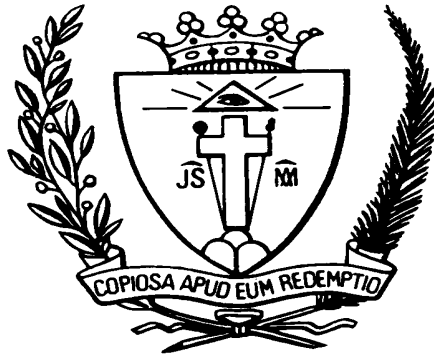


# Congregation of the Most Holy Redeemer

## DIRECTORY FOR PARTNERSHIP IN MISSION



Curia Generalis C.Ss.R.  
Rome 2020

*DIRECTORY FOR PARTNERSHIP IN MISSION*





## CONGREGATIO SS. REDEMPTORIS

Superior Generalis

Rome, March 15, 2020  
Feast of St. Clement Hofbauer, C.Ss.R.

Dear Confreres, Sisters, Lay Missionaries and Redemptorist Associates,

From the very beginning of his apostolic ministry, St. Alphonsus Liguori worked in partnership with lay men and women to bring the Good News to the poor. Beginning with the *Evening Chapels*, and continuing in his work with Confraternities, missions and retreats, as well as publications, Alphonsus collaborated with and prepared the laity for the mission of evangelization. St. Clement Hofbauer, and subsequent generations of Redemptorist missionaries, Sisters and lay partners have continued this shared mission right up to our day.

The 25<sup>th</sup> General Chapter (2016) of the Congregation of the Most Holy Redeemer strongly affirmed the shared mission to which professed Redemptorist Missionaries together with Lay Missionaries and Redemptorist Associates are called in a spirit of partnership in and for mission. The Chapter recognizes in Lay Redemptorists “the richness of our Charism, which the Lord gives to Lay Persons so that a prophetic word and presence can exist in the world. We feel called to build the Reign of God together with the wider Redemptorist family” (*Message of 25<sup>th</sup> General Chapter*, #13).

Along with an office for Shared Mission at the level of the General Government, the Chapter mandated the preparation of a *Directory* to “describe the profile of the lay Redemptorist, in all its diverse expressions” (Decision 11). To carry out this mandate, the General Government established the Commission for Shared Mission to work with the Secretariat for Evangelization. This Commission was entrusted-

## *DIRECTORY FOR PARTNERSHIP IN MISSION*

ed with the task of preparing this *Directory*. After extensive consultation throughout the Congregation, the draft *Directory* was presented to the Mid-Sexennium Meetings in 2019. The *Directory* was accepted as a working document by all five Mid-Sexennium Meetings, and suggestions, revisions, and recommendations were made to the Commission.

The Commission for Shared Mission has incorporated these revisions proposed by the five Conferences. On December 14, 2019, the revised *Directory* was approved by the General Government as a ***Working Document to be implemented*** by the (V) Provinces and Regions of the Congregation. With gratitude to the Commission which worked so diligently and enthusiastically to prepare this document, the *Directory for Partnership in Mission* is now ready for implementation as a working document.

This is a very important and crucial step. Only as each (V) Province and Region begins to implement this *Directory* will the Commission be able to clarify issues and improve the document so that it is truly in the service of our common commitment to the mission entrusted by the Redeemer to our Congregation. For this reason, it is especially important that every Unit and each Conference begin now to put this *Directory* into practice. As you do so, I am sure that you will find many practical and rich recommendations and guidelines. You may also discover areas which need to be more fully developed or clarified. I urge you to continue to send your recommendations, questions, and proposed revisions to the Secretariat for Evangelization and the Commission for Shared Mission. These contributions will ensure that the *Directory* reflects the real experience of the Congregation in all its diverse cultural richness and experience. We hope that this *Working Document* will then be ready for presentation to the 26<sup>th</sup> General Chapter in 2022.

Once again, on behalf of the Congregation and our wider Redemptorist family, I express our very sincere gratitude to the Commission for Shared Mission, working under the guidance and leadership of Anne Walsh and the Secretariat for Evangelization. I also express my gratitude to the Conference and (V) Provincial Commissions for Shared Mission and to the many confreres and Lay Redemptorists

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who offered their contributions. May your collaboration bear fruit in prophetic and authentic witness to the Redeemer through greater solidarity for mission in our wounded world.

May Our Mother of Perpetual Help, St. Alphonsus, St. Clement and all our pioneers in the charism and mission of the Redemptorists continue to inspire us and bless our efforts to follow the Redeemer as he preaches the Gospel to the poor!

Your brother in Christ our Redeemer,

*Michael Brehl, C.S.R.*

Fr. Michael Brehl, C.Ss.R,  
Superior General





## CONGREGATIO SS. REDEMPTORIS

Prot. N° 0000 268/2019

### DECREE

#### DECREE OF APPROVAL AND PROMULGATION OF *THE DIRECTORY FOR PARTNERSHIP IN MISSION*

EDITION 1 2020

Whereas the 25<sup>th</sup> General Chapter commissioned the General Government to prepare a *Directory for Partnership in Mission* with the laity (Dec. 11);

and whereas the text of this *Directory*, prepared by the General Secretariat for Evangelization, and presented at the mid-sexennial meetings of 2019, and was subsequently approved by the General Government as a Working Document;

and with the authority given it by Constitution 119, 1<sup>o</sup> and 3<sup>o</sup>,

#### **the General Government decrees**

1. that it approves the present text of the *Directory for Partnership in Mission* as a Working Document and grants it the force of law

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according to the norm of General Statute 03;

2. that this Directory will have the force of law in all Units of the Congregation in guiding the relationship between lay partners and professed Redemptorists from January 1, 2020 and will remain in force until the 26<sup>th</sup> General Chapter, which is competent to study it and offer amendments;
3. that the Units of the Congregation are asked to address all comments and questions to the General Secretariat for Evangelization.

The official text of this Decree is the English

Given in Rome on December 14, 2019

*Michael Brehl, C.S.R.*

Michael Brehl, C.Ss.R.  
Superior General

*Brendan J. Kelly, C.Ss.R.*

Brendan Kelly, C.Ss.R.  
Secretary General

[Seal of the Congregation]



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## **INTRODUCTION**

The creation of this *Directory for Partnership in Mission* is a response to a call that was clearly heard at the XXV General Chapter (2016), a call for a more unified and consistent approach to partnership in and for mission across the Congregation. The XXV General Chapter mandated that an Office of Shared Mission be established. Assisted by the Conference Commissions, the Office would oversee the preparation of a Directory which would describe the profile of the Redemptorist laity, in all its diverse expressions, addressing duties, rights, responsibilities, and forms of affiliation.

This General Directory is offered as a means of clarifying and unifying terminology and practice with regard to Partnership in Mission in all Conferences and units. No General Directory can foresee or account for the specific realities of each local situation or experience. Therefore, Conferences and Units are asked to implement this Directory in their own situations and contexts.

### **1. PARTNERSHIP IN MISSION IS PARTNERSHIP FOR MISSION**

“Redemptorists have a long history of inviting the co-operation of lay people in carrying out the mission to follow Jesus by preaching the gospel to the most abandoned.” (*Called into Communion for Mission*, p.4) In the Redemptorist Family, as in the wider ecclesial communion of the Church, Partnership *in* Mission must always be partnership *for* mission. All of the baptized are called into communion for mission.

Redemptorist life has always been strengthened by



the support, encouragement and active collaboration of lay people: associates, benefactors and friends. Together, lay and ordained, the members of the Redemptorist Family, founded by Saint Alphonsus...

"follow the example of Jesus Christ, the Redeemer, by preaching the word of God to the poor, as he declared of himself: 'He sent me to preach the Good News to the poor.'" In this way the Congregation shares the mandate given to the Church, which, since it is the universal sacrament of salvation, is missionary of its very nature. It does so by responding with missionary thrust to the pressing pastoral needs of the most abandoned, especially the poor, and by devoting itself entirely to evangelization. (*Constitution #1*)

Together, all members of the wider Redemptorist Family, professed and lay, as one missionary body, devote ourselves to proclaiming the Good News by word and witness. Following the example of Jesus Christ, the Redeemer by preaching the word of God to the poor, we respond with missionary dynamism to the pressing pastoral needs of the most abandoned, especially the poor (Cf. Cons 2).

## **2. FUNDAMENTAL PRIORITIES ARE THOSE WHICH ARE ESSENTIAL TO SUPPORT AND CARRY OUT THE MISSION**

### **2.1 A moment of clarity**

*Communicanda 1: Revitalizing our Vita Apostolica* (2017) offered the gift of clarity around the terms:

- Missionary Priorities;
- Apostolic Priorities; and
- Fundamental Priorities.

### **2.1.1 Missionary Priorities**

Missionary Priorities answer the question: *To whom are we sent?* Missionary Priorities refer to those to *whom* we are sent or the *preferential recipients of our mission. Traditionally and in the decisions of recent General Chapters. Redemptorists have named our missionary priorities as:*

- The Materially Poor;
- Youth and Young Adults;
- Migrants, and those affected by the mass movement of peoples, including those left behind;
- Victims of human trafficking;
- Victims of violence, racism and intolerance;
- Those who are excluded, on the peripheries of society, and often, on the margins of the Church; and
- Africa and Madagascar.

It is clear, therefore, that Partnership in Mission can never be viewed or understood as a missionary priority, because it is through partnership between professed Redemptorists and laity that the mission of proclaiming plentiful redemption through witness and word in our wounded world—with and among those named as missionary priorities—is most fully accomplished.

### **2.1.2 Apostolic Priorities**

Apostolic Priorities refer to our missionary work and ministries—*what we do or what we offer* in order to serve those to whom we are sent. Therefore, Partnership in Mission can never be viewed or understood as an apostolic priority. Rather, true and effective partnership in mission

between professed Redemptorists and lay partners in mission empowers the Redemptorist Family to employ more tools, more varied skills and more listening ears in the service of:

- the materially poor;
- youth and young adults;
- migrants, and those affected by the mass movement of peoples, including those left behind;
- victims of human trafficking;
- victims of violence, racism and intolerance;
- those who are excluded, on the peripheries of society, and often, on the margins of the Church;
- and our sisters and brothers in Africa and Madagascar.

### **2.1.3 Fundamental Priorities**

Fundamental Priorities are those which are essential to support and carry out the Mission.

*Communicanda 1* (2017) clearly expressed that the fundamental priorities of the Congregation are Partnership in Mission, Formation, Community Life, Leadership and Financial Sustainability.

“It is very important to remember that **missionary** and **apostolic priorities** are not the only priorities for the Congregation. In order to support and sustain our mission in the world today, it is essential that shared mission with the laity and the promotion of our missionary vocation are a priority in every Unit and in every community.” (*Communicanda 1* (2017), #39)

## **3. THE ORGANIZATION OF THIS *DIRECTORY***

This *Directory* is organized into four chapters, ac-

ording to the following schema:

- Chapter One discusses how one of the signs of our times is the growth of evangelical relationships between the laity and professed religious of countless institutes. The Redemptorist Family interprets this as a clear manifestation of the action of the Spirit in the Church. This chapter recalls the trajectory of recent Redemptorist documents in which the theology and practice of partnership in mission are developed. It also offers a short description of the foundational and working principles of partnership in mission.
- Chapter Two deals with the diversity of forms which make up the wider Redemptorist Family for, in addition to the professed members, they include the Lay Missionary of the Most Holy Redeemer, Redemptorist Laity/Associates, the many varieties of Lay Collaborators, and Oblates. This chapter offers clear descriptions and outlines some of the responsibilities and roles of professed Redemptorists and Laity in partnership in mission.
- Chapter Three addresses formation for Lay Missionaries of the Most Holy Redeemer, Redemptorist Laity/Associates, Lay Collaborators, Oblates and professed Redemptorists. This topic will be dealt with in much more detail in the forthcoming *Ratio Formationis* for partners in mission.
- Chapter Four offers a clear outline of the structures which support partnership in mission at the local, unit, conference and general levels.

- A series of Appendices offer practical ways and means by which the entire Redemptorist Family might move forward in the realization that partnership in mission is a fundamental priority for us, empowering us to ever more effectively proclaim the good news of plentiful redemption to all the corners and margins of our wounded world.

#### **4. EVALUATION**

Partnership in Mission itself, as well as Formation and Faith-sharing programs and processes should be evaluated annually at the level at which they are offered (General, Conference, Unit or Local). In order for program evaluations to be helpful and relevant, the evaluation must be based on the goals that were established for the program, and on how well the program, process or event met these goals. Program evaluations can be used to:

- a. Determine the effect that a program, process or event has had on participants
- b. Determine areas of the program or process that need to be adjusted or amended, and
- c. Improve the program, process or event.

*Please see Appendix L for tools to assist in evaluations.*

## **CHAPTER 1: FOUNDATIONS**

### **1.FOLLOWING CHRIST THE REDEEMER**

#### **1.1. Following Christ the Redeemer as the Source of our Being**

All members of the Redemptorist Family, professed and lay, share a common purpose, which is "follow the example of Jesus Christ, the Redeemer, by preaching the word of God to the poor, as he declared of himself: 'He sent me to preach the Good News to the poor'." (Constitution 1) This common call is rooted in a profound, meaningful and life-changing encounter with the person of Jesus Christ, who we experience as Friend, Companion and Redeemer.

