

**Revitalizing our *Vita Apostolica*:**

# ***THE PLAN OF COMMUNITY LIFE***



**WITNESSES OF THE REDEEMER:  
*In Solidarity for Mission to a Wounded World***

(Rome, March, 2019)

REVITALIZING OUR VITA APOSTOLICA: *The Plan of Community (PCL)*

## **The Plan of Community Life (PCL)**

### **A. Introduction to the Plan of Community Life – Why?**

The 1997 General Chapter, and reemphasized by the General Chapter of 2016, asked each community of the Congregation to make a Plan of Community Life (PCL). This is to be done at the beginning of each quadriennium “*with yearly programs based on: consecrated life, fraternal life and the Redemptorist mission. The (V) Provincial government must approve this plan*” (Decision 3.1 1997 General Chapter; Decision 21 2016 General Chapter ). Many Units have already been doing this. For others, undergoing the process involved will be something entirely new.

We offer this *process* as an instrument to assist in strengthening solidarity in our communities. For those that are not familiar with this type of community planning, it proposes some general principles as well as some concrete suggestions on strengthening community solidarity through community meetings, moments of prayer, monthly and yearly retreats (Cons. Art. 8). In the past, “community life”, or, “the common life” was strongly influenced and supported by a common schedule, followed by all. However, due to the demands of apostolic work, life in many communities today does not allow for this. If, therefore, we are to have true communities of “Gospel friendship” (Cons. 34) that are built on solidarity, it is essential that we provide for “quality” moments of being together to nurture our common vocation. For those who have already been working with a PCL, what we offer will serve as a refresher of some fundamental

guidelines and may provide some ideas to improve what is already being done.

The concepts behind the PCL are not new. Community life has always been a significant dimension of our Redemptorist life. *An essential law of life for the members is this: that they live in community and carry out their apostolic work through community* (Cons. 21). While this phrase comes from our current Constitutions, Alphonsus and the first Redemptorists already lived it. They sought to live in structured communities **for the sake of the mission** of the Congregation.

A cursory look at what happened on November 9, 1732, reveals that the first group wanted to organize itself as a missionary community. However, they could not work out a common project. Each of the six members seemed to have had a different vision and individual objectives. (Does this sound familiar?) The initial failure was inevitable. It was impossible to carry out a common project under such circumstances. Alphonsus found himself shortly alone with Brother Vitus. Yet other members soon came along, Sportelli, Sarnelli, Mazzini, Rossi, Gerard, etc. – men who shared a common vocation with Alphonsus, ready to begin a common apostolic life project. A unity of vision adopted by truly heroic Fathers and Brothers made possible the birth and growth of our Congregation. Today we are asked to do something similar in each of our communities. This is especially true in this current moment of history as the Congregation seeks to discern the call of the Spirit in responding to the “wounded world” in which we live.

Ours are difficult times which influence, positively and negatively, our Redemptorist life-style. These are times of great social, cultural and ecclesial changes. Among the great challenges we face is the search for authentic ways of living out our consecrated life and missionary fraternity. It has to be acknowledged that while there is an expressed desire for a life truly lived in communion, a life of “Gospel friendship,” the reality is that as confreres, we all have different expectations of what we refer to as “fraternal life in communion.” The PCL helps us articulate and harmonize these expectations.

Our Constitutions outline the spirit and fundamental norms of Redemptorist community life. The Constitutions reflect the reality that community life and the ability to work together have been strong characteristics of our Redemptorist tradition. However, today in many Units of the Congregation there is a concern about the weakening of our community life and the difficulty of some to function and work together as a team. It is up to the (Vice) Provinces and local communities to ensure that steps are taken to ensure the practical and detailed organization of the community that facilitates fidelity to our tradition and missionary charism.

The fact is, however, that we face many difficulties in undertaking this work. In preparing for the 25<sup>th</sup> General Chapter, community living, our “life in communion”, was highlighted as one of the greatest challenges facing Redemptorists today. There was a strong sense that our desire for life in communion is threatened from various contemporary influences. The influence of individualism, secularism, consumerism, as well as the impact of modern forms of technology and communication, have impacted many aspects of communion and fraternal life present in our tradition.

