the missionary's attitudes, relationships, decisions, and way of life. Embodying the charism means allowing the spirit that animated St. Anthony Mary Claret to shape one's own manner of thinking, praying, living in community, and carrying out the mission.

This process moves beyond external imitation. Every generation is called to express the same charism in new historical, cultural, and pastoral contexts. Fidelity to the Founder is therefore not a matter of repeating what he did, but of allowing the same missionary Spirit that inspired him to inspire us today.

As the missionary grows, the question gradually changes from, "What would Claret have done?" to "How is the Spirit inviting me to live the Claretian charism in today's world?"

Biblical Foundation

Jesus invited His disciples not only to listen to His teaching but to share His way of life. He called them to remain with Him, learn from Him, and continue His mission (Mk 3:13–15). St. Paul expresses this same dynamic when he exhorts believers: "*Be imitators of me, as I am of Christ.*" (1 Cor 11:1)

Christian discipleship therefore consists in progressively allowing the life of Christ to become visible in one's own life.

Claretian Foundation

St. Anthony Mary Claret understood himself as entirely configured to Christ the Evangelizer. His life was characterized by an intense love for God, zeal for the salvation of all people, profound devotion to the Word of God, filial confidence in the Heart of Mary, and tireless apostolic charity. These were not isolated virtues but expressions of a heart transformed by the Gospel.

The Constitutions describe the Claretian missionary as one who follows Christ in a communion of life and proclaims the Gospel through the ministry of the Word in every possible way. This missionary vocation embraces prayer, community life, evangelical simplicity, availability for mission, and service to the Church as a unified way of life.

The General Plan of Formation likewise emphasizes that formation aims at the progressive integration of the various dimensions of life so that the missionary becomes an authentic witness of the Claretian vocation.

Embodying the charism therefore means allowing every dimension of life—prayer, relationships, ministry, community, and personal conduct—to reflect the missionary spirit received from the Founder.

Missionary Integration: A missionary truly embodies the charism when people encounter not simply an efficient minister or a generous religious, but a disciple whose life naturally reflects the spirit of Christ the Evangelizer in the tradition of St. Anthony Mary Claret. The charism has then moved beyond external observance to become an interior disposition that shapes every aspect of life.

II. Characteristics of Embodying the Charism

The Claretian charism becomes credible when it is visible in the ordinary manner of living and relating. To embody the charism is to allow the Gospel, interpreted through the life and spirit of St. Anthony Mary Claret, to shape one's identity and daily conduct. The following characteristics indicate that the charism is being progressively interiorized.

1. Living from the Word of God

The Claretian missionary is first a listener to the Word before becoming its preacher. He regularly nourishes his life through Scripture, allowing the Word to enlighten his prayer, guide his discernment, and inspire his apostolic activity.

The ministry of the Word is therefore not merely a pastoral responsibility but the natural expression of a life transformed by the Gospel. As the Constitutions affirm, Claretians are called to proclaim the mystery of Christ by every possible means through the ministry of the Word.

2. Living in Apostolic Charity

St. Anthony Mary Claret was driven by an ardent love for God and for the salvation of all people. The missionary who embodies the charism reflects this same apostolic charity through compassionate service, pastoral closeness, and generous self-giving.

His ministry is marked not by efficiency alone but by genuine concern for persons, especially those who are poor, marginalized, and spiritually abandoned. Charity becomes the soul of his evangelizing activity.

3. Living in Missionary Community

The Claretian charism is lived in fraternity. Community is not simply the place where missionaries reside but the first expression of their missionary witness. A missionary who embodies the charism contributes to a community characterized by:

- mutual respect,
- shared responsibility,
- dialogue,
- forgiveness,
- simplicity,
- and common apostolic purpose.

His relationships strengthen communion and make the community itself a sign of the Gospel.

4. Living with Evangelical Simplicity and Availability

The missionary's lifestyle reflects the evangelical counsels and the freedom necessary for mission. He lives simply, uses resources responsibly, and remains available for the needs of the Church and the Congregation.

This simplicity is not an end in itself but an expression of trust in God's providence and readiness to serve wherever the mission calls.

5. Living in the Heart of Mary

The Claretian charism is inseparable from the Heart of Mary. Like the Founder, the missionary looks to Mary as Mother, Formator, and companion in the mission. Her attitudes of faith, listening, humility, and availability shape his own response to God's call.

Marian devotion is therefore not limited to devotional practices but becomes a way of living the Gospel with the same openness to the Holy Spirit that characterized the Mother of Jesus.

Missionary Integration: These characteristics form a unified way of life rather than separate virtues. A missionary rooted in the Word naturally grows in apostolic charity; apostolic charity strengthens community life; community fosters evangelical simplicity and availability; and all these are sustained by a filial relationship with Mary. As these dimensions mature together, the Claretian charism becomes not merely something the missionary possesses but something he visibly embodies, becoming a living witness to Christ the Evangelizer in today's world.

III. Challenges to Embodying the Charism

The Claretian charism is a gift that requires continual nurturing. While every missionary sincerely desires to live according to the spirit of the Founder, various personal, cultural, and pastoral factors can hinder the gradual embodiment of the charism. Recognizing these challenges helps the missionary embrace ongoing conversion and renew his commitment to live the Gospel with authenticity.

1. Separation Between Prayer and Mission

One of the greatest challenges is the tendency to separate spiritual life from apostolic activity. Prayer becomes a private exercise, while ministry becomes merely a series of tasks.

The Claretian charism calls for a profound unity between contemplation and mission. The missionary proclaims the Word with conviction because he first listens to it in prayer. When this unity is lost, ministry gradually becomes routine and loses its evangelical vitality.

2. Inconsistent Witness

The credibility of the charism depends on the harmony between what the missionary proclaims and how he lives. A gap between preaching and personal conduct weakens both the witness of the individual missionary and the credibility of the Congregation.

Authentic embodiment of the charism requires integrity in relationships, responsible use of authority, simplicity of life, fidelity to commitments, and transparency in daily conduct.

3. Activism and Loss of Interior Life

Pastoral demands can easily lead to excessive activity, leaving little room for silence, prayer, reflection, and community life.

When activism dominates, the missionary may accomplish many tasks but gradually lose the interior freedom, joy, and zeal that characterize the Claretian vocation. The mission then becomes driven by personal effort rather than sustained by God's grace.

4. Individualism and Weak Community Life

The Claretian charism is lived in missionary community. Excessive individualism, poor communication, unresolved conflicts, or reluctance to collaborate diminish the communal witness that is essential to the Congregation's identity.

Missionary effectiveness grows when community life is marked by dialogue, mutual support, shared responsibility, and fraternity.

5. Loss of Creative Fidelity

A missionary may become attached either to rigid preservation of past practices or to constant novelty without reference to the charism. Both attitudes weaken authentic Claretian identity.

Creative fidelity requires discerning what is essential in the charism while finding new and meaningful ways to live and proclaim it in changing social, cultural, and ecclesial contexts.