#### **1.2 Vocation**

This encounter with the person of Jesus propels inward in relationship with Him, and also outward in loving service, as companions to all, particularly the wounded of our world, proclaiming the Good News of plentiful redemption in deed and in word. As Pope Francis wrote in *Cristus Vivit*:

“To discern our personal vocation, we have to realize that it is a calling from a friend, who is Jesus. When we give something to our friends, we give them the best we have. It will not necessarily be what is most expensive or hard to obtain, but what we know will make them happy.”

## **2. CHARISMS: GIFTS OF THE HOLY SPIRIT TO THE CHURCH AND THE WORLD**

All over the world, we witness a growth of evangelical, mission-oriented relationships between the laity and professed religious of countless institutes. This is a sign of the times, and a clear manifestation of the action of the Spirit in the Church and in the world. Through new apostolic relationships and endeavours shared between lay people and religious, we are discovering that the charism of an Institute does not belong to the institute exclusively. (Cf. *Vita Consecrata*, #54). Charisms are gifts of the Holy Spirit to the Church and the world, gifts to be poured out for mission.

Thus, it is not the Institute that opens the doors to the laity to participate in the same missionary charism, but rather it is the Spirit who opens the door, granting to certain laity the same gift. The charism of proclaiming plentiful redemption, exercised in a particular way by Redemptorists, is a gift given by the Holy Spirit to the Church, and therefore to certain members of the lay faithful. With a new understanding of the ecclesiology of communion and of the mission of the Congregation, we can say that some lay people share in the Redemptorist charism, living it in a variety of ways and in manifold places, according to their lay state. By the very diversity of our Redemptorist Family, we proclaim God's bounteous love and Christ's plentiful redemption.

### **3. RECIPROCAL RELATIONSHIPS: DISCOVERING NEW FACETS OF THE REDEMPTORIST CHARISM**

The commitment to the promotion of a laity increasingly aware of the dignity and responsibilities of baptism is essential for a Church that wants to respond to the challenges of the third millennium. The Redemptorists have always been in deep communion with the people. Today, the laity, especially the young, are asking more strongly for greater participation in the life and mission of consecrated persons. They have already found an initial response in the directions decided by the last general chapter of the Congregation. It is a path on which to proceed with courage, respecting the specificity of both lay and religious life. (*Letter of John Paul II to the Redemptorists on the occasion of the 3rd centenary of the birth of St. Alphonsus*)

#### **3.1 The Gift of the Professed Redemptorists**

Professed Redemptorists share with lay people the gift of the *source of the charism* with its radical strength and equally radical orientation toward the most abandoned and poor. Lay partners in mission offer religious the gift of *daily immersion in the joys, hopes and challenges of the world*, which flows from their baptismal commitment, and they promote the Redemptorist mission primarily in the secular web of the world. In fact, it is often true that lay partners in mission help the professed Redemptorists discover new facets of their Alphonsian charism.

As Redemptorists have touched and changed the life of the Church, they have been touched and changed by the people with whom and among whom they have been called to minister. In every place, and at every stage of their history, professed Redemptorists have sought ways



to join with lay men and women on a mission to more effectively proclaim the good news of Christ's abundant redemption to those who most need to hear it.

Today, there is a new awareness of the integral and vital importance of partnership in mission between professed Redemptorists and Christ's lay faithful. In the spirit of the *Constitutions and Statutes* of the Congregation of the Most Holy Redeemer it can be said that, as a Redemptorist Family:

... together we "continue" today the "example" of the Redeemer in the evangelization of the poor. (*Communnicanda 4, Collaboration Between the Redemptorist Community and the Laity: Guidelines and Norms* (1995) # 42)

### **3.2 Identifying Laity who Embody the Alphon- sian/Redemptorist Charism**

Charisms are gifts of the Holy Spirit manifest in Jesus Christ. He embodied and offered these gifts to the world in his earthly life and ministry. The Church, as the Body of Christ, shows forth these same gifts to the world. Individuals, whether male or female, vowed or ordained or lay, receive these gifts, express them, and can be agents by which these gifts are continuously poured forth into the world.

No one person possesses the fullness of the gifts of Christ; these gifts are bestowed upon the entire Body of Christ, which, as a community, a whole body, manifests them. People are drawn to others who have a similar spirit, a similar way of manifesting Christ. But they are not drawn together for the sole purpose of creating community. People with similar gifts or affinities are drawn together in charismatic families for mission.

The specific contribution that the lay faithful make to the Redemptorist charism and to the Redemptorist mission might be through the very circumstances of their lives and their immersion in the everyday world of ordinary life, economic concerns, the raising of family, and so on. Lay partners in mission can give voice to these realities in the midst of the Redemptorist family, raising greater awareness among vowed Redemptorists, and the dialogue that results may open new avenues of missionary activity.

#### **4. WHY PARTNERSHIP IN MISSION?**

Partnership *in* Mission is Partnership *for* Mission. Partnership is not an end itself; it is never the goal. The goal is the ever more effective proclamation of the Good News of plentiful redemption to the most abandoned. Together, all the members of the Redemptorist Family, professed, ordained and lay, are witnesses of the Redeemer in a wounded world.

Our association goes beyond friendship, and reaches toward a Gospel ideal. It is a Gospel-oriented relationship, an association in which our complementary states of life become sources of common understanding, happiness, evangelizing witness and missionary outreach.

A vision of true partnership in and for mission goes beyond seeing each other as collaborators or coworkers in the vineyard. All members of the Redemptorist Family share the charism of St. Alphonsus and those who have followed him, and live it fully according to their varied callings and states of life.

Fidelity to the abandoned, especially to the poorest and most marginalized, will allow the Redemptorist community and the laity to

select the most appropriate concrete forms of collaboration for the different situations. When we are all animated by the Alphonsian charism, we will operate in such a way that the evangelization of the poor will make the poor co-evangelizers. This will unite us all in the gospel school to understand and live better their wealth. (*Communicanda* 4, [1995] # 14)

Shared Charism, Mission, Life, Prayer and Table: Partnership in Mission is the realization of this invitation to share the apostolic life for which the Holy Spirit inspires us at this moment, and the signs of the times point to a way for us to continue.

The basis of the collaboration is that the laity share in the mission of the Redemptorist community. The secular dimension, the specific charisms and the abilities of the laity will contribute to embody and make more meaningful the evangelization of the Redemptorist community. The Redemptorist community in turn will make available to the laity the wealth and the fruit of their spiritual and material heritage. In this way, a greater thrust and incisiveness will be given to the apostolic dynamism. (*Communicanda* 4, [1995] # 13)

## **5. PARTNERSHIP IN MISSION IN RECENT REDEMP-TORIST HISTORY AND DOCUMENTS**

### **5.1 In the beginning: St. Alphonsus and St. Clement**

Our Congregation has been very close to the people from the beginning, especially to poor and abandoned people, and has consistently sought collaboration with the laity in their apostolic work. It will suffice to recall, as an example, what St. Alphonsus did in Naples with the “Evening Chapels” (“Cappelle serotine”), how important it was for him to be close to the abandoned and to share

with them, and the insistence with which, throughout his life, he sought true connection with the daily realities of people in all his activity as an evangelist and as a writer. St. Clement, in his ministry in both Warsaw and Vienna, endeavored to open himself up to the laity and form them for their manifold apostolic endeavors. Thus, Clement influenced European society of his time in a profound and lasting way. (*cf Communicanda 4, [1995] # 03*).

## **5.2 The *Constitutions and Statutes* of the C.Ss.R.**

The *Constitutions and Statutes* may be understood as governing and guiding the lives of the professed members of the Congregation of the Most Holy Redeemer. They do not *govern* the lay partners in mission, but they *inspire and enlighten* their path. Therefore, it is fitting that the lay partners in mission become familiar with the *Constitutions and Statutes* of the C.Ss.R..

## **5.3 Final Document of the XXI General Chapter (1991)**

The XXI General Chapter of the C.Ss.R. directed that missionary cooperation between Redemptorists and lay people should be a priority for the whole Congregation. The Final Document entrusted the newly-appointed General Government with the task of establishing a solid path that would allow each Unit of the Congregation to achieve this cooperation, in whatever different forms required, duly adapted to fit each individual situation. (#57-60) The Final Document of the XXI General Chapter established “in the Congregation the category of Lay Missionary of the Most Holy Redeemer as an active co-worker and participant in

the Apostolic Life of the Redemptorist Congregation” (#60).

#### **5.4 *Communicanda 4: Collaboration Between the Redemptorist Community and the Laity: Guidelines and Norms (1995)***

This key document:

- acknowledges the progress already made in the field of collaboration and encourages its promotion where it has not yet begun (#57 XXI General Chapter);
- recommends that “the different Units of the Congregation share their experiences in the area of lay collaboration, so that we can learn from each other and begin to evaluate the results of our experiences thus far” (#59b XXI General Chapter);
- decides to establish the figure of the Lay Missionary of the Most Holy Redeemer as an active collaborator and partner in the apostolic life of the Redemptorist Congregation (#60a, XXI General Chapter);
- urges Redemptorist communities to open themselves up to the laity, so that they may have a greater share in our experiences of life, work and spirituality (#60b, XXI General Chapter).

## **5.5 Called into Communion for Mission (2009)**

In 2009 the Redemptorists, through the General Secretariat for Partnership in Mission, took a major step forward with the publication of *Called into Communion for Mission: Redemptorists and Lay People Together Proclaiming the Good News of Jesus Christ to the Most Abandoned – a Step Forward*. This Document has become the basis for responding in a practical way to the call of the Holy Spirit in this decisive time in our history.

In this document, we find an invitation and a challenge:

“The primary challenge to Redemptorists and those who share their spirituality and mission is to “translate” the values of Redemptorist Apostolic Life as expressed in the Constitutions and Statutes into a lay context. The challenge is to deepen lay spirituality in light of the Redemptorist charism and so to discover how the Redemptorist charism can be lived out without the profession of vows. That overarching task has many aspects and dimensions.” (*Called into Communion for Mission*, IV. I).

## **5.6 The XXV General Chapter (2016)**

The presence of five lay people, representing the five Conferences, for a week during the XXV General Chapter was a very enriching experience for all. The special time we are living in the Congregation was reflected in the Message that the Chapter addressed to the Congregation and in the Decisions taken after the conclusion. Paragraph 13 of the Final Message was devoted to this topic:

In Shared Mission. Five Lay Redemptorists, repre-

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senting the Conferences were present at our Chapter. We recognized in them the richness of our charism, which the Lord gives to the Lay Persons so that a prophetic word and presence can exist in the world. We feel called to build the Reign of God together with the wider Redemptorist Family, formed by the Congregation and the many Congregations and Associations with whom we share our charism.

The decisions taken by the XXV General Chapter give definitive support to the path undertaken years ago in the Congregation. Decision 11 called for a permanent Office for shared mission with the laity to be created at the level of the General Government, and a Commission for shared mission to be established in each Conference.

This Office, assisted by the Conference Commissions, was tasked with the preparation of a Directory which would describe the profile of the Redemptorist lay partner, in all its diverse expressions. This Directory will delineate clearly the duties, rights, responsibilities, and forms of affiliation.

The Office, with the help of the Conference Commissions, and in partnership with the General Secretariat for Formation, was also asked to produce a *Ratio formationis* for the preparation and formation of both lay partners and professed Redemptorists for shared mission.

Decision 42 of the XXV General Chapter also mandated the presence of lay people in all phases of the General Chapter:

In the revision of the Directory of Chapters provision will be made for lay representation at all phases of the General Chapter. For the Canonical Phase, the General Government will appoint one person as the lay representative of each of the Conferences from a list of three lay partners recommended by the respective Conferences. The General Government will also determine the duration of the presence of the lay part-

ners at the Canonical phase of the General Chapter. Conference Assemblies or Statutes will determine the number and duration of lay partners at the First and Third Phase of the Chapter.

### **5.7 *Communicanda 1, Revitalizing our Vita Apostolica* (2017)**

Paragraphs 40-42 of *Communicanda 1 (2017), Revitalizing our Vita Apostolica*, affirm that:

... Shared Mission with lay men and women is essential to the mission and apostolic planning of the Congregation today. However, it is not an 'Apostolic Priority' as such, but rather a means to carry out our apostolic priorities more effectively.

and:

... The General Council affirms that this is now a fundamental priority for the Congregation which each Conference and each Unit must embrace and encourage. The General Secretariat for Evangelization, in close collaboration with the Commissions for Shared Mission with the Laity at both the General and Conference levels, will offer further guidance and encouragement on how to more fully integrate this priority into our apostolic planning.

## **6. FOUNDATIONAL PRINCIPLES: COMMUNION AND MISSION**

At the foundation of Partnership in Mission between religious and laity there are some principles that should support the whole process:



## **6.1 Communion**

Religious and lay people must start from this concept in order to move forward together. This means that both will respect and value the other's call.

At the basis of our association is a shared searching for God. Every Christian is part of this search and in the Redemptorist context this search takes a certain form, shaped by the Redemptorist tradition. Thus, the primacy of prayer and the tradition of meditation will be evident in the lives of Redemptorists and those who share their charism. Redemptorists and partners in mission will be in communion with one another in the search for the face of God.