*In the face of these threats, the process of “rebirth and growth” become a common task, something to do together, keeping alive the resources and different dynamics of our common life. Every form of existence consummated in the proclamation of the Kingdom of God is beautiful and beneficial, but it must be lived as an expression of the experience of community. From this arises the need to, and constantly and decisively, prevent and together guard against the temptations that appear in every generation and cause the sufferings of loneliness, marginalization, the heavy sacrifice of some and the unjustified comfort of others, the disparity between “achieving a certain status” and a simplicity of life which is not always recognized as a value that evangelizes. (Working Document of the 25<sup>th</sup> General Chapter, Part B, Section III, No. 4.)*

There are many who fear that today our life in common is in crisis. The understanding of our vowed life, particularly in the area of authority and obedience, is oftentimes confused. Many confreres, during the consultation process for the General Chapter of 2016, spoke of “a crisis of leadership” in the Congregation. But perhaps a deeper investigation would reveal the crisis to be one of how we understand and live our life together, in communion, gathered around the Redeemer. How do we build genuine and life-giving communities in the face of so many obstacles? How do we create spaces where all feel a sense of welcome and belonging and where all feel free to be themselves? How do we produce the new wineskins for new ways of living consecrated life in the 21<sup>st</sup> century?

A whole series of internal and external factors hinder growth in the human and spiritual qualities required for developing new life styles that respond effectively to the expressed desire for a life truly lived in communion and that bears witness to the wounded world around us. Religious of the past had been traditionally formed to live a passive, submissive, obedience with no need to cultivate the spirit of initiative, co-responsibility and creativity expected if we are to live our commitment to fraternal communion. Again, in preparing for the 25<sup>th</sup> General Chapter, confreres spoke of their feelings of loneliness, isolation and disillusionment. During the actual celebration of the 25<sup>th</sup> Chapter, in discussing the “wounded world” in which we live, many capitulars spoke of the many wounded confreres in our midst. (Message of the Chapter No.3) A reality in our Congregation today is the number of confreres who opt to leave the Congregation, expressing dissatisfaction with community living as the primary reason. At the same time, many confreres find themselves unprepared for the personal and community sharing of thoughts, feelings, experiences and projects that the deeper community dialogue envisaged in our Constitutions demands.

The aim, then, of recent General Chapters in proposing a PCL is to promote true and living Redemptorist communities that seek to live fraternally their mission in the Church and in the world. Experience has shown that, wherever communities have taken up the practice of working out and implementing a joint life project, community life is strengthened and enriched.

## **B. General Indications**

A Plan for Community Life is not simply a schedule to organize the daily life of confreres in a community. It is a much broader concept. It is an instrument that attempts to integrate the various dimensions of Redemptorist life as outlined in our Constitutions. Our tradition and our Congregational documents speak of community at the service of the mission. The Plan of Community Life is meant to generate a life process that opens the way for a deepening of fidelity to our Charism and of growth in our spirituality. It is an especially useful tool or instrument in building up a “life in communion”, a life of “Gospel friendship” as envisaged in Art. 4 of the Constitutions, for those who are called to live together the charism of the Congregation at the level of the local community as that community comes together at the beginning of each quadriennium. The PCL helps us to respond to the very basic question asked by each Redemptorist community: *how do we, as a particular Redemptorist community, located in a specific place, undertake the mission entrusted to us?*

By itself the PCL will not produce the ideal community. What will help us live a more fulfilling and meaningful life as communities will depend largely on **the commitment of each of us**. Put simply, what we get out of the PCL will be related to what we put into its realization. It demands participation and co-responsibility – and a desire to live our lives according to our Constitutions and Statutes.

During the working out of the PCL, the members of the community come together in Gospel friendship as brothers who are quite aware that the Spirit of Christ brings them together (Cons. 23). Each affirms their identity and need to belong, accepting each other in order to develop a sincere communication that will help resolve and



negotiate differences and conflicts (Cons. 36). The common objective is **to live a community experience of discernment** of God's will with regard to the mission and ministry entrusted to the community. (Cons. 73.1)

While the PCL gives an overall vision and direction for the community for the quadriennium, the component parts design a strategy of community growth for a year. It is revised and adapted to new circumstances each year. It is also necessary to review and modify it whenever a new member joins the community. Since community growth processes are slow, no one should expect that the community would change radically in one year. It's a question of persevering in a process that will develop from year to year. By its very nature, every community plan is provisional, representing a step on the road to a deeper fraternity.