Questions for Personal Reflection

Reflect prayerfully on these questions:

- Does my way of life reflect what I proclaim?
- Which aspect of the Claretian charism do I find easiest to live? Which is most challenging?
- Is there harmony between my prayer, community life, and apostolic ministry?
- How do I contribute to strengthening the missionary witness of my community?
- What concrete step can I take to embody the Claretian charism more authentically?

Missionary Integration: The Claretian charism is embodied not through extraordinary achievements but through daily fidelity to Christ. Every effort to unite prayer with mission, every act of fraternal charity, every generous response to the needs of the Church, and every choice to live simply and authentically allows the Spirit to shape the missionary more deeply. As these challenges are embraced with humility and perseverance, the missionary increasingly becomes a living expression of the Gospel in the spirit of St. Anthony Mary Claret.

IV. Formation Practices

The Claretian charism is embodied through consistent habits that unite prayer, community life, apostolic ministry, and personal conversion. Formation practices should therefore help the formandus integrate what he believes with how he lives, so that the charism becomes a natural expression of his daily life.

A. Personal Practices

1. Daily Prayer with the Word: Set aside time each day for prayerful listening to Scripture. Allow the Word of God to illuminate personal life, shape missionary attitudes, and inspire apostolic decisions.

2. Prayer with Claretian Texts: Regularly meditate on passages from the *Autobiography*, the Constitutions, and other Claretian writings. Ask:

- What aspect of the charism is this text inviting me to live today?
- How can I translate this inspiration into concrete action?

3. Daily Examination of Life: Review the day in the presence of God:

- Did my actions reflect the Gospel?
- Did I relate to others with apostolic charity?
- Was I faithful to prayer, community, and mission?
- Where is the Spirit inviting me to grow?

This examen gradually forms coherence between faith and life.

B. Community Practices

1. Shared Reflection on Community Life: Periodically review community life together in the light of the Claretian charism. Questions for dialogue may include:

- How does our community witness to the Gospel?
- Are we growing in fraternity and shared mission?
- What attitudes need conversion?

Such reflection helps the community become the first place where the charism is embodied.

2. Celebrating the Claretian Tradition: Celebrate the liturgical and Congregational feasts with prayer, reflection, and community sharing. Remembering the Founder, the martyrs, and exemplary missionaries strengthens both identity and gratitude.

3. Mutual Witness and Fraternal Support: Encourage members to share experiences of mission, moments of growth, and pastoral challenges. Mutual encouragement helps translate the charism into everyday living.

C. Apostolic Practices

1. Ministry with Reflective Integration: After significant pastoral experiences, reflect personally or in community:

- How did I make Christ present?
- How did this ministry express the Claretian charism?
- What attitudes strengthened or weakened my witness?

Reflection enables ministry to become a school of formation.

2. Service to Those on the Peripheries: Provide regular opportunities to serve among the poor, migrants, prisoners, the sick, young people, or others living on the margins. Such encounters deepen apostolic charity and help the missionary embody Christ's compassionate love.

D. Marian Practice

Living from the Heart of Mary: Regularly contemplate Mary's attitudes in the Gospel—her listening, faith, humility, availability, and perseverance—and ask how these can shape daily missionary life. A helpful monthly question is: "How has Mary helped me become more like Christ the Missionary this month?"

This keeps Marian devotion closely connected to missionary discipleship.

Formation Across the Stages

Stage	Priority Formation Practice
Aspirancy	Introduction to the life of Claret; Gospel stories; simple Marian prayer

Postulancy	Daily Scripture reflection; reading selected Claretian texts; participation in community life
Novitiate	Prayer with the Constitutions and <i>Autobiography</i> ; community review of life; apostolic reflection
Post-Novitiate	Integration of study, prayer, and ministry through supervised pastoral experiences; intercultural community living
Ongoing Formation	Annual retreats, Forge programmes, continuing formation, spiritual accompaniment, and periodic renewal of one's Personal Project of Life

Missionary Integration: The Claretian charism is embodied through faithful living rather than extraordinary achievements. Every moment spent listening to the Word, every gesture of fraternal charity, every act of humble service, and every generous response to the needs of the mission gradually configures the missionary to Christ the Evangelizer. As these practices become habitual, the charism ceases to be simply a spiritual ideal and becomes a visible way of life that inspires others and serves the Church.

V. Assessment of Growth

The embodiment of the charism is reflected not simply in what a missionary does but in who he is becoming. Assessment should therefore focus on the gradual integration of prayer, community life, missionary service, and personal witness. Its purpose is not perfection but continual growth in living the Claretian vocation with authenticity.

Self-Assessment

Reflect on each statement using the following scale:

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

Statement	1	2	3	4	5
My daily life reflects the values of the Gospel and the Claretian charism.	☐	☐	☐	☐	☐
The Word of God guides my prayer, decisions, and ministry.	☐	☐	☐	☐	☐
I strive to integrate prayer, community life, and apostolic service.	☐	☐	☐	☐	☐
I relate to others with charity, respect, and missionary openness.	☐	☐	☐	☐	☐
I live simply and remain available for the needs of the mission.	☐	☐	☐	☐	☐
I experience Mary as Mother and Formator in my missionary journey.	☐	☐	☐	☐	☐
My life gives credible witness to the values I proclaim.	☐	☐	☐	☐	☐
I continually seek to grow in creative fidelity to the Claretian charism.	☐	☐	☐	☐	☐

Reflection Questions

After completing the assessment, reflect prayerfully:

- Which characteristic of the Claretian charism is most visible in my life?
- Where do I notice a gap between my ideals and my daily living?
- What concrete practice will help me embody the charism more faithfully during the coming months?

Indicators of Growth

Level	Observable Indicators
Emerging	Shows enthusiasm for the Claretian vocation and makes sincere efforts to live according to its values.

Developing	Demonstrates growing coherence between prayer, community life, and apostolic ministry; participates responsibly in community life and mission.
Integrated	Lives with visible simplicity, apostolic charity, missionary availability, and consistency between words and actions.
Generative	Becomes an inspiring witness of the Claretian way of life, strengthens community communion, and naturally transmits the charism through personal example and accompaniment.

Missionary Integration: The most authentic measure of charismatic formation is not the number of activities accomplished but the degree to which the missionary's life reflects Christ the Evangelizer in the spirit of St. Anthony Mary Claret. Growth is evident when prayer nourishes mission, fraternity strengthens witness, simplicity fosters freedom, and every aspect of life proclaims the Gospel. A missionary who truly embodies the charism becomes, often without realizing it, a living Gospel and a credible witness who invites others to follow Christ.

VI. Role of the Formator

The formator plays a decisive role in helping the formandus move from understanding the Claretian charism to embodying it in daily life. This formation takes place less through instruction alone than through witness, accompaniment, shared experience, and ongoing discernment. The formator helps the formandus integrate prayer, fraternity, simplicity, and apostolic commitment into one coherent missionary lifestyle.

1. Be a Credible Witness of the Charism

The most effective formation is the witness of a life that reflects the Claretian spirit. Formandi are inspired by formators who:

- pray faithfully,
- live simply,
- foster fraternity,
- love the Congregation,
- and carry out the mission with joy and generosity.