## **6.2 Mission**

Another foundational principle is that a common understanding of mission must shed light on our practice.

Since the Redemptorist community exists for mission, those who share the charism and labour with professed Redemptorists in the vineyard of the Lord are "partners in mission". They are not simply "helpers." They exercise their baptismal responsibility in shared mission with professed Redemptorists. Constitution 19 calls for "a missionary dialogue with the world," fostering a spirit of concern that seeks to "understand the anxious questions of people." Creating missionary communities of religious and laity can be an authentic way to listen, to learn, to enter into that missionary dialogue, and to move forward together, as a missionary body.

When professed Redemptorists and lay people who share the same charism also share mission and exercise

ministry collaboratively, possibilities for mission and fields of outreach can be greatly expanded.

“The person who lives amid the issues of society and work has a very special evangelizing mission that only he or she can fulfill. What is important is that the mission be fulfilled in the Alphonsian spirit, with pastoral sensitivity to the poor and excluded in society and in communion with other Redemptorists.” (Juan Lasso de la Vega, C.Ss.R. “Collaboration Between Laity and Redemptorists “ in *Partnership with the Laity: Our Heritage and the Way Forward* 2003).

## **7. WORKING PRINCIPLES: CO-RESPONSIBILITY, DE-CENTRALIZATION, COLLEGIALITY, SUBSIDIARITY, SOLIDARITY, AND ADAPTABILITY**

In the Redemptorist *Constitutions and Statutes*, we find six principles which are necessary to live our charism fruitfully in this moment, both in the lives of the confreres and in the lives of those who share the mission:

### **7.1 Principle of Co-Responsibility**

All those involved in the Redemptorist mission are taken into account when it comes to discerning, planning, executing and evaluating in service to the mission. Thus, professed Redemptorists, in collaboration with lay partners in mission, share responsibility for carrying out the mission of the Congregation.

## **7.2 Principle of Decentralization**

“...Each section (Redemptorist unit) under the leadership of the general government, conducts its own affairs.” (Const. 93) Communication among levels of authority keeps all in harmony and communion of purpose (see the Principle of Collegiality). Local issues concerning partnership in mission should be addressed within the local unit. If and when this is not possible, issues are referred to a higher level.

## **7.3 The Principle of Collegiality and Synodality**

Decisions and tasks with respect to the mission must be undertaken in communion, and not arbitrarily by any party. As the Second Vatican Council instructed and as expressed in the *Constitutions and Statutes*, we are called to adopt an attitude and a style of consultative and collaborative community action, of walking together and accompanying one another and the most abandoned.

## **7.4 Principle of Subsidiarity**

As much as possible, human needs and corresponding decisions about them should be met by local institutions (see Const. 94). Higher authority is needed to provide guiding principles and to intervene should local responsibility fail (Const. 94).

## **7.5 Principle of Solidarity**

Justice is measured in a society or social group by how we treat our weakest and most vulnerable members. This principle is often contrasted with a false version of charity as the one-way care of the weak by the strong and/or wealthy. Solidarity implies communion and equality of partnership among those serving the mission and those being served (without dividing these into 'separate' groups).

## **7.6 Principle of Adaptability**

According to this principle, the Congregation exists for Mission and, therefore, is always open to restructuring so as to enable the Charism and the demands of Apostolic Life to be put into practice, with renewed fruitfulness, in every time and place. This challenge involves both the professed Redemptorists and lay partners in mission, in order to create new forms of community life and evangelizing partnerships oriented to making the plentiful redemption of Jesus Christ more present in our world.

## **8. FOSTERING THE CREATION OF SAFE ENVIRONMENTS AND PROTECTION OF MINORS AND VULNERABLE ADULTS**

Part of our witness to the Redeemer is the welcome and inclusion of children, minors and vulnerable adults in the whole community, with a genuine respect and care for their persons and their humanity. This continues the prac-

tice of Jesus whose embrace empowered and freed others, communicated dignity and respect, and liberated the weak and vulnerable. This witness is especially needed in today's world.

For this reason, the protection of minors and of vulnerable persons must be seen as an integral part of our proclamation of the Good News. "Therefore, we all have the duty to receive minors and vulnerable persons with generosity, to create for them a safe environment, having their interests as a priority. This requires a continuous and profound conversion, in which personal holiness and moral commitment can concur to promote the credibility of the evangelical proclamation and the renewal of the Church's... mission." (Pope Francis, *Motu Proprio* on the Protection of Minors and Vulnerable Persons, March 29, 2019)

Creating and maintaining safe environments for all is one of the means through which all members of the Redemptorist Family, are authentic witnesses of the Redeemer in and to a wounded world, proclaiming through our deeds and words Christ's love, healing, and reconciliation. All members of the Redemptorist Family must know and implement the policy on safeguarding of the Congregation and of the Unit in which they are affiliated.

## CHAPTER 2: PEOPLE

### 1. THE CONGREGATION OF THE MOST HOLY REDEEMER

“The **Congregation of the Most Holy Redeemer, founded by St Alphonsus**, is a clerical missionary religious institute of pontifical right, enjoying the privilege of exemption, and having members belonging to various rites.” Its **mission** is to “follow the example of Jesus Christ, the Redeemer, by preaching the word of God to the poor, as he declared himself: ‘He sent me to preach the good news to the poor’” (Rule of St. Alphonsus) Const.1. The Congregation “unites members who live together and **form one missionary body**. These dedicate themselves to God by **profession** and are ‘sent as helpers, companions and ministers of Jesus Christ in the great work of redemption’ to **preach the word of salvation** to the poor (Chapter I), they build up an **apostolic community** (Chapter II), **specialy dedicated to the Lord** (Chapter III), sustained by adequate formation (Chapter IV9, and by suitable forms of government (Chapter V).” (Constitution 2)

### 2. THE REDEMPTORIST FAMILY

The Congregation, even in the past, has sometimes been informally called the “Redemptorist Family” or the “Alphonsian Family”, in much the same way as other institutes have been. But, in more recent times, the term “Redemptorist Family” has come into use in the context of collaboration between the Congregation and laity, or groups of laity and religious, who share in different ways in the mission and charism of the Congregation.

The Congregation of the Most Holy Redeemer is cer-

tainly part of the Redemptorist family, but we have come to realise that the Redemptorist Family is a broader category which embraces others besides the entity we call the Congregation. Consequently, we might describe “The Redemptorist Family” as comprising:

1. The *Congregation of the Most Holy Redeemer*, made up of professed members (priests, deacons, brothers, students). Novices and postulants are included also.
2. The *Order of the Most Holy Redeemer*, made up of professed nuns, novices and postulants (cf. GenSt. 08) “They have a common origin with us, are dedicated to the same purpose and participate in the ministry of the Congregation. For this reason, they should be regularly informed of our labours, so that through their spiritual help the word of God may spread and be received with honour. We must also be ready to help them in a brotherly spirit.”)
3. Sisters and brothers of *religious congregations who share the Alphonsian charism*.
4. Associates of the Congregation: comprising
  - a. Lay Missionaries of the Most Holy Redeemer
  - b. Groups of Redemptorist Laity/Redemptorist Associates
    - i. Confraternities
    - ii. Associations of former Redemptorist students
    - iii. Redemptorist-inspired non-governmental organizations
  - c. Lay Collaborators
    - i. Benefactors

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- ii. People who collaborate in (Redemptorist) parishes, shrines and missionary centres
  - iii. Relatives and friends who encourage us in our work and ministry. ("The relatives, especially the parents of the confreres, the benefactors of the Institute, as well as its devoted helpers, are closely linked with our religious family".cf. GenSt 035).
- d. Oblates (Cf. Gen St 35) (Changed order)

We affirm that there is such a reality as the wider Redemptorist Family, existing in many cultures and several Rites of the Church, comprised of professed members of the Congregation of the Most Holy Redeemer, the Redemptoristines, Lay Missionaries of the Most Holy Redeemer, Redemptorist Laity/Associates, Sisters of religious communities who share the same charism, many Lay Collaborators and Redemptorist Oblates. *Communicanda 4* (1995), offered the following vision:

"... collaboration must be planned in such a way that the Redemptorists and lay people are effective collaborators in the evangelization of the poor, their realization must always be marked by a real co-responsibility and a sincere mutual respect". The "Redemptorist Family" is the goal that must be achieved in different concentric levels of belonging." (*Communicanda 4*, [1995], # 11)

The XXV General Chapter invited us to continue to walk in this direction:



"We feel called to build the Kingdom of God together with the broader Redemptorist Family, formed by the Congregation, many congregations and associations with whom we share our charism" (*Message of the XXV General Chapter*, No. 13).

### **3. PARTNERSHIP IN MISSION:**

The Congregation participates in the mission of the Church and, in turn, the laity who feel called to participate in this unique mission, are incorporated into to the body of Christ that is the Church, the universal sacrament of Salvation, under the guidance and leadership of this Institute.

The Code of Canon Law of 1983 speaks in canon 303 of associations related to religious institutes, and says that "members, living in the world and participating in the spirit of a religious institute, dedicate themselves to the apostolate and seek Christian perfection under the overall direction of that institute. "

#### **3.1 Diversity of Forms**

"In the laity we have recognized the richness of our charism that the Lord also gives to the laity and that allows a presence and a prophetic word in the midst of the world" (*Message of the XXV General Chapter*, No. 13).

A variety of faces of partnership in mission can be observed (*Called to Communion for Mission*, No. 36). These are men and women, single and married, who, responding to their baptismal vocation and maintaining their

lay status, live the Redemptorist charism. Like all Redemptorists, they are called to be:

" Strong in faith, rejoicing in hope, burning with charity, on fire with zeal, in humility of heart and persevering in prayer, Redemptorists as apostolic men and genuine disciples of Saint Alphonsus follow Christ the Redeemer with hearts full of joy; denying themselves and always ready to undertake what is demanding, they share in the mystery of Christ and proclaim it in Gospel simplicity of life and language, that they may bring to people plentiful redemption." (Const.20).

In units around the world, the most common forms of Partnership in Mission are:

- **Lay Missionaries of the Most Holy Redeemer**

The XXI General Chapter (1991) established the category of the Lay Missionary of the Most Holy Redeemer as "an active collaborator who participates in the Apostolic Life of the Redemptorist Congregation." (*Final document*, No. 60a) They constitute "the fullest expression of collaboration and participation (i.e., association) of the laity in the apostolic life of the Congregation" (1995 *Communicanda* 4, # 39) The profile of the Lay Missionary of the Most Holy Redeemer and their engagement in the apostolic life of the Redemptorists will be more fully developed in the course of this Directory. (For more detail, see Appendix D.)

- **Groups of Redemptorist Laity/Associates**

These groups meet regularly to share faith and ongoing formation in areas of Redemptorist charism and spirituality, and are ordinarily associat-

ed with a local Redemptorist community. The profile and enrolment of Redemptorist Laity/Associates will be addressed in the course of this Directory. (For more detail, see Appendix E.)

We must also take into account the diversity of forms in which Groups with this kind of association with the Congregation already exist: all Redemptorist-inspired NGO's, Confraternities and Leagues, Associations of former Redemptorist Students, etc. When they are recognised by the Unit, they are also identified as Groups of Redemptorist Laity/Associates and treated as such.

- **Lay Collaborators** (For more details, see Appendix G)

There are many lay collaborators who walk with the Congregation, sharing life, Mission and ministry. Some of them are:

- Companions in Ministry: volunteers or employees who minister in a Redemptorist environment and whose sense of identity, call and purpose flows from their Redemptorist connection. Their formation is carried out in and through the institution with which they participate;
- Benefactors: those who support the Redemptorists, our mission and ministry through their financial contributions;
- The people in Redemptorist houses, parishes, shrines and missionary centres who work with, support and pray for Redemptorist missionaries and seminarians;

- Friends and relatives: people related by ties of friendship or blood, who support and encourage the individual Redemptorists or groups of Redemptorists, in our mission and ministry.

Some of these Partners in Mission require and are offered initial and/or ongoing formation processes. The content, process and duration of this training or formation will depend on many factors, including the need and details of participation.

- **Oblates** (for more details, see Appendix F)

Oblates are lay collaborators, temporarily or permanently associated with the Congregation by decision of the Superior General, after nomination by the local community and approved by the superior of the unit with his council. They participate in the Redemptorist spirit and missionary activity. The Oblate is a congregational figure with a long tradition and multiple manifestations.

The Congregation may take as associates 'oblates' both cleric and lay. In doing so, it should envisage and seek to recruit helpers for our apostolate. They may be either permanent or temporary. (Vice)provinces should define in more detail the actual forms this association will take (see 085). (*General Statute 02*)

Oblates who share the spirit and missionary zeal of the Congregation must have the benefit of proper initiation and constant contact with the Congregation, according to norms to be laid down in the individual (vice)provinces (see General Statute 02). (*General Statute 085*)

Over time, however, this designation has, in many areas of the Congregation, come to mean an honour bestowed by the Congregation of the Most Holy Redeemer to recognize the long-standing service of an associate, co-worker or employee.