It can take some time to develop a viable and useful PCL. No matter what method is used to develop it, **the working out of a PCL requires a careful personal and community preparation.**

The community must be informed of (a) what it is, (b) its significance for community life, (c) the method that will be used to write it, (d) and, how it is to be lived. Some Units may consider it appropriate to have someone with experience explain the purpose and working out of a PCL to the communities.

As immediate preparation for working out the PCL, the members of the community take time to reflect on their own experience and perspectives on Redemptorist community life. Each should look into the deeper motivations that drive one to persevere in the Congregation. (See "*Preparation*" below.)

### **C. Important criteria**

The whole process of writing a PCL is inspired by some basic principles. These come together to pave the way for a concrete, practical community plan.

*Realism.* The PCL is not meant to be an **idealistic** project. All programming respects each member and takes into account everyone's potential and limitations (Cons. 35). As mentioned already, each of us has our own particular expectations of fraternal life in communion. These must be considered to avoid anyone feeling hurt, ignored or isolated. It is much better to take small steps together than to develop a project that will produce frustrations.

It is important to take into account the concrete reality of the community. Each accepts the other as he is, without judging him negatively. If each feels accepted and learns to accept the other, then the members of the community will have the necessary freedom to talk to each other and express what one feels about the other. As trust grows, one can more easily make the sacrifices that a common project implies.

The community realistically programs what is within the reach of all and what corresponds to its needs and options.

*Clarity of principles.* The ideals and values that give meaning and consistency to the common vocation are shared and clarified. The community expresses them in its own words and from its own perspective. These will be the guiding criteria for new objectives and strategies.

As the community brings out and reaches a common understanding on these ideals and values, its own identity becomes more explicit. It is not a matter of writing down inspiring thoughts but a question of bringing out objectively the very roots that give life and cohesion to the community.

Once written, the community plan becomes a means to remember, develop and put into action the motivations that bind together the members of the community. It is also an instrument to help each member judge and discern the call of the Redeemer here and now. **The PCL is intended to make concrete the foundational charism of our Congregation.**

*Viability.* The community develops objectives, priorities and strategies that become the roadmap for its growth and work. These should be **clear** and **concrete**, capable of being **evaluated**, as well as **adequate**, **flexible** and **efficient**. The choices made ought to be those that will help the community bring to life the principles and values previously shared and discussed.

*Subsidiarity.* The PCL expresses the discernment and will of the members of the community. It is important that all participate in the process of writing it. No single member, not even the superior, should dominate in such a way that he imposes his own views and strategies. In this way each will be more willing to take on the responsibilities demanded by the project. Each member ought to feel that he is responsible for working out and living the PCL.

#### **D. The (Vice) Provincial Government**

The (Vice) Provincial Statutes and Government determines the minimum requirements to be included in the Plan for Community

Life. It has the responsibility of approving each community PCL. This is part of its leadership role and duty to serve the communities. It can give specific guidelines for the PCL that take into account (Vice) Provincial statutes, policies, priorities, etc.

The (Vice) Provincial Government should help the communities in the elaboration of their community plans. It should provide any assistance they might need. It may be useful to structure the appropriate forum to answer questions and to take into account the input of the members in adapting the PCL to (Vice) Provincial needs. For this reason, it can be very advantageous that a member of the government team be present with the community as it devises its PCL. The presence of a member of the government team will also ensure that the various priorities of the Unit/Congregation are given due recognition at the level of the local community.

Finally, the (Vice) Provincial Government assists the communities in the ongoing realization of the PCL. It can incorporate this task into the topics discussed in the formal visitations and in informal fraternal visits of the communities.

### **E. The PCL in brief**

As mentioned above, there are many ways of working out a Plan for Community Life. The community signs its Plan of Community Life and presents it to the (Vice) Provincial Government for approval. It should contain at least the following elements:

A concrete objective and specific goals for each of the dimensions of community life, namely, its *Consecrated Life*, its *Fraternal Life* and its *Apostolic Life*.

Concrete strategies to achieve its objective and specific goals.

The community also explains why a particular objective and the specific goals have been chosen.

A method of evaluation. It is strongly recommended that the community evaluates its PCL at least once a year. The evaluation should include two aspects: firstly, an evaluation of the Plan itself (for example, the membership of a community may change during the year so the Plan needs to be examined to ensure it is still operable) and, secondly, an evaluation of how the community is actually *living* the Plan in its day-to-day life. This evaluation needs to be scheduled and can take the place of what, in the past, was referred to as the community's "Review of Life" (GS 038).