A lived witness gives credibility to every formative intervention.

2. Help Formandi Integrate Life

One of the formator's principal responsibilities is to help formandi overcome fragmentation. Through regular accompaniment, he assists them in integrating:

- prayer with mission,
- study with apostolic life,
- personal growth with community living,
- and the evangelical counsels with everyday decisions.

This integration gradually transforms the charism into a habitual way of life.

3. Foster Reflective Practice

Experience becomes formative only when it is reflected upon. After pastoral activities, community experiences, or significant life events, the formator should encourage questions such as:

- What has God revealed through this experience?
- How did this experience reflect the Claretian charism?

- What attitudes need strengthening?
- What calls for conversion?

Reflection enables ordinary experiences to become occasions of spiritual and missionary growth.

4. Encourage Creative Fidelity

The formator should help formandi appreciate both the permanent values of the Claretian charism and the need to express them creatively in changing circumstances. He encourages them to:

- know the Founder deeply,
- appreciate the Congregation's heritage,
- read the signs of the times,
- and seek new ways of proclaiming the Gospel while remaining faithful to the spirit of St. Anthony Mary Claret.

5. Accompany Growth with Patience

Interior transformation takes time. The formator should accompany each formandus with patience, encouraging steady growth rather than expecting immediate perfection.

Regular dialogue, constructive feedback, and personal encouragement help formandi recognize both their progress and the areas that require further attention.

Checklist for the Formator

The following questions may guide periodic evaluation:

- Does the formandus demonstrate increasing coherence between prayer, community life, and mission?
- Is the Word of God becoming the centre of his life and ministry?
- Does his lifestyle reflect evangelical simplicity and availability?
- Is he growing in apostolic charity and fraternal relationships?
- Does he show genuine love for the Congregation and its charism?
- Is he becoming a credible witness of the Gospel in ordinary life?

Missionary Integration: The goal of the formator is not simply to transmit knowledge about the Claretian charism but to help formandi become living expressions of it. Through personal witness, patient accompaniment, reflective practice, and opportunities for missionary service, the formator assists each missionary in allowing the spirit of Christ the Evangelizer, as lived by St. Anthony Mary Claret, to shape every aspect of his life. When this happens, the charism is no longer merely learned—it is embodied and naturally communicated to others through the witness of everyday life.

Capacity Three: Apostolic Discernment

I. Meaning and Importance

Every Claretian missionary is called not only to proclaim the Gospel but also to discern where, how, and with whom God is calling him to evangelize. Apostolic discernment is the charismatic capacity to read reality in the light of the Gospel, the guidance of the Holy Spirit, and the Claretian charism, so that missionary decisions faithfully respond to the needs of the Church and the world.

Discernment is more than choosing between good and bad. It is the spiritual art of recognizing God's invitations amid the complexities of contemporary life and responding with wisdom, freedom,

and apostolic courage. It requires a listening heart that remains attentive to God's Word, the cries of humanity, the life of the Church, and the wisdom of the missionary community.

For a Claretian, apostolic discernment is never merely an individual exercise. Since the charism is lived in missionary community, important decisions are ordinarily made through prayer, dialogue, communal reflection, and obedience to the Holy Spirit. Discernment therefore becomes a way of living in continual openness to God's missionary initiative.

Biblical Foundation

The early Church offers a beautiful example of apostolic discernment. Faced with the question of admitting Gentiles into the Christian community, the apostles gathered in prayer, dialogue, and communal reflection. Their final decision expressed not personal opinions but a shared conviction: *"It has seemed good to the Holy Spirit and to us..."* (Acts 15:28)

Likewise, Jesus constantly discerned the Father's will through prayer and remained faithful to it throughout His ministry (Lk 6:12–13; Jn 5:19). Before choosing the Twelve, He spent the entire night in prayer, revealing that missionary decisions are born from communion with the Father.

Claretian Foundation

St. Anthony Mary Claret constantly sought God's will before making missionary decisions. His apostolic initiatives were not driven by personal ambition but by an attentive reading of the needs of the Church and a generous response to the inspirations of the Holy Spirit. His remarkable missionary flexibility—from preaching missions to publishing, education, social initiatives, and pastoral reform—was the fruit of continual discernment.

The Constitutions remind us that the missionary is called to be attentive to the signs of the times and to respond creatively to the most urgent needs of evangelization through the ministry of the Word. The General Plan of Formation likewise emphasizes discernment as an essential attitude for missionary formation, enabling Claretians to integrate prayer, community life, and apostolic service in responding faithfully to God's call.

Missionary Integration: A missionary grows in apostolic discernment when decisions are guided not by personal preference, convenience, or immediate success, but by a sincere search for God's will. He learns to listen before acting, to pray before deciding, and to discern together with the community before undertaking important missionary initiatives. In this way, every apostolic decision becomes an act of faith, enabling the missionary to respond creatively and faithfully to the ever-changing demands of evangelization.

II. Characteristics of Apostolic Discernment

Apostolic discernment is expressed through attitudes and habits that enable the missionary to recognize and respond to God's will in changing circumstances. It is not an occasional exercise reserved for major decisions but a habitual way of reading reality through the eyes of faith and the Claretian charism. The following characteristics indicate healthy growth in this capacity.

1. Listening to the Holy Spirit

The first disposition of a discerning missionary is attentive listening. Through prayer, silence, and reflection on the Word of God, he learns to recognize the movements of the Holy Spirit within his heart and in the life of the Church.

Rather than reacting impulsively, he cultivates an interior freedom that enables him to ask:

- What is God inviting me to do?

- Where is the Spirit leading our community?
- How can we respond more faithfully to Christ's mission?

Listening is the foundation of every authentic apostolic decision.

2. Reading Reality in the Light of the Gospel

The missionary looks beyond appearances to discern the deeper realities that call for evangelization. He pays attention to the joys and hopes, struggles and sufferings, aspirations and questions of the people among whom he lives and ministers.

Instead of allowing personal opinions or cultural assumptions to guide his response, he interprets reality through the Gospel, seeking to recognize where God's Kingdom is already at work and where the Gospel is most urgently needed.

3. Discerning Through the Claretian Charism

A Claretian missionary does not discern in isolation but within the spiritual heritage of the Congregation. He asks how the Founder, the Constitutions, and the missionary tradition of the Congregation illuminate the situation before him.

This charismatic perspective helps him remain faithful to the essential elements of the vocation while responding creatively to new pastoral realities. Discernment thus becomes an expression of **creative fidelity**—remaining rooted in the charism while being open to the newness of the Spirit.

4. Practising Communal Discernment

Missionary decisions are enriched when they are made in dialogue with others. The missionary values community prayer, respectful listening, shared reflection, and honest dialogue, recognizing that the Holy Spirit often speaks through the wisdom and experience of the community.

Communal discernment requires humility, openness, patience, and the willingness to seek the common good rather than defend personal opinions.

5. Deciding with Courage and Responsibility

Discernment reaches its fulfilment in action. Once God's will have been prayerfully sought and communally discerned, the missionary responds with confidence and generosity.