We now turn to consider in some detail the profiles of two forms of Partnership in Mission: the Lay Missionary of the Most Holy Redeemer and the Groups of Redemptorist Laity/Associates. These profiles, as well as profiles of the professed Redemptorist formed for partnership in mission, the Redemptorist Lay Collaborator and the Redemptorist Oblate are found in Appendices B, C, D, E, and F of this Directory.

#### **4. LAY MISSIONARIES OF THE MOST HOLY REDEEMER AND GROUPS OF REDEMPTORIST LAITY/REDEMPTORIST ASSOCIATES**

Among the laity who walk with the professed members of the Congregation in Partnership in and for Mission, as part of the Redemptorist Family, two forms require focused attention and consideration. These are the Lay Missionaries of the Most Holy Redeemer and the Groups of Redemptorist Laity/Redemptorist Associates.

##### **4.1. The Lay Missionary of the Most Holy Redeemer** (See Appendix D)

The XXI General Chapter (1991) established the category of the Lay Missionary of the Most Holy Redeemer

as “an active collaborator who participates in the Apostolic Life of the Redemptorist Congregation.” (*Final document*, No. 60a) The very purpose of the Lay Missionary of the Most Holy Redeemer is to participate in the Redemptorist mission “to follow the example of Jesus Christ, the Redeemer, preaching the Word of God to the poor...” (*Constitution # 1*). In fact, “the Lay Missionary of the Most Holy Redeemer constitutes the fullest expression of collaboration and participation (that is, association) of the laity in the apostolic life of the Congregation.” (*Communicanda 4, # 39*)

The admission of Lay Missionaries of the Most Holy Redeemer pertains to the Superior of the Unit, with the consent of his Ordinary Council, having heard the opinion of the local community to which the Lay Missionaries of the Most Holy Redeemer are to be attached. It is necessary that admission be preceded by adequate formation and appropriate time for experience. The General Government must be informed of the Commitment of the Lay Missionary of the Most Holy Redeemer. (*Communicanda 4, [1995] #45*) A copy of the Commitment document that is kept in the archives of the Unit must be sent to the General Government, as well as a personal profile of each new Lay Missionary of the Most Holy Redeemer, and their names must be included in Catalogues of the Unit.

#### **4.1.1 Profile of the Lay Missionary of the Most Holy Redeemer**

The main purpose of the Lay Missionary of the Most Holy Redeemer is to participate in the Redemptorist mis-

sion to "follow the example of Jesus Christ the Redeemer in preaching the Word of God to the poor" (*Constitution 1*).

The Lay Missionary of the Most Holy Redeemer is a Christian aware of his/her vocation, which is born of baptismal, apostolic and ecclesial grace and which leads him/her to be linked to the Congregation to participate in its spirit, system of values, charism and Redemptorist apostolic life.

The Sacraments of Christian Initiation and other subsequent commitments bind the Lay Missionaries of the Most Holy Redeemer among themselves, with professed Redemptorists and with the Church. Through these Sacraments, particularly the Eucharist, these Christians (formed in the Body of Christ) are sent on mission to be that Body of Christ for the wounded world, to "proclaim the Gospel to the most abandoned, particularly those who are materially poor."

The vocation of the Lay Missionary of the Most Holy Redeemer goes beyond mere friendship with the Congregation. It is a gift of the Spirit, by which the person fully participates in the Redemptorist apostolic life, assuming this commitment not only through certain activities, but with his/her whole life, family and professional responsibilities.

Lay Missionaries of the Most Holy Redeemer choose the Redemptorist Community as inspiration for their spiritual and apostolic life. They share their Alphonsonian heritage with professed Redemptorists, giving witness to the Redeemer in the Church and in society.

The Lay Missionary of the Most Holy Redeemer endeavours to:

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- be a witness of the Redeemer through life and speech;
- live and be a Christian witness in family, profession, etc.
- commit to justice and peace and support the poor; and
- make prayer an attitude of life.

The Lay Missionary of the Most Holy Redeemer leads a life rooted in Jesus Christ and His Gospel, and lives the spirit of the Congregation in his/her daily life according to the lay state. His/her prayer life is inspired by and rooted in Redemptorist spirituality, and centered on the Word of God and the Eucharist. He/she participates in periodic meetings of the local community and is attentive to his/her human and religious formation in light of the mission.

The Commission for Partnership in Mission of the Unit will develop and propose a concrete program of formation and accompaniment for Lay Missionaries of the Most Holy Redeemer, in which the different stages of association will be established, with the corresponding signs for each step. (Guidelines for formation are proposed and elaborated in Chapter 3 of this Directory and will be further developed in the *Ratio formationis*.)

The commitment of the Lay Missionary of the Most Holy Redeemer will be formalized in the context of a liturgical celebration of the Unit, during which the commitment to live and realize the spirituality and mission of the Institute will be expressed and received. The General Government of the CSsR will receive notification of the com-



mitments made by the Lay Missionaries of the Most Holy Redeemer.

**KEY WORDS:**

- "fullest expression" of partnership in mission
- Participate more fully in the apostolic life of Redemptorists
- "involved in" many of the same areas of mission and outreach as are professed CSsRs

**4.1.2 The participation of the Lay Missionary of the Most Holy Redeemer in the life of the local community**

"It is necessary that the Lay Missionaries of the Most Holy Redeemer, participate at least in some moments of the life of prayer and deepening of the Gospel of the Redemptorist community, also participate in some more significant moments of the family life of the same community, have a role recognized in the pastoral projects of the community and really collaborate in the realization of the pastoral priorities of the (vice) province". (*Communicanda 4, #53*)

The Lay Missionary of the Most Holy Redeemer should ordinarily be integrated into a local group of Redemptorist Laity/Associates in which they share faith. The XXI General Chapter urges Redemptorist communities to open themselves up to the laity, so that they may have a greater share in our experiences of life, work and spirituality (XXI, General Chapter, #60b).

For the Lay Missionary of the Most Holy Redeemer,

the local Redemptorist community is a place of reflection and dialogue, of prayer, exchange and celebration, a place of social analysis and support in action and common decision-making, a place where we share life together.

The community of the professed and the Lay Missionary of the Most Holy Redeemer prepare, at the beginning of each year, a common plan which describes their commitment to moments of prayer, formation, prayer and faith-sharing between religious and laity. The plan should also include some special celebrations during the year: for example, the celebrations of the Congregation, anniversaries, etc.

The Unit and the local community commit themselves to send all the usual information to the Lay Missionaries of the Most Holy Redeemer: letters, communiqués and publications of the province and of the congregation.

#### **4.1.3 Commitment of the Lay Missionary of the Most Holy Redeemer**

Commitment as a Lay Missionary of the Most Holy Redeemer will take place in the context of a Eucharistic Liturgy presided over by the Superior of the Unit, or his representative. During the Liturgy, those who have completed their Initial Formation read aloud and publicly the LMMHR Commitment Formula. Then the Superior of the Unit, or his representative, reads the LMMHR Acceptance, and both sign the document that will seal the Commitment of this Partnership in Mission. This document will be kept

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in the archives of the Unit, and a copy of it must be sent to the General Government, along with the personal data of each Lay Missionary of the Most Holy Redeemer that, from that moment on, must be included in the Catalogue of the Unit. Examples of the Lay Missionary of the Most Holy Redeemer Commitment Ritual, the Formulae for Commitment and Acceptance, and the Personal Information Sheet are attached to this Directory as Appendices G, H and I.

Initial Commitment is made for one year and must be renewed each year for the first three years. In the third year, with mutual agreement of the Lay Missionary of the Most Holy Redeemer and the Superior of the Unit, commitment may be renewed for a period of three years. After that, the Lay Missionary of the Most Holy Redeemer may make a lifetime commitment. The decision to make a perpetual commitment must be made through mutual agreement between the Lay Missionary of the Most Holy Redeemer and the Government of the Unit, and preceded by a special time of discernment. It is also possible to continue renewing for three-year periods.

A person may cease to be a Lay Missionary of the Most Holy Redeemer simply by not renewing the commitment, or by mutual agreement between the Lay Missionary of the Most Holy Redeemer and the Congregation at any time. The Redemptorist General Government will be informed of the departure of a Lay Missionary of the Most Holy Redeemer.

#### **4.1.4 Connection to the Unit and the local C.Ss.R. Community**

Lay Missionaries of the Most Holy Redeemer participate more fully in the apostolic life of the entire Unit, as well as with a local community. This underscores the importance of the association in the mission of the Unit. However, it is difficult to build a meaningful, personal connection with a Unit.

The question of how to embody the desired connection with the Unit as a whole, while providing the Lay Missionary of the Most Holy Redeemer with a meaningful experience of the community of origin, is an evolving area of reflection and consideration. Lay Missionaries of the Most Holy Redeemer may be connected to the entire C.Ss.R. and its mission, but, like any professed Redemptorist, experience that connection in daily interaction with a local community. In this local community, support is given and received, ministry is carried out, meetings are held, and joys and sorrows are shared. It is at the local level that the practical aspects of living, family, work, and social commitments must be balanced with the commitments within the wider Redemptorist Family.

Connection with a local community is vital for the future Lay Missionaries of the Most Holy Redeemer, since it provides a foundation and a sense of home. However, to avoid the connection being purely local, Lay Missionaries of the Most Holy Redeemer must be involved in some activities of the Unit. These may include retreats, assemblies, meetings, parts of the Chapter, jubilee celebrations, cele-

brations of religious professions or other events. The government of the Unit may invite Lay Missionaries of the Most Holy Redeemer to serve on Secretariats, Commissions or Committees, and take other roles within the Unit as appropriate.

#### **4.1.5 Justice and security issues**

"In all forms of collaboration, the community must always be concerned to respect the demands of justice in terms of remuneration and social security, in which reciprocal relationships and obligations must be specified by means of a written agreement." (*Communio* 4,[1995] #18)

##### **4.1.5.1 Responsibilities of the Lay Missionary of the Most Holy Redeemer within the Redemptorist Family**

The Lay Missionaries of the Most Holy Redeemer are not professed members of the Congregation of the Most Holy Redeemer, but are full participants in the apostolic life of the Congregation. They are not obliged to fulfill any obligation of the professed members of the Congregation of the Most Holy Redeemer, nor are they entitled to any benefit reserved for members. Unless there is a formal agreement, the Lay Missionaries of the Most Holy Redeemer have no financial responsibility for the C.Ss.R., and the Redemptorists have no financial responsibility for the Lay Missionaries of the Most Holy Redeemer.

#### **4.1.5.2 The Lay Missionary of the Most Holy Redeemer and Employment**

The Lay Missionary of the Most Holy Redeemer is a vocation within the Congregation. They may serve on a voluntary or paid basis, full-time or part-time.

When a Lay Missionary of the Most Holy Redeemer actually ministers and is employed by the Congregation of the Most Holy Redeemer, the Redemptorists will ensure that there is in place an agreement or a contract in accordance with civil law to address economic and social security concerns (e.g., benefits, disability, pension ...).

When the Lay Missionaries of the Most Holy Redeemer minister voluntarily, the Redemptorists will ensure that there is an agreement or contract established in accordance with civil law to address the relevant social and economic security concerns (e.g., benefits, disability, pension).

#### **4.1.5.3 The Lay Missionary of the Most Holy Redeemer and Retirement**

A person can be understood as a Lay Missionary of the Most Holy Redeemer, even in illness or retirement. The identity of the person and their identification with the community and the charism do not have to change with retirement. The mission is a broader reality than any ministerial participation.

## **4.2 Groups of Redemptorist Laity/Associates** (See Appendix E)

### **4.2.1 The profile of Redemptorist Laity/Associates**

Redemptorist Laity/Associates are single and married men and women who, responding to their baptismal vocation and maintaining their lay status, share and are animated by the Redemptorist charism.

Redemptorist Laity/Associates are those who:

- live the values of the Gospel;
- share in Redemptorist spirituality;
- may be involved in work within the mission of the Redemptorists;
- are attracted by the Redemptorist charism;
- are emotionally stable;
- have a special concern for the abandoned, the poor, those in the periphery, the wounded in our world;
- offer themselves and are welcomed by the Redemptorist community to a group;
- are linked to a community of local Redemptorist religious or to one of the organizations of the Unit (NGOs, missionary teams, secretariats, former Redemptorist students, certain Confraternities, etc.);
- are accompanied by a Redemptorist religious from the local community or institution, or a duly-prepared layperson; and
- must have followed a process of formation in the Redemptorist charism.

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The vision of the Redemptorist General Statutes on the people to be evangelized includes many with whom the lay faithful, through circumstances of life or work, would often have direct and immediate access: emigrants, exiles and refugees, those who suffer damage due to division in the Church, those in need of catechesis, those discriminated by race, color or sexual orientation and the multitude of those who have stopped practicing the Catholic faith. Lay people generally have more immediate access to the worlds of work, leisure, politics, economics, education, etc. In cooperation with the laity, the Redemptorist vision of the mission can be greatly expanded. (*Called to Communion for Mission*, pp.19-19)

In a parish, shrine or missionary center, Redemptorist Laity/Associates can model outreach by engaging in outreach ministries, especially the Rite of Christian Initiation of Adults, food banks or food pantries, social ministry, shelters for the homeless, outreach ministries, hospitality ministries and efforts to reinvigorate inactive Catholics. Redemptorist Laity/Associates can also give leadership to parishes/centers that have not cultivated a strong outreach program.