## **F. The PCL in more detail**

What follows is a description of steps that are ordinarily followed in the working out of a PCL. The time given to each step will vary according to the size of the community and the particular step involved. What is important is that sufficient time is given to ensure a meaningful conclusion to the work involved. At the end of the process, as an expression of brotherhood, it is beneficial to conclude with a celebration of the Eucharist and a simple *Gaudeamus*.

### *Preparation*

- i. Personal Preparation:
- ii.

In preparation for the Plan of Community Life, it is recommended that each member of the community conduct an "audit" of his own life as a Redemptorist. A sample "Life-style Audit" is attached with this document. In addition, for the initial meeting, it may be useful to provide a brief questionnaire to be used in preparation. Each member should ponder the following questions beforehand:

1. What has been your experience of community life during the last quadriennium / year?
2. What personal needs and goals have not been met?
3. What would you like to ask of the community as it begins to write its PCL?
4. What specific points or issues ought to be discussed by the community?

This may appear to be a lot to ask from confreres in terms of preparation. However, if we are serious about our consecrated life and the centrality of living a life in communion, this preparation can only be of great benefit. If at all possible, this Preparation should be undertaken by the Community in the course of a day's Recollection in preparation for the elaboration of the PCL.

iii. Communal Preparation:

The community should look for a place to meet with the minimum of disturbances. If possible, it can be very helpful if the community is in a position to schedule time away from its regular environment to lessen the distractions. The physical layout of the place should be prepared so that it will be conducive to community sharing.

The community should appoint a coordinator or moderator who keeps the community discussion on track and ensures that each confrere contributes to the process. Another is asked to take notes. This secretary should carefully record particularly the consensus points, agreements and decisions. He should also coordinate the final draft of the PCL.

If the community is large, it may be advisable to divide it into smaller groups that come together at several moments to share their results. The details of the way to do this should be established beforehand.

### *Process*

#### Step 1:

- *The Vision – A life in communion as Redemptorists*

It would be very helpful if the initial **coming together** of the community for this project could be undertaken in the context of faith-sharing.

Mark 3:14; Cons. 21; Cons.22; Cons. Art. 4:34-38.

Following a period of silent reflection and prayer, each member shares as to what way these words speak to him about life in communion. This is solely an act of reflection and sharing.

#### Step 2:

- *The reality – A Description of the community: who are we?*

In the next step, the members share their experience of community life during the last quadrennium or year. (At the beginning of the quadriennium, it is extremely helpful that each confrere shares his own “story”.) They communicate the positive elements as well as what did not work (Questions 1 & 2 above). Then they proceed to state what each one expects from this community (Question 3 above).

The community will write down a statement that (a) gives the name of each member, with a brief description of who he is; (b) describes the community, making explicit the needs and expectations of its members. Ordinarily the details of the community sharing at this stage are not recorded in the PCL. The description given is meant to be like a photograph, giving the general details that begin to identify the community.

### Step 3:

- *An analysis of the community: how do we see ourselves?*

In this analysis, three dimensions of our life in communion are taken into account: *Consecrated Life, Fraternal Life in Community* and *Mission*. The purpose of this is to present in writing a description of the concrete situation of the community in each of these three areas which will form the basis for the steps that follow. This description indicates the community's **strengths and limitations**, its **needs and expectations**, the **difficulties and problems foreseen**, etc. The responses to Question 4 above can assist in this step.

The community writes a description of how it sees itself. It should state what characterizes the community. It ordinarily will include the specific challenges and dangers it faces, any relationship problems that have to be dealt with (*ad extra* as well as *ad intra*), relevant facts which affect the community such as age differences, a description of responsibilities a member may have outside the community (for example, Provincial tasks or assignments given by the (Vice) Provincial Government), etc.



Note: Steps 4, 5, and 6 should be addressed to each of the three areas, *Consecrated Life, Fraternal Life and Mission*.

Step 4:

- *Naming the Values and ideals: what principles guide us?*

In this step the community focuses on the fundamental principles that will become their common criteria for judging what they do. The source of these principles is, obviously, the *Word of God*, our *Constitutions and Statutes*, as well as the *experience* of each member in living out the charism of the Congregation.

These questions can be used in preparation for this sharing:

1. What Gospel text or theme do you suggest should form the basis for our PCL?
2. What Constitutions/Statutes speak directly to our community situation at this time?
3. What values, in your experience, have been fundamental in living the Redemptorist vocation in the history of our unit?