He accepts responsibility for decisions, remains open to further guidance, and evaluates the fruits of his actions with humility. Discernment is therefore a continuous cycle of listening, deciding, acting, and reviewing in the light of the Gospel.

Missionary Integration: A missionary who grows in apostolic discernment learns to unite contemplation and action. He listens before speaking, reflects before deciding, and collaborates before acting. Guided by the Holy Spirit, enlightened by the Gospel, rooted in the Claretian charism, and strengthened by communal discernment, he becomes capable of making missionary decisions that are both faithful to the Church and responsive to the needs of today's world. Through this capacity, every pastoral choice becomes an opportunity to participate more deeply in Christ's ongoing mission.

III. Challenges to Apostolic Discernment

Apostolic discernment is a lifelong discipline that requires spiritual maturity, humility, and openness to the Holy Spirit. It is often challenged by personal biases, external pressures, and the

complexity of pastoral realities. Recognizing these challenges enables the missionary to cultivate a more discerning and evangelical response to God's call.

1. Acting Without Prayerful Reflection

One of the most common obstacles is the tendency to make decisions based on urgency, efficiency, or personal preference without sufficient prayer and reflection.

Missionary life often demands quick responses, but important apostolic decisions require time to listen to God. When prayer is neglected, discernment easily becomes mere human planning rather than a search for God's will.

2. Personal Bias and Self-Interest

Every missionary brings personal experiences, preferences, fears, and expectations into the discernment process. These can unconsciously influence decisions, making it difficult to distinguish God's will from personal desires.

A discerning missionary continually asks:

- Am I seeking God's will or my own?
- Are my decisions motivated by the mission or by personal comfort, recognition, or security?

Humility and self-awareness are essential safeguards against self-deception.

3. Resistance to Communal Discernment

Discernment becomes impoverished when it is reduced to an individual exercise. Some may resist consultation, dialogue, or community decisions because of excessive self-confidence or attachment to personal opinions.

The Claretian tradition reminds us that the Holy Spirit also speaks through the wisdom of the missionary community. Genuine communal discernment requires attentive listening, mutual respect, and openness to perspectives different from one's own.

4. Difficulty Reading the Signs of the Times

Rapid social, cultural, technological, and ecclesial changes present new opportunities and new challenges for evangelization. A missionary may either cling rigidly to familiar pastoral approaches or embrace every novelty without sufficient discernment.

Authentic apostolic discernment seeks a balanced response. It remains rooted in the Gospel and the Claretian charism while reading contemporary realities with intelligence, compassion, and missionary creativity.

5. Fear of Risk and Change

Discernment often leads beyond familiar situations into new missionary frontiers. Fear of failure, uncertainty, criticism, or change can make a missionary hesitant to embrace new pastoral initiatives or difficult assignments.

Trust in God's providence enables the missionary to move forward with courage. Like St. Anthony Mary Claret, he learns that fidelity sometimes requires leaving familiar paths in order to respond to new missionary needs.

Questions for Personal Reflection

Reflect prayerfully on the following questions:

- When making important decisions, do I begin with prayer or with my own ideas?
- Which personal attitudes most influence my discernment?
- How open am I to communal discernment and constructive dialogue?
- Do I read changing realities with hope and missionary creativity, or with fear and resistance?
- What area of my discernment needs greater freedom and trust in the Holy Spirit?

Missionary Integration: Apostolic discernment grows through continual conversion. Every decision becomes an opportunity to listen more attentively to the Holy Spirit, to purify personal motivations, and to seek the common good. As the missionary learns to discern prayerfully, dialogically, and courageously, he becomes increasingly capable of responding to the changing needs of the Church with wisdom, freedom, and creative fidelity. In this way, discernment becomes not merely a method for making decisions but a missionary way of life.

IV. Formation Practices

Apostolic discernment is cultivated through habits that unite prayer, attentive listening, reflection, dialogue, and missionary action. Formation should help the **formandus** develop a discerning heart that seeks God's will before making decisions and regularly evaluates the fruits of those decisions. These practices gradually form a missionary who is guided by the Holy Spirit rather than by impulse or personal preference.

A. Personal Practices

1. Daily Prayer for Discernment

Begin each day by asking the Holy Spirit for the wisdom to recognize God's will in every encounter, decision, and responsibility.

A simple prayer may be: *Come, Holy Spirit. Help me to see with the eyes of Christ, to judge with the wisdom of the Gospel, and to respond with the courage of a missionary.*

2. Prayerful Reflection on the Word

Practice *Lectio Divina* regularly, asking not only, "What is God saying to me?" but also, "What is God asking of our mission?" This develops the habit of interpreting pastoral realities through the Word of God.

3. Discernment Journal

Keep a journal to record significant experiences, decisions, interior movements, and insights received during prayer.

Periodically review the journal to identify recurring patterns, confirmations, and invitations from the Holy Spirit.

B. Community Practices

1. Community Discernment Meetings

Regularly dedicate time to discerning community and apostolic matters together. Before making important decisions, the community should:

- pray together,
- listen respectfully to one another,

- seek consensus where possible,
- and remain open to the guidance of the Holy Spirit.

This helps the formandi appreciate that discernment is both personal and communal.

2. Review of Apostolic Experiences

After pastoral activities, the community reflects together:

- Where did we experience God's presence?
- What missionary needs became evident?
- What have we learned?
- How is the Spirit inviting us to respond?

Such reviews gradually develop a discerning missionary outlook.

C. Apostolic Practices

1. Reading Reality Through the Charism

Encourage the formandus to analyse pastoral situations using questions such as:

- What is happening?
- Why is it happening?
- Where is God present in this situation?
- What does the Gospel reveal?
- How does the Claretian charism illuminate this reality?
- What missionary response is most appropriate?

This practice helps bridge the gap between pastoral observation and apostolic discernment.

2. Participating in Apostolic Planning

Invite the formandus to participate in community apostolic planning, pastoral evaluation, and missionary decision-making appropriate to his stage of formation.

Learning to discern collaboratively prepares him for future leadership and shared responsibility in the Congregation.

D. Integrative Practice

The Claretian Discernment Cycle

Encourage the formandus to use the following process whenever facing significant missionary decisions: **Pray → Listen → Read Reality → Discern through the Charism → Dialogue in Community → Decide → Act → Review → Renew**

Repeated use of this cycle gradually develops discernment as a habitual missionary attitude rather than an occasional exercise.

Formation Across the Stages

Stage	Priority Formation Practice
Aspirancy	Learn to pray before making decisions; reflect on simple Gospel stories of vocation.

Postulancy	Begin a discernment journal; reflect on daily experiences in the light of the Gospel.
Novitiate	Practice personal and communal discernment using Scripture, the Constitutions, and the Claretian tradition.
Post-Novitiate	Participate in apostolic planning, pastoral evaluation, and community discernment; integrate theological reflection with ministry.
Ongoing Formation	Engage in regular spiritual accompaniment, annual retreats, communal apostolic reviews, and continuing formation in discernment.