In daily life, Redemptorist Laity/Associates should look for ways to give witness to their faith with tact and respect, invite others to think about faith or invite other people to an experience with other Catholics. Among their peer groups (friends, co-workers, neighbors), Redemptorist Laity/Associates should be able to receive, listen to and accompany people who seek faith today.

Groups of Redemptorist Laity/Associates gather regularly with the purpose of exploring the Redemptorist



charism and spirituality, fostering a stronger spiritual growth and a more explicit commitment to the evangelization of the poor. They share in some aspect of the Redemptorist Mission.

- **KEY WORDS:** "participation" in the spirituality and the Redemptorist mission.

#### **4.2.2 The role of the local Redemptorist community** (See Appendix C)

The local Redemptorist community should strive to promote, form and support groups of lay people who are attracted to the Redemptorist charism. It is up to the community to identify those lay people who are most sensitive to the Alphonsian charism and invite them personally. For this, they can request the collaboration of other groups of Redemptorist Laity/Associates that already exist in other local communities of the Unit.

The professed members of the local community meet regularly with the group of Redemptorist Laity/Associates and participate actively in their meetings. They collaborate with the laity in the leadership and animation of the groups.

#### **4.2.3 Presence of Redemptorist Laity/Associates in the life of the local community**

Opportunities will be created for times of celebration and recreation between religious and laity through which,

sharing moments of joy and times of rest, we become closer. Through our evangelical friendship, the word we all announce becomes more credible: "If you love each other, the world will believe that you are my disciples," said Jesus.

Sharing celebrations of the Congregation and the Christian liturgy, celebrated with renewed joy, sharing Prayer and Table, open doors and lives, and allows us to meet and truly encounter one another.

In particular, reciprocal attention must be given in times of suffering or weakness. Professed Redemptorists, in times of illness and frailty, should be able to draw on the laity and their varied professional backgrounds and human abilities. In the same way, the laity, in facing their own failures and sufferings, should be able to draw on the availability and experience of the professed Redemptorists. We are called to receive one another, listen to each other, and accompany one another.

#### **4.2.4 Responsibilities of Redemptorist Laity/ Associates**

Redemptorist Laity/Associates:

- commit to living, in and through the activities of their daily lives, the Redemptorist mission of proclaiming the good news to the most abandoned, particularly those who are materially poor;
- participate in regular meetings for formation, sharing faith or socialization;
- renew enrolment at the beginning of each new quadriennium, participating first in a process of re-

- flection through which each person discerns how they will live the commitment to prayer, community and ministry during the next four-year period; and
- attend occasional events of the local Redemptorist Community or of the Unit: celebrations, liturgies, retreats, workshops and days of formation and prayer together when appropriate.

Redemptorist Laity/Associates are not members of the Congregation of the Most Holy Redeemer. They are not obliged to fulfill any obligation of the professed members of the C.Ss.R., nor are they entitled to any benefit reserved for members. Lay Redemptorists/Associates have no financial responsibility for the C.Ss.R., and the Redemptorists have no financial responsibility for Lay Redemptorists/Associates.

#### **4.2.5 Redemptorist Laity/Associates and Social Justice Concerns**

To be Redemptorist Laity/Associates is a vocation within the Redemptorist Family. Some of them are employed by the Congregation, and some function as volunteers.

When Redemptorist Laity/Associates actually minister and are employed by the Congregation of the Most Holy Redeemer, Redemptorists will ensure that there is a contract in accordance with civil law to address economic and social security concerns (e.g., benefits, disability, pension ...).

When the Redemptorist Laity/Associates minister voluntarily, the Redemptorists will ensure that there is an agreement or contract established in accordance with civil law to address the relevant social and economic security concerns (e.g., benefits, disability, pension).

#### **4.2.6 Responsibilities of Professed Redemptorists**

For Groups of Redemptorist Laity/Associates, the local community is a place of reflection and dialogue, of prayer, exchange and celebration, a place of social analysis and support in action, a place where we share life together.

It must be ensured that the Redemptorist houses are also open houses, places of meeting and encounter with laity, especially partners in the mission, to share prayer, work and moments of community prayer and socialization.

Professed Redemptorists:

- provide moral, spiritual and social support to the Redemptorist Laity/ Associates;
- share the Alphonsian/Redemptorist spirit by inviting Redemptorist Laity/Associates to participate in experiences of prayer, apostolic service, etc., as appropriate;
- extend hospitality and accompany Redemptorist Laity/Associates on their journey of faith; and
- welcome Redemptorist Laity/Associates to serve on Community committees and participate in activities as appropriate.

#### **4.2.7 Leadership of the Group of Redemptorist Laity/Associates**

As much as possible, the leadership of the circle of Redemptorist Laity/Associates is shared. Everyone is encouraged, according to their gifts and abilities, to contribute to and lead sessions, recommend topics for study or faith-sharing and contribute to the social aspects of the meetings.

The leadership of the Unit and the Secretariat for Partnership in Mission of the Conference work together to provide appropriate guidance, formation and support for the leaders of the groups of Redemptorist Laity/Associates.

For a chart contrasting the Lay Missionary of the Most Holy Redeemer and the Redemptorist Laity/Associates, see Appendix H.

## **CHAPTER 3: FORMATION**

An important aspect of the apostolic work of religious congregations is that of providing lay associations with formation and spiritual direction in their own spirituality; not only for the benefit of its members but also to extend its own pastoral effectiveness, through the members of these associations to the whole society in which they live and work. This is reflected in canon 677 § 2 of the Code of Canon Law: "Institutes which have associations of Christ's faithful joined to them are to have a special care that these associations are imbued with the genuine spirit of their family."

### **1. FUNDAMENTALS OF REDEMPTORIST FORMATION**

#### **1.1 Objectives**

The objectives and dimensions of formation for Partnership in Mission are, at their foundation, common to all forms of association or forms of commitment in the Congregation. Recognizing that it is not the same thing to be a Lay Missionary of the Most Holy Redeemer *in* the Congregation, Redemptorist Laity/Redemptorist Associate *of* the Congregation or Lay Collaborator *with* the Congregation, we also realize that all are rooted in the same Charism, and that Charism shapes all formation.

The general or fundamental objectives of the whole process of formation for Partnership in Mission are:

- to integrate Redemptorist Spirituality into the lives of people in such a way that they both experience in their own lives, and express to others, the redemptive power of the Gospel;
- to enrich people's capacity to enter into Missionary Dialogue with society and read the Signs of the Times in such a way that all are empowered to be witnesses of the Redeemer in a wounded world;
- to deepen the spiritual path and the life of prayer - personal, common and liturgical - according to the Redemptorist Tradition, in an ecclesial and missionary frame; and
- to deepen the capacity of partners in mission to be missionary disciples with Alphonsian/Redemptorist hearts.

## **1.2 Dimensions**

That is why all Formation should be:

- *Holistic*, oriented to the whole person, recognizing the privilege of the encounter;
- *Theological*, always seeking to incorporate the most up-to-date perspectives and points of reference of our Theological Tradition;
- *Redemptorist*, not losing sight of the distinctive elements of our origins and the specificity of our missionary charism;
- *Mutual*, involving commitment both for professed Redemptorists and lay partners in mission, going beyond "rights and duties", to express true "Gospel Friendship";

- *Co-responsible*, insofar as everyone takes initiative and responsibility according to their capacities and form of association;
- *Flexible*, adapted to the circumstances of time and place, and oriented to the real needs of the participants; and
- *Intercultural*, integrating and celebrating diversity of cultures (regional, national, generational, ethnic, or other kinds of diversity) and promoting deep dialogue as a way of enriching our missionary and communal witnessing in the world.

### **1.3 Forms of Association**

There are common elements and objectives for all forms of Partnership in Mission, and also common dimensions of formation for the creation of a "Redemptorist style." At the same time, however, there are differences, which are based on the form of association and the actual engagement of the person in mission, ministry and Redemptorist life. Therefore, we need to articulate three different Forms of Association, because this will shape the three different purposes for formation.

*For the Lay Missionaries of the Most Holy Redeemer*, formation takes shape in a *formation process with well-defined stages, program and accompaniment*. These stages, program and accompaniment, as outlined below, will be more explicitly defined in the *Ratio Formationis* for Partnership in Mission. The process of formation for Lay Missionaries of the Most Holy Redeemer will be marked by



periods and steps or moments, among which the most significant will be the Commitment as a Lay Missionary of the Most Holy Redeemer and its renewal.

*For Redemptorist Laity/Associates*, volunteers in Shrines, Missions, NGOs and Projects of the Congregation, formation ordinarily takes place within a Group of Redemptorist Laity/Associates. In the *environment of communion with the religious community* (where there is one) and with the wider Redemptorist Community, they meet regularly to deepen - through a variety of forms and practices - themes of the Spiritual Tradition of the Congregation. The most significant feasts of the Congregation in each place should be used to mark the rhythm of the gatherings of these Groups of Redemptorist Laity/Associates. Some content and program proposals will be included in the *Ratio Formationis* for Partnership in Mission.

*For Lay Collaborators*, whether they are people dedicated to the Pastoral Ministry developed by Redemptorists, or personnel who minister in houses, projects or works of the Congregation, formation takes the shape of *sporadic opportunities to share* with them the Redemptorist Charism and history, so that formation is organic, well-organized and relevant to their needs. Some meaningful and creative occasions for these specific moments of formation for our collaborators should be found and carefully prepared. However, in units where a more stable formation program is already made available for collaborators, they are encouraged to continue and strengthen it.

## **2. LAY MISSIONARIES OF THE HOLY REDEEMER**

### **2.1 Specific Objective**

As the closest form of association with the Congregation in the form of secular life, the Lay Missionaries of the Most Holy Redeemer (LMMHR) are integrated into the apostolic life of the Congregation through a process of Initial and Ongoing Formation:

- to lead them to a profound discernment of their own missionary vocation, and
- to empower them, throughout their lives, (through all dimensions of Formation already specified above) for Partnership in Mission as persons who participate more fully in the apostolic life of the Redemptorists.

### **2.2 INITIAL FORMATION**

#### **2.2.1 Steps and Program**

Initial Formation should normally last two years. This period is a privileged time of preparation for involvement in the Mission of the Congregation, for a more radical participation in the dynamism of the Apostolic Life of the Redemptorists, and for the vocational discernment that

precedes Commitment as a Lay Missionary of the Most Holy Redeemer.

In order to be admitted to Initial Formation, the candidate should ordinarily have belonged to a group of Redemptorist Laity/Associates for at least one year. In addition, he/she must receive favourable testimony from his/her community. To initiate this step, the LMMHR candidate must write a *Letter of Proposal* addressed to whoever is coordinating the Commission on Shared Mission according to the structure of the Unit. This Letter of Proposal briefly outlines the personal discernment that has been made and the motivations for the candidate's request. Admission to Initial Formation can take other forms, adapted to each culture and assuming that there are some customary ways of doing it in some Units, but the preferred form consists in this Letter of Proposal, which concludes a proper time of vocational discernment.

It is also possible that at any time an individual may be invited by professed members of the Congregation to begin Initial Formation, before he/she takes this initiative personally. This invitation, however, does not preclude the need for the Letter of Proposal.

At the beginning of Initial Formation, each candidate chooses, from among the professed Redemptorists of the Unit, one who accepts the role of *Witness*. He must accompany the candidate in the celebration of introduction to Initial Formation and the celebration of Commitment as a Lay Missionary of the Most Holy Redeemer. The idea is to create, between them both, a relationship of "Evangelical

Friendship" and Spiritual Partnership or mentorship, which is essential support for Vocational Discernment. This form of accompaniment should not exclude other forms which envisage the same goal of Evangelical Friendship and Charismatic Partnership.

Special pastoral attention should be offered to persons who propose themselves as candidates for Initial Formation as a Lay Missionary of the Most Holy Redeemer, but lack sufficient support from their household or family. Such family support would ordinarily empower them to participate in the life and dynamics of their Christian Community. These cases sometimes require special sensitivity, and every effort should be made to avoid later misunderstandings. At a minimum, the spouse should be informed and, if possible, is willingly present at the celebration that begins the Initial Formation, and in the celebration of his/her Commitment as a Lay Missionary of the Most Holy Redeemer.

The stage of Initial Formation ends with the celebration of Commitment.

### **2.3 Transition from Initial to Ongoing Formation**

Initial Formation may extend beyond the two programmed years, according to the discernment made by the formand, together with those who coordinate Formation in each Unit. A formand may interrupt Formation for as long as he/she deems necessary, or may do more Initial Formation time after the end of the two years, for ex-

ample. These situations are to be discussed, with fraternal simplicity, between each candidate and the coordinator of Formation.

Commitment as Lay Missionary of the Most Holy Redeemer will be the conclusion of the period of Initial Formation.

## **2.4 Ongoing Formation**

Just as Ongoing Formation is a life-long process for each professed Redemptorist; this is also the case for every Lay Missionary of the Most Holy Redeemer. Ongoing formation characteristically has formal and informal elements. The rhythm of ongoing formation for mission must be adapted to the needs of each person, to each local reality and to the program established by each Redemptorist Unit. The Lay Missionaries of the Most Holy Redeemer should be able to participate in meetings or sessions of Ongoing Formation and Retreats offered by the Redemptorist Unit for professed Redemptorists.