What is shared by the members enables the community to sharpen its focus on those fundamental values which at the present moment become more significant because of *who* they are and *how* they see themselves as a community. Therefore, it's not a question, for example, of restating the Gospels. The community seeks, rather, to discern what the Spirit of Christ is saying to them here and now in their concrete situation and in the context of its location. Once again, in this step, the community considers specifically the three dimensions of *Consecrated Life, Fraternal Life Community and Mission*.

At the end of the sharing, the community draws up a written statement that expresses concisely those values and ideals that they share as community. It should be the fruit of consensus after listening to each other and dialoguing the various perspectives.

Step 5:

- *General objective: what do we want to achieve?*

This step follows logically: **what is the Lord calling us to be?** The community proceeds to determine a specific objective for the year. What kind of community do we want to become? At this moment the community puts together a vision of what it is called to be.

The confreres write down what they believe to be the **general objective** of their community life. Through dialogue they seek to arrive at a consensus statement that expresses a call to commitment for each member. This general objective contains usually specific goals with regard to the areas of *Consecrated Life*, *Fraternal Life* and *Mission*. It is important to remember that any objective(s) set by the community are not overly ambitious – this will only result in frustration. Nor should such objective(s) be lightweight – this will only result in a mediocre attempt at living true Redemptorist fraternal life.

Step 6:

- *Strategies: how do we arrive there?*

At this point the community establishes concrete strategies that will help it achieve its General Objective and any specific goals agreed upon previously. They now determine the *how*. These strategies should be thoroughly realistic and capable of being carried out by all. Each specific goal contained in the general objective should also have at least one corresponding strategy.

It is at this point that the community establishes the outlines of its internal organization: how it will live its commitment to the common vision.

- *Commitments: programming the strategies and personal responsibilities*

The strategies, then, are fleshed out in a concrete programming, the “Organized Community” envisaged in Art. 8 of the Constitutions and Statutes. The community reaches a consensus as to the concrete schedules that will help it live its *Consecrated Life, Fraternal Community* and *Mission*. Details, such as common prayer, community meetings, community recollections, common recreation and celebrations, etc., should take into account (Vice) Provincial statutes, policies and priorities. The order of the day should reflect a commitment to a life style that opens up opportunities for personal and community growth.

To achieve a viable community organization and workable community plan, each member should understand his responsibilities within the community. Each puts his gifts at the service of the community and expresses his willingness to make the necessary sacrifices in order to achieve the goals of the community.

The community also discusses and distributes the various tasks and jobs that they determine are necessary for the working out of the PCL. A brief job description should be written for each task. As these tasks are distributed among the members, each should have a clear understanding of what is expected. To ensure that there is a clear understanding, each member assigned particular tasks is asked if he is clear as to what is expected of him.

- *Evaluation: how and when do we review the PCL?*

No PCL will be complete without establishing a way of periodically evaluating the PCL and how the community is living it. Usually there should be a yearly evaluation that provides the opportunity for a community revision of their life together. In some cases, the community will judge that this should be done more frequently (GS 038). It is important, however, that the community agrees on a suitable time for the Evaluation.

The community should also decide general guidelines as to how it will carry out this evaluation. These should be flexible but, at the same time, provide a concrete outline. It is useful to determine how the community will prepare for this evaluation.

- *Resources*

It is also useful for the community to consider any outside resources that they may count on as they live out the PCL throughout a given year. These resources include persons, places and activities that will contribute to a richer community life and a more effective community ministry.

- *Final steps*

The final product of this process should be a document that expresses the consensus of the members of the community. The results of the previous steps are brought together into a coherent document. The members should all agree on its final redaction. They all sign it as an indication of their commitment to it. Ideally, to reflect this work as an expression of our consecration, this indication of their commitment should be undertaken in the context of a liturgical celebration, preferably with a member of the (vice)provincial government present. The document is presented to the (Vice) Provincial Government for its approval. If the (Vice) Provincial Government suggests modifications, then the community should again gather together to consider and implement the necessary changes in dialogue with the (Vice) Provincial Government.

## Appendix 1

### **A lifestyle audit for individual confreres & for Redemptorist Communities**

**1. We are grateful for and rejoice in the Father's Crazy Love for us:**

*All life is a gift to be celebrated and cherished.*

- As a Redemptorist, do I live a life of gratitude for what I have and have received? Do I trust in Providence? Do I witness to gratitude and Providence in my missionary life as a Redemptorist?
- As a Redemptorist Community, do we live a life of gratitude?