Missionary Integration: Apostolic discernment is learned through faithful practice rather than occasional inspiration. As the **formandus** develops the habit of praying before deciding, listening before speaking, discerning with the community, and reviewing his missionary experiences, he gradually acquires the wisdom to recognize God's presence in the complexities of life and mission. In this way, discernment becomes not merely a skill but a characteristic way of living the Claretian vocation, enabling every missionary decision to become an expression of faithful and creative participation in Christ's evangelizing mission.

V. Assessment of Growth

The purpose of assessment is to help the **formandus** recognize how he is growing in the ability to discern God's will for the mission. Apostolic discernment is measured not simply by making correct decisions but by developing a habitual attitude of prayerful listening, evangelical wisdom, communal openness, and courageous action. Assessment should therefore emphasize growth rather than perfection.

Self-Assessment

Reflect on each statement using the following scale:

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

Statement	1	2	3	4	5
I begin important decisions with prayer and reflection.	☐	☐	☐	☐	☐
I seek to understand situations in the light of the Gospel before acting.	☐	☐	☐	☐	☐
I am attentive to the guidance of the Holy Spirit in daily life and ministry.	☐	☐	☐	☐	☐
I welcome dialogue and value communal discernment.	☐	☐	☐	☐	☐
I can distinguish between personal preferences and the needs of the mission.	☐	☐	☐	☐	☐
I am open to changing my views when discernment leads in a new direction.	☐	☐	☐	☐	☐
I evaluate the fruits of my decisions with humility and honesty.	☐	☐	☐	☐	☐
My decisions increasingly reflect the Claretian charism and the mission of the Church.	☐	☐	☐	☐	☐

Reflection Questions

After completing the assessment, reflect prayerfully:

- What has helped me grow most in apostolic discernment?
- Which aspect of discernment do I find most challenging?
- Do I seek God's will before seeking solutions?
- How can I become more attentive to the Holy Spirit in my daily missionary life?

Indicators of Growth

Level	Observable Indicators
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Emerging	Begins to pray before making decisions and shows openness to guidance from formators and the community.
Developing	Reflects thoughtfully on pastoral experiences, participates actively in communal discernment, and increasingly relates decisions to the Gospel and the Claretian charism.
Integrated	Habitually discerns through prayer, dialogue, and reflection; demonstrates sound judgment, missionary wisdom, and openness to the Spirit.
Generative	Helps others discern wisely, promotes a culture of communal discernment, and contributes to apostolic decisions with humility, clarity, and missionary vision.

Missionary Integration: A missionary grows in apostolic discernment when prayer, reflection, dialogue, and action become a unified way of living. He no longer reacts impulsively or relies solely on personal experience but seeks God's will through attentive listening, communal wisdom, and the light of the Gospel. As this capacity matures, every pastoral decision becomes an opportunity to cooperate more faithfully with the Holy Spirit in the evangelizing mission of the Church, ensuring that the Claretian response is both rooted in the charism and attentive to the signs of the times.

VI. Role of the Formator

The formation of apostolic discernment is one of the formator's most important responsibilities. The goal is not simply to help the formandus make good decisions but to cultivate a discerning heart that habitually seeks God's will through prayer, reflection, dialogue, and missionary experience. The formator therefore accompanies the formandus in learning how to discern rather than merely telling him what to decide.

1. Model a Discerning Way of Life

The most effective teacher of discernment is a formator whose own life reflects prayerful listening, evangelical wisdom, and openness to the Holy Spirit. By observing how the formator prays, consults others, evaluates situations, and makes decisions, the formandi learn that discernment is a way of life rather than simply a decision-making technique.

2. Teach a Process of Discernment

The formator should gradually introduce the formandi to a consistent process of apostolic discernment. He helps them learn to:

- pray before deciding,
- examine situations objectively,
- listen to the Word of God,
- interpret reality through the Claretian charism,
- seek communal wisdom,
- make responsible decisions,
- and review the fruits of their actions.

Over time, this process becomes an interior habit rather than an external method.

3. Create Opportunities for Discernment

Apostolic discernment develops through practice. The formator should involve the formandi in situations that require reflection and responsible decision-making, such as:

- community apostolic planning,
- pastoral evaluations,

- case-study discussions,
- missionary immersion experiences,
- and community meetings that employ communal discernment.

These experiences should always be followed by guided reflection to help the formandi identify how the Holy Spirit was at work.

4. Foster Interior Freedom

Discernment requires freedom from excessive attachment to personal opinions, ministries, comfort, or recognition. Through personal accompaniment, the formator helps the formandus recognize these attachments and gradually develop the evangelical freedom necessary to place God's will before personal preference.

This freedom enables him to embrace change, accept correction, and remain open to new missionary possibilities.

5. Encourage Reflection and Evaluation

The formator should regularly invite the formandus to reflect on significant decisions by asking questions such as:

- What led you to this decision?
- How did you seek God's will?
- What role did prayer and Scripture play?
- How did the community contribute to your discernment?
- What fruits have emerged from your decision?
- What have you learned for future discernment?

Such conversations help the formandus develop confidence, humility, and maturity in apostolic decision-making.

Checklist for the Formator

The following questions may guide periodic evaluation:

- Does the formandus begin important decisions with prayer?
- Does he interpret situations in the light of the Gospel and the Claretian charism?
- Is he open to dialogue and communal discernment?
- Does he demonstrate freedom from excessive personal preferences?
- Does he evaluate the fruits of his decisions honestly and humbly?
- Is he becoming more confident in responding creatively to new missionary situations?

Missionary Integration: The formator helps the formandus discover that discernment is at the heart of missionary life. Through witness, accompaniment, guided reflection, and practical experience, he forms missionaries who are attentive to the Holy Spirit, rooted in the Gospel, faithful to the Claretian charism, and responsive to the changing needs of the Church. Such missionaries do not merely make good decisions; they become discerning disciples whose entire lives are shaped by a continual search for God's will in service of the Kingdom.

Capacity Four: Generativity in Community and Mission

I. Meaning and Importance

The goal of Claretian formation is not simply to prepare missionaries who faithfully preserve the charism but to form missionaries who continually renew, enrich, and transmit it. This capacity is called **generativity**. It is the ability to inspire others, strengthen missionary communities, foster vocations, and contribute creatively to the growth of the Congregation and the mission of the Church. Generativity is the natural fruit of the previous three capacities. A missionary who identifies deeply with the mission, embodies the charism in daily life, and practises apostolic discernment gradually becomes a source of life for others. His presence encourages fraternity, his ministry inspires hope, and his witness awakens new missionary enthusiasm.

Generativity therefore moves the missionary from asking, “How can I fulfil my mission?” to “How can my life help others grow in their missionary vocation?”

It is not limited to those who hold positions of authority or responsibility. Every Claretian, regardless of age or ministry, is called to become a life-giver through his witness, encouragement, accompaniment, collaboration, and service.