The Ongoing Formation program for Lay Missionaries of the Most Holy Redeemer should take place in a triennial rotating cycle, each year with a broad theme. It is the responsibility of the Coordinator of the Commission for Shared Mission in each Unit to discern the best way to develop the dimensions of Ongoing Formation and to set the necessary schedule for each year. All Redemptorists should be able to participate in the meetings of Ongoing

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Formation and Retreats promoted by the Lay Missionaries of the Most Holy Redeemer.

Ideally, there should be only one Ongoing Formation program for all Redemptorists of each C.Ss.R. Unit, whether professed or Lay Missionaries of the Most Holy Redeemer.

As a minimum, there should be one substantial Formation meeting and a Retreat per year. Throughout the journey of ongoing formation, whether that be communal or personal, prayer-- which enables us to listen to the Word who impels us to Mission-- should have a special importance and focus.

Similarly, the importance of the Spiritual Companion (another professed Redemptorist or Lay Missionary of the Most Holy Redeemer) and, where possible, the Accompaniment Group, should never be diminished. In scheduling, the work, family and other obligations of the laity must be taken into account.

### **3. REDEMPTORIST LAITY/ASSOCIATES**

#### **3.1 Specific Objective**

Through belonging to groups recognized and accompanied by the Unit, Redemptorist Laity/Associates are introduced to a charismatic environment in which their faith is nourished in the wellsprings of the Redemptorist Tradition so that:

- their baptismal dignity and vocation matures in a truly communitarian and missionary perspective, and
- by frequent contact with the sources of Redemptorist Spirituality, they become Witnesses of the Redeemer in the wounded world of their own existential context, family environment, place of work, etc.

#### **3.2 Program and Contents**

All groups of Redemptorist Laity/Associates should have an annual program of formation and faith-sharing that is common throughout the whole Unit, although there are, of course, differences in the way each group organizes and puts the common program into practice. Throughout the year, each Group should have at least one meeting per month.

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It is also very important that there be an annual meeting of all the various groups of Redemptorist Laity/Associates in the Unit or, where the Unit is very large or travel is difficult, ways should be sought to hold a gathering of groups of Redemptorist Laity/Associates which are geographically closer together. In this second case, there is a possibility of a wider meeting between Groups of a large Unit or a Region of a Conference, for example, every three years.

The contents of this Formation Program for groups of Redemptorist Laity/Associates will be rooted in the essentials of Christian Theology and the Redemptorist Tradition.

In order not to reduce Redemptorist Formation to a set of theoretical contents (hence the term "*formative environment*"), there should also be opportunities for recreation and joyful rest shared by religious and laity. Taking advantage of the richness of the liturgical year and the calendar of the Redemptorist Feasts, all members of the Redemptorist Family must share Prayer and Table. As we open the doors of our houses and our lives to one another, we truly encounter one another, and begin to build the Redemptorist Family. Putting this into practice puts flesh on the term "Evangelical Friendship," in such a way that it can be experienced by all and can influence all members of the Redemptorist Family, of any form of association, to live more fully the spirit of Apostolic Community.



### **3.3 Accompaniment**

The Accompaniment of Redemptorist Laity/Associates Groups is a fundamental dimension of any Redemptorist Community. In each community there must be at least one vowed Redemptorist who actively participates in the Redemptorist Laity/Associates Group and closely walks with its members. All professed members of the local CSsR community are invited and encouraged to take part in the gatherings of the group of Redemptorist Laity/Associates.

At the level of the Unit, the team that coordinates the Commission on Shared Mission should also pay special attention to the communion of all groups of Redemptorist Laity/Associates, promoting meetings, communication and sharing of experiences.

## **4. LAY COLLABORATORS**

Lay Collaborators are those who collaborate with Redemptorists in a variety of settings. They may be employees in Redemptorist houses or volunteers in Shrines, Missions, some CSsR Projects or NGOs. They may collaborate in some way in the pastoral work of the Congregation, or may be friends and benefactors who in any way contribute to the Redemptorist Mission. For all of these Lay Collaborators, it is important to offer opportunities for formation, moments through which they taste the spirit and charism of the Congregation in such a way that they come

to know and feel that they are members of the Redemptorist Family and have the background necessary to fulfill their role.

More than offering a Formation Program, it is important in the case of Lay Collaborators that the community of the professed and also other Partners in Mission are sensitive to specific needs. They should provide special moments in which Lay Collaborators can make contact with the Redemptorist Family, and come to know more about the Redemptorist Congregation and the Mission, how Redemptorists are spread throughout the world, the specifics of their Missionary Charism and how their particular ministry fits within this context.

Some feasts of the Congregation or some special moments of the Community or of the particular Redemptorist Project (anniversary of foundation, beginning of activity, etc.) can be good opportunities to both celebrate and provide formation. In the programming of each Community or of Redemptorist Project, these dates should be scheduled with sufficient notice and good communication.

## **5. WITHIN THE "BIGGER PICTURE" OF FORMATION IN THE CONGREGATION**

All members of the Redemptorist Family require initial and ongoing formation. In order to give the necessary unity and organic character to this formation, three things must be considered seriously:

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- the Initial Formation of professed members in the Congregation must connect in every way possible to the Initial and Ongoing Formation of the Lay Missionaries of the Most Holy Redeemer, as persons who participate in apostolic life of the Redemptorists, and also take into account and collaborate with initiatives for Redemptorist Laity/Associates and Lay Collaborators. The Initial Formation of professed members and also of the lay faithful, must enable them to share life and ministry as partners in mission;
- all Redemptorists are in a process of ongoing Formation throughout all their lives, and opportunities to be present and share Formation with Lay Partners in Mission must always be entered into with generosity, joy and missionary closeness. The Ongoing Formation of professed members and also of the lay faithful, must deepen and extend their capacity to share life and ministry as partners in mission;
- the Protection of Minors and Vulnerable Adults must be addressed in all formation programs. Both the professed and the laity who, in any way, share the charism and collaborate in the mission must know and agree to implement the unit's policy for the creation of safe environments and protection, and the protocol of action. To do this, all will receive the necessary training.

## **CHAPTER 4: STRUCTURES SUPPORTING PARTNERSHIP IN MISSION**

### **1. INTRODUCTION**

Structures exist at the service of mission. In *Communicanda 1* (2017) we are reminded that:

Today, perhaps more than ever, it is necessary that we make concrete decisions and choices about how we are called by the Redeemer in the power of the Holy Spirit to devote our missionary energy. (*Communicanda 1*, #24)

At all levels of the Redemptorist Family, structures are valuable only insofar as they assist us in seeking out those peoples 'who are more deprived of spiritual help, especially the poor, the powerless and the oppressed'. (General Statute 09 and *Communicanda 1*, [2017] #30)

Together, all members of the Redemptorist Family, professed, ordained and lay, are witnesses of the Redeemer in a wounded world.

The Synod of 1994 on Consecrated Life recommended that Institutes create new structures and define programs of formation to foster and promote the participation of the laity, while turning to better account the role which belongs to women in the Church and in society. (*Communicanda 4*, [1995] #02)

*Communicanda 1* (2017) affirmed that Shared Mission with the Laity:

... is now a fundamental priority for the Congregation which each Conference and each Unit must embrace and encourage. The General Secretariat for Evangelization, in close collaboration with the Commissions for Shared Mission with the Laity at both the General and Conference levels, will offer further guidance and en-

couragement on how to more fully integrate this priority into our apostolic planning. (*Communicanda 1, #42*).

## **2. STRUCTURES AT ALL LEVELS WITHIN THE C.Ss.R.**

Making Partnership in Mission a vibrant and fruitful reality in the Redemptorist Family will require building and maintaining solid structures at all levels:

- At the level of the Congregation of the Most Holy Redeemer;
- At the level of the Conference;
- At the level of the Unit; and
- At the level of the local community.

This means that each lay Partner in Mission and each professed Redemptorist, at all the different levels in the Congregation, are called to work, individually and also together, in order that "Collaboration with the laity on a basis of partnership" (*Communicanda 4, [1995] #4*) becomes our way of life, and so "that the Redemptorists and laity are effectively co-workers in the evangelization of the poor. Its realization should always be marked by real co-responsibility and sincere mutual respect. The objective to be attained is "the Redemptorist Family" demonstrated at different concentric levels of belonging." (*Communicanda 4, [1995] #11*)

Structures contribute to the sustainability of any effort. Healthy and effective structures for Partnership in Mission will:

- Promote vocations rooted in the Redemptorist/Alphonsian charism and the call to Christian ministry;

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- Create an awareness of the needs and possibilities of Partnership in Mission;
- Develop skills, talents and attributes necessary for mission and ministry;
- Enhance the possibilities for Partnership in Mission to be a galvanizing force that propels the Redemptorist Family out in renewed mission to a wounded world; and
- Assist all in the acquisition of the theological background and skills necessary for mission.

### **3. AT THE LEVEL OF THE CONGREGATION OF THE MOST HOLY REDEEMER**

#### **3.1 Permanent Office for Shared Mission**

The XXV General Chapter mandated the establishment of a permanent Office for shared mission with the laity at the level of the General Government:

A permanent Office for shared mission with the laity will be created at the level of the General Government and a Commission for shared mission in each Conference. (*XXV General Chapter, Decision #11*)

The Office was also given clear responsibilities:

This office, assisted by a General Commission for Shared Mission, will prepare a Directory and describe the profile of the lay Redemptorist partner, in all its diverse expressions. It will delineate clearly the duties, rights, responsibilities, and levels of incorporation of association.

The Office, with the help of the Conference Commis-

sions, and the General Secretariat for Formation, will also produce a *Ratio formationis* for the preparation and formation of both lay partners and professed Redemptorists for shared mission. (XXV General Chapter, Decision #11)

Designated by the General Chapter, the permanent Office for Shared Mission was constituted by the General Government in 2017. The Secretary of this office is appointed by the General Government. Working closely with the General Commission for Partnership in Mission, she/he will coordinate everything that refers to this field. Although the headquarters is in Rome, it will not be necessary for the head of the Office to live permanently in Rome. The person who holds the Office will sit as chair of the General Commission for Partnership in Mission.

### **3.2 General Commission for Partnership in Mission**

A General Commission for Partnership in Mission has been established to carry out the work entrusted to the Office. This Commission will fulfill its mandate under the auspices of the General Secretariat for Evangelization. The Chair, therefore, sits as a member of the General Secretariat for Evangelization.

In the Commission there will be lay people representing all the Conferences of the Congregation and at least one professed Redemptorist. The members will be appointed by the General Government.

In accordance with Decision #11 of the XXV General Chapter, the tasks of this Commission are:

- to coordinate and promote the participation of the laity in the mission of the Congregation;

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- to create, modify, and update a Directory that describes the profile of the Redemptorist Partner in Mission in its various expressions, outlining the duties, rights, responsibilities and forms of affiliation;
- with the collaboration of the Conferences and Units of the C.S.S.R., and the General Secretariat for Formation, to develop a *Ratio Formationis* for the formation of lay people (Lay Missionaries of the Most Holy Redeemer and Redemptorist Associates) and of religious in the theme of shared mission;
- to maintain contact with the Commissions for Partnership in Mission of the different Conferences and Units to ensure smooth communication among all; and
- to keep the Website updated, incorporating within it useful information and resources for all.

### **4. AT THE LEVEL OF THE CONFERENCE**

#### **4.1 Commission for Partnership in Mission**

In accord with Decision #11 of the XXV General Chapter, each Conference shall establish a Commission for Partnership in Mission.

The tasks of the Conference Commission for Partnership in Mission are:

- to coordinate and animate Partnership in Mission for the Conference;



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- to work with the Permanent Office and the General Commission for Partner in Mission to create a Directory which will describe the profile of the lay Redemptorist, in all its diverse expressions. It will delineate clearly the duties, rights, responsibilities, and forms of affiliation. (*XXV General Chapter, Decision #11*);
- to work with the Permanent Office and the General Commission for Partnership in Mission and the General Secretariat for Formation to produce a *Ratio formationis* for the preparation and formation of both lay partners and professed Redemptorists for shared mission. (*XXV General Chapter, Decision #11*);
- to offer Conference-level opportunities for formation, education and retreat, including regular formation of lay partners on the moral teaching of the Church. (*XXV General Chapter, Decision #36*);
- to facilitate the exchange of experiences among Conferences;
- to dialogue with each unit and all units within the Conference, to ensure that each unit has a Commission for Partnership in Mission;
- to liaise with Unit Commissions from each unit;
- to adapt the *General Directory for Partnership in Mission* to the specific reality of each Conference;
- to provide for an interchange of the events and programs among the units of the Conference, and to provide for greater sharing of people and resources;

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- to coordinate experiences of mission and missionary immersion;
- to work with the Conference Coordinator to ensure that the Conference Assembly or Conference by-laws determine the number and duration of the participation of lay partners in mission at the First and Third Phases of the General Chapter (*XXV General Chapter, Decision #42*);
- to make recommendations, as needed, concerning the presence of lay partners in the various activities and commissions of the Conference and units;
- In dialogue with the Conference Coordinator and the (v) Provinces, to make recommendations on the appointment of laity and professed Redemptorists to the Commission; and
- In light of the Conference by-laws, to consider and determine the duration of appointment to the Conference Commission for Partnership in Mission.