**2. We remain free; we live with *distacco*:**

*We do not have to be possessed by possessions.*

- As a Redemptorist, through God's grace, have I grown in freedom? What do I regard as belonging to me? To what or to whom am I attached? What is my relationship with phones, computers, cars, alcohol, TV etc.?
- As a Redemptorist Community do we witness to a life of freedom?

**3. We share generously and cheerfully in a Common Life:**

*There is great blessing when we give from our scarcity and not just from our abundance.*

- As a Redemptorist, do I share my life and possessions generously and cheerfully and give from my scarcity? Am I accountable and transparent in my financial dealings with the community? How much time do I give to community meals, community recreation, community study, community prayer? Am I pulling my weight work-wise? Do I show care for the weaker members of the community?
- As a Redemptorist Community do we share our lives and possessions generously and cheerfully and give from our scarcity?

**4. We live simply “a life of plentiful redemption” so that others may also share plentiful life:**

*We consume only what we need. We are not shackled by lots of possessions that need to be protected.*

- As a Redemptorist, do I consume only what I need? Am I shackled by my possessions? Have I a clear sense of how poor people live in my context or culture?
- As a Redemptorist Community do we consume only what we need? Are we shackled by our possessions?

## Appendix 2

### SOME PRACTICAL SUGGESTIONS FOR THE PREPARATION OF THE PCL

1.- A brief synthesis of the concrete social, cultural and religious **reality** of the place where the Redemptorist community is located and carries out its mission.

2.- A simple description of the composition of **the people** (religious and, in some cases, Redemptorist lay) that form the community.

3. If it is possible, and is helpful, you can include some evangelical, theological and missionary **principles** that characterize Redemptorist charism.

4.- It is always important to establish the **general objective** for the time-period of the PCL.

5.- In the same way it will be important to make priorities with **specific objectives** according to the different areas :

- It is always wise to use the structure provided by our Constitutions and Statutes.
- Some elements that should not be missing in the PCL:
  - The specific **Redemptorist** mission of this community
  - A sense of our fraternal life in community: prayer, celebration, fraternal sharing ...
  - The dimension of our consecration as Redemptorist missionaries: testimony of simple life, fraternal correction ...



- Formation of the apostolic community, meetings, study, etc.
- Government of the apostolic community: decision-making processes, administration, finance ...

6.- When devising strategies in elaborating the PCL, remember the how, who, and when!

7. - At the end, it is important to outline and clarify **the responsibilities** of each person in the community.

8 .- **Evaluation** : when? how?

9.- **Approval** by the (Vice) Provincial Government.

### Appendix 3

## THE PLAN OF COMMUNITY LIFE AND SHARED MISSION

Shared Mission with the Laity is a Fundamental Priority in the Congregation. It is not by "decree" but by recognition that the Redemptorist charism, being a gift of the Spirit to the Church, is open to all, where our vows do not limit us as Redemptorists but enable us to journey together with our lay cooperators in mission.

Today, throughout the Congregation, at different levels and in various ways, there are lay people who identify with our Charism and are committed to our Mission, who participate, in a new way, in the Redemptorist *Vita Apostolica*. Among them we have the Lay Missionaries of the Most Holy Redeemer, the Redemptorist Lay Associates, and the Oblates.

In making the Plan of Community Life it is important to discern the place of these Lay people in our life of special consecration to God and to the mission. They not only collaborate in ensuring a more effective pastoral ministry but, above all, provide us with the opportunity of living together the ideal of our *Vita Apostolica*, mutually enriching each other in "gospel friendship" and carrying each other's burdens.

In elaborating our Plan of Community Life, we must ask ourselves:

- Who are the Laity linked to our Community that should have a more effective presence in our life and mission?
- What occasions (liturgical feasts and Redemptorist celebrations, important days in the life of the community ...) demand that we invite the Laity identified with our charism to join us in praying, sharing and

celebrating? This must be programmed carefully and seriously until it becomes a natural and almost spontaneous coexistence, for ourselves and for our lay partners.

- In what ways can each Community create opportunities and spaces to deepen gospel friendship that opens us to a newness of life and mission shared between ourselves as religious and our lay partners?

– How can each community explore other moments and situations that facilitate greater fraternal sharing and where we as professed Redemptorists with our Lay partners can continue to build a single missionary body.