Biblical Foundation

Jesus chose His disciples not only to follow Him but also to continue His mission and bear lasting fruit. *“I chose you and appointed you to go and bear fruit—fruit that will last.”* (Jn 15:16)

Likewise, St. Paul reminded Timothy: *“What you have heard from me through many witnesses entrust to faithful people who will be able to teach others also.”* (2 Tim 2:2)

The Gospel is always received in order to be shared. Every disciple becomes both a recipient and a transmitter of God’s saving work.

Claretian Foundation

St. Anthony Mary Claret did not seek merely to accomplish great missionary works himself. He founded communities, formed missionaries, promoted lay collaborators, established apostolic initiatives, and wrote extensively so that the Gospel would continue to reach future generations. His concern was always to multiply missionary life rather than concentrate it in himself.

The Congregation continues this vision by understanding every Claretian as a co-responsible participant in its growth and renewal. The Constitutions call the missionary to live in apostolic communion, sharing responsibility for the common mission and contributing to the building up of the Congregation and the Church. The General Plan of Formation likewise emphasizes that missionary maturity includes the ability to accompany others, collaborate in community, and contribute actively to the Congregation’s future.

Missionary Integration: A missionary becomes truly generative when his presence helps others become better disciples and missionaries. He no longer measures success by personal achievements but by the extent to which his life fosters communion, encourages vocations, strengthens communities, and inspires others to proclaim the Gospel. In this way, the Claretian charism continues to grow from generation to generation, remaining faithful to its origins while continually bearing new fruit in the service of the Kingdom.

II. Characteristics of Generativity in Community and Mission

Generativity is the capacity to help others grow while contributing to the vitality of the missionary community and the mission of the Church. It reflects the maturity of a missionary who no longer lives only for his own spiritual and apostolic development but also for the growth of others. The following characteristics indicate healthy development of this capacity.

1. Building Missionary Communion

A generative missionary recognizes that the mission flourishes through communion. He actively contributes to building a community marked by trust, mutual respect, shared responsibility, and fraternal support.

Rather than creating divisions or seeking personal prominence, he promotes dialogue, reconciliation, and collaboration. His presence strengthens both community life and the common mission.

2. Accompanying the Growth of Others

A mature missionary naturally encourages and accompanies others in their vocational and missionary journey. Through attentive listening, wise counsel, and personal witness, he helps fellow missionaries, formandi, collaborators, and lay faithful discover and develop their gifts.

He understands that accompanying others is not about creating dependence but fostering freedom, responsibility, and missionary maturity.

3. Collaborating in the Common Mission

Generativity is expressed through a spirit of co-responsibility. The missionary values teamwork and willingly shares responsibilities, recognizing that the mission belongs to the whole community.

He appreciates the gifts of others, welcomes collaboration with clergy, religious, and lay faithful, and contributes positively to common apostolic projects. His leadership, whether formal or informal, is exercised as service rather than control.

4. Inspiring Missionary Hope and Creativity

A generative missionary helps others face challenges with confidence and hope. Instead of dwelling on difficulties or limitations, he encourages creative responses to new missionary situations while remaining faithful to the Gospel and the Claretian charism.

His optimism is not based on human success but on confidence in the action of the Holy Spirit, who continually renews the Church and the Congregation.

5. Leaving a Lasting Missionary Legacy

The mature missionary is concerned not only with present responsibilities but also with the future of the mission. He willingly shares his experience, mentors younger missionaries, promotes vocations, develops new leaders, and contributes to initiatives that will continue bearing fruit after his own ministry has ended.

In this way, he understands that the greatest legacy of a missionary is not the works he accomplishes but the people he has helped to grow in Christ and in the Claretian vocation.

Missionary Integration: Generativity is the flowering of a life deeply rooted in Christ and the Claretian charism. Missionaries who build communion, accompany others, collaborate generously, inspire hope, and prepare future generations become true continuators of the Founder. Like St. Anthony Mary Claret, they recognize that the mission is larger than themselves and that their greatest contribution is to ensure that the fire of the Gospel continues to burn in the hearts of those who will carry the mission forward.

III. Challenges to Generativity in Community and Mission

Generativity is the fruit of missionary maturity, yet it can be weakened by attitudes that limit communion, collaboration, and the transmission of the charism. Recognizing these challenges helps the missionary continue growing as a life-giver within the Congregation and the Church.

1. Self-Centred Ministry

Mission loses its generative power when it becomes centred on personal success, recognition, or individual achievement. A missionary may carry out many activities yet fail to involve, encourage, or empower others.

The Claretian vocation calls every missionary to build the Kingdom together. True missionary fruitfulness is measured not only by what one accomplishes but also by how one enables others to participate in the mission.

2. Difficulty in Collaboration

Generativity requires the ability to work with others in a spirit of trust and shared responsibility. Excessive independence, poor communication, or reluctance to share responsibilities can weaken community life and limit the effectiveness of the mission.

The missionary who grows in generativity values dialogue, appreciates the gifts of others, and understands that the mission is enriched through collaboration.

3. Resistance to Accompanying Others

Accompanying others demands time, patience, humility, and genuine concern for their growth. Some missionaries may become so absorbed in their own responsibilities that they neglect the formation of younger missionaries, formandi, lay collaborators, or emerging leaders.

The Claretian charism is sustained when each generation intentionally accompanies and prepares the next.

4. Discouragement and Loss of Hope

Pastoral difficulties, declining vocations, limited resources, or personal disappointments can sometimes lead to discouragement. A missionary who loses hope may become passive, critical, or resistant to new initiatives.

Generativity, however, is sustained by confidence that the Holy Spirit continues to guide the Church and the Congregation. Hope enables the missionary to persevere and to encourage others even in difficult circumstances.

5. Failure to Prepare Future Leaders

A missionary who carries responsibilities alone without sharing knowledge, delegating tasks, or mentoring others limits the long-term vitality of the mission.

Generative missionaries consciously invest in people. They share their experience, encourage initiative, and gradually entrust responsibilities to others, ensuring that the mission continues to flourish beyond their own period of service.

Questions for Personal Reflection

Reflect prayerfully on the following questions:

- Does my presence help others grow in their vocation and mission?
- Am I willing to share responsibilities and collaborate generously?
- Whom am I intentionally accompanying or mentoring?

- How do I respond when others receive recognition or assume leadership?
- What legacy am I preparing to leave for the Congregation and the Church?

Missionary Integration: Generativity is ultimately an expression of self-giving love. The missionary becomes truly fruitful when he seeks not his own success but the growth of others and the renewal of the mission. By overcoming self-centredness, embracing collaboration, accompanying younger generations, sustaining hope, and preparing future leaders, he participates in the Founder's vision of a Congregation that continually renews itself for the service of the Gospel. In this way, every stage of missionary life becomes an opportunity to hand on the Claretian charism with gratitude, creativity, and hope.

IV. Formation Practices

Generativity develops through experiences that teach the formandus to live not only for his own growth but also for the growth of others. Formation should therefore provide regular opportunities to build communion, collaborate in mission, accompany others, and contribute creatively to the life of the Congregation.

Personal Practices

1. Cultivate a Life of Self-Giving: Develop habits that foster generosity, availability, and concern for others. A daily examen can include questions such as:

- Whom did I encourage today?
- How did I contribute to the growth of another person?
- Did my words and actions build communion?