### **4.2 Assembly of the Laity of the Conference**

The Redemptorist community should see to it that the lay people who collaborate with it can meet among themselves also in order to set up these structures which will prove more useful for their life and ministry. (*Communicanda 4,[1995] #23*)

The Conference Commission for Partnership in Mission will ensure that Assemblies of the Laity of the Conference take place.

The Conference Commission for Partnership in Mission will determine the composition, frequency and duration of the Assembly.

## **5. AT THE LEVEL OF THE UNIT**

We call to mind two guiding principles from *Communicanda 4 [1995]*:

1. Collaboration with the laity shall always be in line with the unified sense of our apostolic life" which comprises at one and the same time a life specially dedicated to God and a life of missionary work" (Const. 1) and has as its essential law "to live in community and to carry out their apostolic work through community" (Const. 21). Collaboration therefore always includes some participation of the laity in the spiritual and fraternal dynamic of the community. (*Communicanda 4, [1995] #19*)
2. The forms of collaboration with the laity which are actually in place in the different units of the C.Ss.R. must be increased and constantly renewed so that they may the better respond to the evangelization of the abandoned. It is necessary however to be ever attentive to new requirements and new possibilities opening ourselves promptly and creatively to the Spirit who never ceases to inspire the Church. Such animation and discernment belong particularly to the competence of the Unit government. (*Communicanda 4, [1995] #24*)

## **5.1 Commission for Partnership in Mission**

### **5.1.1 Tasks**

In each Unit, a Commission for Partnership in Mission must be constituted. The Commission for Partnership in Mission at the level of the Unit will work closely with the Conference-level Commission for Partnership in Mission to:

- promote and strengthen partnership in mission between professed and lay partners;
- maintain the vision of Partnership in Mission as a foundational priority, with the Mission always uppermost in mind and heart;
- serve as the main link between the Redemptorist lay movement and the Unit Government, so that the entire mission can be undertaken in a spirit of communion;
- in dialogue with the Unit Formation Team, develop and coordinate appropriate formation and discernment and evaluation processes for lay partners in mission and professed Redemptorists;
- motivate and inspire formative and missionary initiatives concerning Partnership in Mission, particularly joint initiatives between Redemptorists and Lay people promoting Evangelical Friendship in the Apostolic Life;
- coordinate and support how Partnership in Mission unfolds each year;

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- undertake a key role in evaluating mission tasks and charisms, and in calling for missionary collaboration;
- assess and address any possible difficulties that may arise during any stage of both initial and ongoing formation;
- coordinate groups and initiatives within the Unit;
- foster open, honest, and effective communication;
- work closely with the Formation team of the Unit;
- work closely with other secretariats as necessary; and
- create and update the Directory and/or Handbook of the Unit.

### **5.1.2 Leadership of the Commission for Partnership in Mission**

We propose three possible models for leadership of the Commission for Partnership in Mission at the level of the Unit:

- Co-chair model--in which a professed Redemptorist and a lay person share the responsibility for sharing the Unit's Commission for Partnership in Mission. This model may offer possibilities for Units beginning to develop structures and processes for Partnership in Mission. The lay co-chair should be a Redemptorist Associate or a Lay Missionary of the Most Holy Redeemer.
- Alternating responsibilities for chairing the Commission between a professed Redemptorist and a lay person.

- A lay person presides over the Commission. This would be an ideal possibility for Units in which Partnership in Mission is more developed.

### **5.1.3 Membership**

In accordance with the statutes or by-laws of the Unit, members of the Unit's Commission for Partnership in Mission may be appointed in a number of ways, including the following:

- In consultation with the various lay groups, with the Lay Missionaries of the Most Holy Redeemer and the professed Redemptorists, the government of the Unit appoints the members.
- The Commission for Partnership in Mission is composed of at least:
  - 1 representative of the Lay Missionaries of the Most Holy Redeemer,
  - 1 representative of the Redemptorist Laity/Associates,
  - 1 Professed Redemptorist,
  - 1 representative of the government of the Unit,
  - 1 representative of lay institutions of the Unit (NGOs, Foundations ...)
  - And others ...

### **5.2 Assemblies of Redemptorist Partners in Mission**

This Assembly of Redemptorist Partners in Mission is to meet annually, and is open to all Redemptorist Laity/Associates and Lay Missionaries of the Most Holy Re-

deemer. Its main objectives are as follows:

- to share experiences of Partnership in Mission; and
- to assist in apostolic discernment with regard to the pastoral priorities of the Unit.

The Commission for Partnership in Mission in consultation with the Unit Government, promotes, provides for or organizes Assemblies of the Partners in Mission. It is the prerogative of the Unit to determine the frequency and duration of gatherings. At these Assemblies, representatives of Lay Missionaries of the Most Holy Redeemer, Redemptorist Laity/Associates and professed Redemptorists take part.

There are many possible purposes for which an Assembly may be convened, including:

- to share experiences from the various communities within the Unit;
- to be aware of the Congregation's initiatives, especially those concerning Partnership in Mission;
- to help in the apostolic discernment with regard to the pastoral priorities of the Unit;
- to offer and partake in shared formation;
- to share information;
- to share times of retreat;
- to build friendship; and
- to grow in common purpose.

It will also be possible to invite representatives of the laity mentioned here from other Redemptorist units.

### **5.3 Assemblies of Lay Missionaries of the Most Holy Redeemer**

The Commission for Partnership in Mission, through the representative member of the Lay Missionaries of the Most Holy Redeemer, in consultation with the Government of the Unit, convokes, promotes and organizes Assemblies of the Lay Missionaries of the Most Holy Redeemer:

- with the government of the unit; and
- with all the Lay Missionaries the Most Holy Redeemer of the Unit.

The purpose of these Assemblies is:

- for the Government of the Unit to present the possible fields of Mission, pastoral activities and work of the unit, where these Lay Missionaries can be involved;
- to present and analyze the requests of other lay people to join as new Lay Missionaries of the Most Holy Redeemer;
- to comment jointly on the experiences and life of these Lay Missionaries; and
- any other purpose which may arise.

These Assemblies will be annual and may coincide with the Assemblies of Lay Redemptorists, seeking a specific schedule for these Assemblies of Lay Missionaries of the Most Holy Redeemer.



#### **5.4 Network of Groups of Redemptorist Laity/Associates**

The Commission for Partnership in Mission, in consultation with the government of the Unit, promotes and organizes a network of groups of Redemptorist Laity/Redemptorist Associates and their meetings.

- Representatives of the Groups of Redemptorist Laity/Associates participate.
- Representatives of the professed Redemptorists and animators of these Groups of Redemptorist Laity/Associates participate.
- It is the prerogative of the unit to determine the frequency and duration of these encounters.
- Encounters may coincide with the Assembly of Redemptorist Laity.

#### **5.5 Participation of Laity in Retreats and Chapters/Assemblies and community events**

Following the model established during the last General Chapter (Decision 42, XXV General Chapter), the Lay Missionaries of the Most Holy Redeemer must be present in the Chapters and Assemblies of the Units. Each Unit will determine the time and mode of this participation. The Council of the Unit, in consultation with the Unit's Commission for Partnership in Mission, determines the participation of Redemptorist Laity/Associates in retreats, Chapters and assemblies.

## **6. AT THE LEVEL OF THE LOCAL COMMUNITY**

The group of Redemptorist Laity/Associates and Lay Missionaries of the Most Holy Redeemer will participate in community prayer, retreats and social events of the local community. Guided by the Unit's Commission for Partnership in Mission, the local community, in consultation with the group of Redemptorist Laity/Associates and Lay Missionaries of the Most Holy Redeemer, will determine frequency and specific times. We are guided by the following principles, first articulated in *Communicanda 4 [1995]* :

- At the local level, we are called to open up our communities to our partners in mission, and to intensify the formation of Redemptorists so that we may be better disposed to and more capable of collaborating with them (*Communicanda 4, #10*).
- Partners in Mission have an active role with the Redemptorist community in planning and evaluating common apostolic commitments and moments of participation in the life of the community itself. The statutes of the Unit must give more precise indications in this respect considering the degree of collaboration and participation of the laity themselves. (*Communicanda 4, #21*)
- When planning pastoral and missionary activities, the local community will ensure the involvement and participation of the Lay Missionaries of the Most Holy Redeemer.

- The local Community which has Groups of Redemptorist Laity/Associates, will take into account their participation in the planning of the pastoral and missionary activities.

## **7. FINANCIAL SUSTAINABILITY**

Communicanda 1 of the General Government, in n° 39 reminds us that " In order to support and sustain our mission in the world today, it is essential that shared mission with the laity and the promotion of our missionary vocation are a priority in every Unit and in every community. It is also fundamental that we have the necessary resources, human and financial, as well as the structures, to guarantee that we can not only accomplish the mission, but also that we can sustain it. These fundamental priorities must be part of every apostolic plan." (*Communicanda 1*, n° 39, Roma 2017).

Hence, the Shared Mission Directory of each Unit and Conference should give some forethought as to how to facilitate the presence of the laity in various Encounters (Chapters, Assemblies, Retreats, Formation, Meetings of the Commissions ...) with the necessary financial support.

**APPENDIX A**

**PRAYER FOR VOCATIONS TO THE REDEMPTOR-  
IST FAMILY**

Provident God,  
You spoke your dream of plentiful redemption in Jesus  
Christ.  
Your Spirit ignited the heart of St. Alphonsus,  
inspiring him to found a family in the Church,  
dedicated to proclaiming the good news  
of plentiful redemption to the most abandoned.  
Raise up among us strong women and men of faith,  
afire with love for you and zeal for the mission  
of proclaiming your word among those who do not know  
you,  
or who need to hear your Word proclaimed anew.  
Guide men to respond with generosity  
as vowed Redemptorist priests and brothers,  
and women and men to serve in joy and hope  
as partners in the Redemptorist mission.  
We ask this in the name of Jesus, Your Word, who is our  
Life.  
Amen.

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**APPENDIX B**

**COMPARATIVE TABLE ENGLISH-SPANISH TERMS  
TABLA COMPARATIVA DE TÉRMINOS EN INGLÉS Y  
ESPAÑOL**

<p><b>1. Religious Profession</b></p> <p><b>Profesión Religiosa</b></p>	<p>Moved and strengthened by the Holy Spirit, the members spare no effort to arrive at a total gift of themselves. They aim to become, through Christ, a response to the Lord “who first loved them” (1 John 4:10). They express this response in the profession of the vows of chastity, poverty and obedience (Cont. 56).</p>	<p>Bajo la acción y la fuerza del Espíritu Santo los (religiosos) redentoristas se esfuerzan en llegar a la donación total de su ser para hacerse ellos mismos, por Cristo, respuesta de amor al Señor “que los amó primero” (1Jn 4,10). Esta respuesta la expresan por la profesión de los votos de castidad, pobreza y obediencia (Const. 56).</p>
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<p><b>2. Commitment</b> <b>(El) Compromiso</b></p>	<p>The term used among Redemptorist for the ritualizing of the relationship, usually in a liturgical context, between the Congregation and Lay Missionaries of the Most Holy Redeemer, by which they become associated with the Congregation.</p>	<p>Es un término utilizado en la Congregación para expresar, normalmente en contexto religioso, la relación que se genera entre la Congregación y Los Misioneros Laicos del Santísimo Redentor, por la cual se tornan miembros asociados a la Congregación.</p>
<p><b>3. Enrolment</b> <b>Participación</b></p>	<p>The term used in the Redemptorist context for the ritualizing of the relationship between the Congregation of the Most Holy Redeemer and Groups of Redemptorist Laity/Associates, who Participate in the spirituality and the redemptorist mission.</p>	<p>Es el término utilizado en el contexto Redentorista para expresar la relación que existe entre la Congregación del Santísimo Redentor y los Grupos de Laicos Redentoristas / Asociados Laicos que Participan en la espiritualidad y la misión redentorista.</p>

<p><b>4.Mission</b></p>	<p>Constitution 1 describes the purpose and mission of the Redemptorist Family, which “is to ‘follow the example of Jesus Christ, the Redeemer, by preaching the word of God to the poor, as he declared of himself: ‘He sent me to preach the Good News to the poor’.” (Luke 4:18)</p> <p>It does so by responding with missionary thrust to the pressing pastoral needs of the most abandoned, especially the poor, and by devoting itself entirely to evangelization.”</p> <p>The abandoned and the poor are the preferential recipients of the</p>	<p>La constitución 1 describe el propósito y la misión de la Familia Redentorista: “seguir el ejemplo de Jesucristo el Redentor en la predicación de la palabra de Dios a los pobres, como declaró de sí mismo: “me envió a proclamar la Buena Nueva a los pobres” (Lc 4, 18).</p> <p>Esto lo lleva a cabo acudiendo con dinamismo misionero y esforzándose por evangelizar en las urgencias pastorales a los más abandonados, especialmente a los pobres.</p> <p>Los abandonados y los pobres son los destinatarios preferenciales de la misión, la cual se realiza por medio de una variedad de ministerios en la que participan todos los miembros de la Familia Redentorista (Ver Introducción del Directorio, 2.1 y apéndice 11).</p>
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	<p>mission, which is accomplished through a variety of ministries which engage all members of the Redemptorist Family. (See <i>Directory</i>, Introduction, 2.1 and #11 in this appendix)</p>	
<p><b>5.Partnership in Mission</b></p> <p><b>Misión Compartida</b></p>	<p>The broad term under which we place all those who share mission and ministry with professed Redemptorists. These are men and women, single and married, who, responding to their baptismal vocation and maintaining their lay status, live the Redemptorist charism.</p>	<p>Es una expresión amplia bajo la cual se ubican todos aquellos que comparten y participan de la misión y ministerio de los redentoristas profesos. Son hombres y mujeres, casados o solteros quienes, respondiendo a su vocación bautismal y conservando su condición laica, viven el carisma redentorista.</p>