2. Learn from Missionary Mentors: Read the lives and writings of St. Anthony Mary Claret and exemplary Claretians who strengthened the Congregation through their witness, collaboration, and service. Reflect on how they multiplied the mission by forming others.

3. Develop the Habit of Gratitude: Regularly acknowledge the gifts, contributions, and successes of others. Gratitude fosters humility and creates an environment where people flourish together.

Community Practices

1. Participate Actively in Community Life: Take initiative in community meetings, common projects, and shared responsibilities. Learn to collaborate, listen respectfully, and value diverse perspectives.

2. Practise Mutual Encouragement: Create opportunities within the community to affirm one another's gifts, recognize missionary efforts, and celebrate achievements. Such practices strengthen fraternity and nurture a culture of appreciation.

3. Mentor and Be Mentored: Formation communities should encourage relationships in which senior formandi accompany newer members while remaining open to guidance from formators and experienced missionaries. This develops habits of mutual learning and shared responsibility.

Apostolic Practices

1. Work in Collaborative Ministry: Participate in pastoral initiatives that require teamwork with fellow missionaries, lay collaborators, and local communities. Afterwards, evaluate not only the apostolic outcomes but also the quality of collaboration.

2. Promote Participation: Wherever possible, involve others in planning, leadership, and decision-making. Learn to delegate responsibilities, trust others, and create opportunities for shared ownership of the mission.

3. Accompany Emerging Leaders: Take responsibility for encouraging the gifts of younger formandi, youth, catechists, volunteers, and lay collaborators. Helping others develop their potential is itself a missionary ministry.

Formation Across the Stages

Formation Stage	Suggested Practices
Pre-Novitiate	Learn cooperation through community responsibilities, group activities, and service projects.
Novitiate	Develop habits of fraternity, shared prayer, mutual encouragement, and communal responsibility.
Post-Novitiate	Participate in collaborative apostolic projects, practise peer mentoring, and assume increasing responsibility in community initiatives.
Ongoing Formation	Mentor younger missionaries, strengthen collaborative leadership, promote vocational culture, and contribute to the renewal of the Congregation through wisdom, accompaniment, and creative service.

Missionary Integration: Generativity grows through consistent practice. As the formandus learns to collaborate generously, accompany others patiently, and place his gifts at the service of the community and the mission, he becomes a missionary who not only proclaims the Gospel but also forms others to continue proclaiming it. In this way, he becomes a living bridge between the Founder and future generations, ensuring that the Claretian charism continues to bear abundant fruit in the Church.

V. Assessment of Growth

The purpose of assessment is to help the formandus recognize how he is becoming a source of life, communion, and missionary renewal for others. Generativity is not measured by the number of responsibilities held or achievements accomplished, but by one's capacity to inspire, accompany, collaborate, and leave a lasting missionary influence. Assessment should therefore focus on attitudes, relationships, and the quality of one's contribution to the community and mission.

Self-Assessment

Reflect on each statement using the following scale:

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

Statement	1	2	3	4	5
I actively contribute to building unity and fraternity in my community.	☐	☐	☐	☐	☐
I willingly collaborate with others and share responsibilities.	☐	☐	☐	☐	☐
I encourage and support the growth of fellow missionaries, formandi, and collaborators.	☐	☐	☐	☐	☐
I appreciate and affirm the gifts and achievements of others.	☐	☐	☐	☐	☐
I willingly mentor or accompany those entrusted to my care.	☐	☐	☐	☐	☐
I remain hopeful and encourage others even during difficulties.	☐	☐	☐	☐	☐
I consciously prepare others to assume responsibilities and leadership.	☐	☐	☐	☐	☐
My life contributes positively to the future of the Congregation and its mission.	☐	☐	☐	☐	☐

Reflection Questions

After completing the assessment, reflect prayerfully:

- In what ways has my life helped others grow?
- Do I willingly share responsibility, knowledge, and opportunities with others?
- Who has benefited from my accompaniment during the past year?
- How can I become a greater source of hope, communion, and missionary renewal?

Indicators of Growth

Level	Observable Indicators
Emerging	Participates willingly in community life, cooperates with others, and begins to show concern for their growth.
Developing	Collaborates generously, encourages others, shares responsibilities, and contributes positively to community and apostolic initiatives.
Integrated	Consistently fosters communion, mentors others, promotes collaboration, and strengthens the missionary vitality of the community.
Generative	Inspires others through witness, forms future leaders, nurtures vocations, and leaves a lasting legacy of missionary service and communion.

Missionary Integration: A generative missionary understands that the greatest fruit of his vocation is not simply the work he accomplishes but the people he helps to become mature disciples and missionaries. As he grows in collaboration, accompaniment, and shared responsibility, his life becomes a gift that enriches the community, strengthens the Congregation, and prepares future generations to continue the Claretian mission with creativity, fidelity, and hope.

VI. Role of the Formator

The formator plays a decisive role in cultivating generativity. His task is not only to accompany the personal growth of the formandus but also to help him become a missionary who enables others to grow. Through witness, accompaniment, and shared mission, the formator gradually forms missionaries who build communion, foster collaboration, and prepare future generations to carry forward the Claretian charism.

1. Model a Generative Missionary Spirit

The first lesson in generativity is the example of the formator. By living with generosity, humility, and collaborative leadership, he demonstrates that authority is exercised through service and that missionary fruitfulness is measured by the growth of others.

His willingness to listen, encourage, delegate, and trust the formandi creates an atmosphere where they learn to do the same.

2. Foster a Culture of Communion

The formator helps the formandi experience community as a school of fraternity and shared mission. He encourages respectful dialogue, mutual appreciation, shared responsibility, and constructive conflict resolution.

By promoting genuine participation in community life, he forms missionaries who naturally build communion wherever they serve.

3. Provide Opportunities for Shared Leadership

Generativity develops through responsible participation. The formator should gradually entrust the formandi with appropriate responsibilities in community life and apostolic activities.

These opportunities allow them to:

- collaborate with others,
- exercise servant leadership,
- develop organizational skills,
- learn accountability,
- and discover the joy of empowering others.

Regular feedback helps them integrate these experiences into their ongoing formation.

4. Encourage Accompaniment and Mentoring

The formator should help the formandi understand that every missionary is eventually called to accompany others. He encourages them to support younger members, collaborate with peers, and assist lay collaborators with patience and respect.

Such experiences prepare them to become future formators, pastors, community animators, and missionary leaders.

5. Form Missionaries Who Think Beyond Themselves

A generative missionary is concerned not only with present responsibilities but also with the future of the Congregation and the Church. The formator therefore encourages the formandi to ask:

- How will my actions strengthen the mission after I am gone?
- How can I prepare others to assume responsibility?
- What contribution am I making to the future of the Congregation?

By cultivating this long-term missionary vision, the formator helps them understand that true leadership is measured by the people one forms rather than by the positions one occupies.

Checklist for the Formator

The following questions may assist in periodic evaluation:

- Does the formandus contribute positively to community life?
- Does he collaborate willingly and share responsibilities?
- Does he encourage and support the growth of others?
- Is he developing the ability to accompany and mentor fellow formandi and collaborators?
- Does he demonstrate hope, initiative, and creativity in mission?
- Is he preparing himself to contribute to the future vitality of the Congregation?

Missionary Integration: The formator's greatest contribution is to form missionaries who become formators of others. By fostering communion, collaboration, accompaniment, and servant leadership, he helps the formandus discover that missionary maturity is fulfilled in making others fruitful. In this way, each new generation becomes a living continuation of St. Anthony Mary Claret, ensuring that the Congregation remains faithful to its charism while continually renewing its missionary service to the Church and the world.

VII. Formation Practices for Integrating the Four Charismatic Self-Capacities

The four charismatic self-capacities, Identification with the Mission, Embodying the Charism, Apostolic Discernment, and Generativity in Community and Mission, are not developed

independently. Together they shape a missionary who thinks, prays, lives, and acts according to the spirit of St. Anthony Mary Claret. Formation should therefore provide experiences that integrate these capacities into a unified missionary way of life.

1. Daily Practices

Daily habits gradually shape missionary identity.

Recommended practices include:

- Begin each day by offering the day's mission to God.
- Practise **Lectio Divina**, allowing the Word of God to illuminate both personal life and apostolic ministry.
- Make a brief missionary examen each evening, reflecting on:
 - How did I live the Claretian charism today?
 - Where did I recognize the action of the Holy Spirit?
 - Whom did I serve and encourage?
 - What calls me to deeper missionary conversion tomorrow?
- Read a short passage from the writings of St. Anthony Mary Claret or Claretian documents several times each week.

2. Community Practices

Community is the primary environment where the charism is learned, tested, and embodied.

Formation communities should regularly:

- share faith and missionary experiences;
- reflect together on the Constitutions, Directory, and General Plan of Formation;
- celebrate important Claretian feasts and anniversaries;
- evaluate community life and apostolic commitments through communal discernment;
- encourage mutual affirmation and fraternal correction;
- pray regularly for the Congregation, the Church, and missionary vocations.

3. Apostolic Practices

Missionary identity matures through active participation in evangelization.

The formandi should:

- participate in varied apostolic experiences;
- engage in ministries among the poor and those on the peripheries;
- collaborate with lay missionaries and other pastoral workers;
- evaluate every pastoral experience through prayer, reflection, and community dialogue;
- prepare simple missionary projects that integrate prayer, planning, action, and evaluation.

The emphasis should always be on learning to discern how the Claretian charism is lived within concrete missionary realities.

4. Intellectual and Spiritual Integration

Charismatic formation requires the integration of study, prayer, and pastoral experience.

The formandi should regularly study:

- Sacred Scripture;
- the life and writings of St. Anthony Mary Claret;
- the Constitutions and Directory;
- the General Plan of Formation;
- the history and missionary tradition of the Congregation.

Study should always lead to prayer, reflection, and practical application rather than remaining merely academic.

5. Annual Integration Experiences

At least once each year, each formandus should participate in an extended experience of missionary integration, such as:

- an annual retreat centred on the Claretian vocation;
- a period of missionary immersion;
- a pilgrimage to places associated with St. Anthony Mary Claret or the Congregation;
- a communal review of personal vocation and missionary growth;
- preparation or renewal of the Personal Project of Formation in the light of the Claretian charism.

These experiences provide opportunities to integrate learning with lived missionary experience.

Formation Across the Stages

Formation Stage	Principal Focus
Pre-Novitiate	Discovering the Claretian vocation and developing a sense of belonging to the Congregation.
Novitiate	Interiorizing the charism through prayer, community life, study of the Founder, and missionary initiation.
Post-Novitiate	Integrating the charism into apostolic ministry, communal discernment, and professional preparation for mission.
Ongoing Formation	Renewing missionary identity through continual conversion, creative fidelity, accompaniment of others, and lifelong growth in the charism.

Missionary Integration: These formation practices gradually transform charismatic formation from a subject to be studied into a vocation to be lived. Through prayer, community life, apostolic experience, study, and continual reflection, the formandus learns to identify with the mission, embody the Claretian charism, discern God's will with the Church, and become a source of life for others. Thus, the four capacities converge in forming missionaries who are living continuators of St. Anthony Mary Claret, faithfully proclaiming the Gospel with creativity, communion, and apostolic zeal.

VIII. Conclusion: Living the Claretian Charism for the Mission of the Church

Charismatic formation is a lifelong journey of becoming ever more conformed to **Christ the Evangelizer**, in the spirit of **St. Anthony Mary Claret** and under the maternal care of the **Immaculate Heart of Mary**. It is not merely the acquisition of knowledge about the Founder or familiarity with the history and traditions of the Congregation. Rather, it is the gradual transformation of the missionary's mind, heart, and life so that the Claretian charism becomes the enduring source of his identity, relationships, discernment, and apostolic service.

The four charismatic self-capacities presented in this module describe the essential dimensions of this growth. **Identification with the Mission** nurtures a profound sense of belonging to the Congregation and wholehearted commitment to its evangelizing mission. **Embodying the Charism** integrates the values of the Gospel and the Claretian spirit into everyday living. **Apostolic Discernment** enables the missionary to read reality in the light of the Holy Spirit and respond creatively to the needs of the Church and the world. **Generativity in Community and Mission** bears

fruit in lives that build communion, accompany others, and ensure the continuity and renewal of the charism across generations.

These capacities are not independent competencies but complementary expressions of a single missionary vocation. Together they form missionaries who pray contemplatively, live fraternally, discern wisely, proclaim the Word courageously, and inspire others through the witness of their lives. The journey of charismatic formation never truly ends. Every new pastoral assignment, every intercultural encounter, every challenge in community life, and every experience of prayer becomes an invitation to deepen one's participation in the missionary spirit of the Founder. Fidelity to the charism therefore demands continual conversion, openness to the Holy Spirit, and creative responsiveness to the changing signs of the times.

Ultimately, the purpose of charismatic formation is not simply to preserve a spiritual heritage but to ensure that the missionary fire entrusted to St. Anthony Mary Claret continues to illuminate the Church through each succeeding generation. When missionaries allow the Gospel to shape their lives through the Claretian charism, they become living continuators of the Founder—men who announce the Word with courage, build communities of communion, accompany God's people with compassion, and dedicate themselves wholeheartedly to the service of the Kingdom.

In this way, the Claretian charism remains a living gift to the Church: rooted in the Gospel, nurtured in the Heart of Mary, strengthened in missionary fraternity, and continually renewed for the evangelization of the world. As the General Plan of Formation reminds us, the ultimate goal of formation is not simply competent missionaries, but missionaries who are configured to Christ, rooted in the Congregation's charism, and capable of responding creatively and prophetically to the needs of every age. Such missionaries truly become **“living memory of the Gospel”** and joyful servants of the Word, carrying forward the dream of St. Anthony Mary Claret with faith, hope, charity, and apostolic audacity.