<p><b>6.Lay Missionary of the Most Holy Redeemer</b></p> <p><b>Misionero Laico del Santísimo Redentor (MLSR)</b></p>	<p>They constitute "the fullest expression of collaboration and participation (i.e., association) of the laity in the apostolic life of the Congregation" (1995 <i>Communicanda 4</i>, # 39).</p>	<p>“Constituyen la expresión más plena de la colaboración y de la participación (es decir, asociación) de los laicos en la vida apostólica de la Congregación“ (<i>Communicanda 4</i>, # 39, 1995).</p>
<p><b>7.Redemptorist Laity/Associates</b></p> <p><b>Laicos Redentoristas o Asociados Laicos</b></p>	<p>These groups meet regularly to share faith and ongoing formation in areas of Redemptorist charity and spirituality, and are associated with a local Redemptorist community.</p> <p>We must also take into account the diversity of forms in which Groups with this kind of association with the Congregation already exist: all sort of Redemptorist-inspired NGO's, Confraternities</p>	<p>Estos grupos se reúnen regularmente para compartir su experiencia de fe y realizar programas de formación continua en las áreas del Carisma y la espiritualidad redentorista, estando asociados a una comunidad redentorista local.</p> <p>Se deben tener en cuenta también las diversas formas que estos tipos de asociaciones pueden tomar; algunos ya existen en la Congregación, como: Organizaciones no gubernamentales</p>

	<p>and Leagues, Associations of former Redemptorist Students, etc. When they are recognised by the Unit, they are also identified as Groups of Redemptorist Laity/Associates and treated as such.</p>	<p>(ONGs) con inspiración Redentorista, Confraternidades y Ligas, Asociaciones de antiguos estudiantes redentoristas, etc. Cuando estos grupos reciben el reconocimiento de la Unidad, son también identificados como Grupos de Laicos Redentoristas / Asociados e tratados como tal.</p>
<p><b>8.Lay Collaborators Colaboradores Laicos</b></p>	<p>The many lay people who walk with the Congregation, sharing life, Mission and ministry.</p>	<p>Son las distintas personas que de muchas maneras participan de la vida, misión y apostolado de la Congregación.</p>
<p><b>9.Vita Apostolica</b></p>	<p><i>Vita Apostolica</i>, in the Redemptorist context is a phrase used to capture our very 'being' and identity as Redemptorist missionaries.</p> <p>"The Redemptorist Congregation truly follows the example of Christ in the</p>	<p><i>Vita Apostolica</i> es la expresión utilizada dentro del contexto redentorista para expresar nuestro ser e identidad como misioneros redentoristas.</p> <p>"La Congregación sigue el ejemplo de Cristo por medio de la vida apostólica, que comprende a la</p>

	<p>apostolic life, which comprises at one and the same time a life specially dedicated to God and a life of missionary work." (<i>Constitution 1</i>) and "To fulfil their mission in the Church, Redemptorists perform their missionary work as a community. For apostolic life in common paves the way most effectively for the life of pastoral charity.</p> <p>Therefore, an essential law of life for the members is this: that they live in community and carry out their apostolic work through community. For this reason, the community aspect must always be kept in mind when any mis-</p>	<p>vez la vida de especial consagración a Dios y la actividad misionera de los redentoristas" (Const.1).</p> <p>"Para cumplir su misión en la Iglesia, los Redentoristas realizan su trabajo misionero como comunidad. Porque la vida apostólica en común allana el camino más eficazmente para la vida de caridad pastoral.</p> <p>Por consiguiente, es ley esencial de la vida de los congregados vivir en comunidad y realizar la obra apostólica a través de la comunidad. Por lo cual se ha de tener en vista el aspecto comunitario siempre que se acepta un trabajo misionero. Pero la comunidad no consiste tan sólo en la cohabitación</p>
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	<p>sionary work is being accepted.</p> <p>Community does not truly exist when members merely live together; it requires as well genuine sharing on the human and spiritual level.” (Constitution 21)</p>	<p>material de los cohermanos, sino a la vez en la comunión de espíritu y de hermandad.” (Const. 21)</p>
<p><b>10.Priorities</b> <b>Prioridades</b></p>	<p>In the Redemptorist context, we discern three types of priorities: <b>Missionary Priorities</b>-- Those <i>to whom we are sent</i> or the <i>preferential recipients of our mission</i>. <b>Apostolic Priorities</b>-- Those priorities which offer us criteria for making choices about our specific and concrete ministries – what we offer and how we reach those to whom we are sent, as well as measures for as-</p>	<p>Dentro del contexto redentorista se han establecido tres tipos: <b>Prioridades Misioneras</b>: Aquellos a quienes somos enviados o los destinatarios preferenciales de nuestra misión. <b>Prioridades Apostólicas</b>. Son aquellas prioridades que nos ofrecen criterios para elegir las labores pastorales concretas y específicas. Lo que hacemos y el cómo lo hacemos para llegar a aquellos a quienes somos enviados. También in-</p>

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	<p>sessing the effectiveness of our ministry.</p> <p><b>Fundamental Priorities--</b> Those priorities that are essential to support and Carry out the Mission. They include Partnership in Mission, Formation, Community, Governance, Leadership and Administration.</p>	<p>cluye los indicadores para evaluar la efectividad de nuestro ministerio.</p> <p><b>Prioridades Fundamentales.</b> Son aquellas prioridades que son esenciales para apoyar y llevar Adelante la misión. Ellas incluyen la Misión Compartida, la Formación, la Vida Comunitaria, el Gobierno, el Liderazgo y la Administración.</p>
<p><b>11.Unit</b> <b>Unidad</b></p>	<p>We understand this term to include Province, Vice Province, and Region.</p>	<p>Es un término que engloba los conceptos de: Provincia, Vice-Provincia, y Región.</p>

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## **APPENDIX C**

### **PROFILE OF THE PROFESSED REDEMPTORIST FORMED FOR SHARED MISSION**

Professed Redemptorists, formed for shared mission:

- are prepared for and engage in authentic collaboration with others in and for the sake of the Mission of the Redeemer;
- provide moral, spiritual and social support to the Redemptorist Laity/Associates and Lay Missionaries of the Most Holy Redeemer;
- share the Alphonsian/Redemptorist spirit by inviting Redemptorist Laity/Associates and Lay Missionaries of the Most Holy Redeemer to participate in experiences of prayer, apostolic service, etc., as appropriate;
- extend hospitality and accompany Redemptorist Laity/Associates and Lay Missionaries of the Most Holy Redeemer on their journey of faith; and
- welcome Redemptorist Laity/Associates and Lay Missionaries to serve on Community committees and participate in activities as appropriate;
- may accompany a prospective Lay Missionary of the Most Holy Redeemer as part of his/her formation process;
- may mentor Lay Missionaries of the Most Holy Redeemer in particular aspects of Redemptorist life, mission or a particular ministry.



## **The Role of the local Redemptorist Community with Redemptorist Laity/Associates**

- First and foremost, Partnership in Mission can never be seen as an end in itself. Partnership *in* mission must always be Partnership *for* Mission.
- For Groups of Redemptorist Laity/Associates and Lay Missionaries of the Most Holy Redeemer, the local community is a place of reflection and dialogue, of prayer, exchange and celebration, a place of social analysis and support in action, a place where we share life together.
- The local Redemptorist community promotes groups of lay people who are attracted to the Redemptorist charism.
- Professed members of the local CSsR community identify those lay people who are most sensitive to the Alphonsian charism and invite them personally.
- It must be ensured that the Redemptorist houses are also open houses, places of meeting and encounter with laity, especially partners in the mission, to share prayer, work and moments of community prayer and socialization.
- The professed members of the local community meet regularly with the group of Redemptorist Laity/Associates and participate actively in their meetings. They collaborate with the laity in the leadership and animation of the groups.

## **The Lay Missionary of the Most Holy Redeemer and the CSsR Community, at the local and unit levels**

- Lay Missionaries of the Most Holy Redeemer are associated with the entire Unit, as well as with a local community. This underscores the importance of the association in the mission of the Unit.
- The local community is for the Lay Missionary of the Most Holy Redeemer a place of reflection and dialogue, of prayer, exchange and celebration, a place of social analysis and support in action, a place where we share life together.
- It is at the local level that the practical aspects of living family and social commitments must be balanced with the commitments within the wider Redeemptorist Family.
- The community of the professed, with the Lay Missionary of the Most Holy Redeemer prepare, at the beginning of each year, a common plan which describes the moments of prayer, of formation, prayer and faith-sharing between religious and laity. The plan should also include some special celebrations during the year: the celebrations of the Congregation, anniversaries, etc..
- It is important to involve the possible Lay Missionaries of the Most Holy Redeemer in some activities of the Unit. These may include retreats, assemblies, meetings, parts of the Chapter, jubilee celebrations, celebrations of religious professions or other events.

- The unit and the local community commit themselves to send all the usual information to the Lay Missionaries of the Most Holy Redeemer: letters, communiqués and publications of the province and of the congregation.

**KEY WORDS:**

- “Partnership in and for Mission”
- “accompany” individuals and groups of Partners in Mission
- “discern” and “invite” prospective Partners in Mission
- “communicate” appropriately with Partners in Mission
- “collaborate” with the lay faithful in all forms of Partnership in Mission

## **APPENDIX D**

### **PROFILE OF THE LAY MISSIONARY OF THE MOST HOLY REDEEMER**

Who?

- A category established by the XXI General Chapter as “an active collaborator who participates in the Apostolic Life of the Redemptorist Congregation.”
- is the fullest expression of collaboration and participation (that is, association) of the laity in the apostolic life of the Congregation.” (*Communicanda 4, # 39*);
- Admitted by the Superior of the Unit, with the consent of his OPC;
- The General Government must be informed of the Commitment of the Lay Missionary of the Most Holy Redeemer;

Purpose?

- to participate in the Redemptorist mission "to follow the example of Jesus Christ, the Redeemer, preaching the Word of God to the poor..." (*Constitution # 1*)

A Lay Missionary of the Most Holy Redeemer:

- is mature in the Christian life;
- is emotionally stable;
- exhibits a life of prayer inspired by Redemptorist spirituality and centered on the Word of God and the Eucharist;

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- is attracted by the charism of St. Alphonsus, as lived in the Redemptorist community;
- has previous experience and adequate education for ministry;
- enters into a v/provincially mandated process of initial formation;
- commits to share the Redemptorist mission from their own lay situation;
- strives to be a witness of the Redeemer through life and speech;
- lives the spirit of the Congregation in his/her daily life according to the lay state;
- endeavours to be a Christian witness in family, profession, etc.
- commits to justice and peace and support the poor;
- enters into a lifelong process of ongoing formation in view of mission;
- participates in regular meetings of the local community;
- is invited to serve on committees or commissions and take on agreed-upon roles at the levels of the local community and the Unit;
- after a process of initial formation, makes a commitment to the Congregation that is received and recorded by the Superior of the Unit or his delegate.

The vocation of the Lay Missionary of the Most Holy Redeemer goes beyond mere friendship with the Congregation. It is a gift of the Spirit, by which the person participates more fully in the apostolic life of the Redemptorists,

assuming this commitment not only through certain activities, but with his/her whole life, family and professional responsibilities.

**What activities/ministries are Lay Missionaries of the Most Holy Redeemer typically involved in?**

The Lay Missionary of the Most Holy Redeemer:

- is a vocation within the Redemptorist Family which is affiliated with the Congregation. They may serve on a voluntary or paid basis, full-time or part-time;
- may be involved in many of the areas of mission and outreach where professed Redemptorists are involved;
- might be an active team member of a Redemptorist project, such as a mission preaching band, a pastoral associate, counsellor or spiritual director in a Redemptorist parish or shrine or missionary center, a member of a youth ministry outreach project, etc.;
- might be a member of a formation team, ministering in the initial or ongoing formation of professed Redemptorists, Redemptorist Laity/Associates or LMMHRs;
- might be involved in outreach ministries, evangelization and catechesis, food banks or food pantries, social ministry, shelters for the homeless, hospitality ministries, etc.

**The LMMHR and the CSsR Community, at the local and Unit levels**

- Lay Missionaries of the Most Holy Redeemer are associated with the entire Unit, as well as with a local community.

- The local community is for the Lay Missionary of the Most Holy Redeemer a place of reflection and dialogue, of prayer, exchange and celebration, a place of social analysis and support in action, a place where we share life together.
- It is at the local level that the practical aspects of living family and social commitments must be balanced with the commitments within the wider Redemptorist Family.
- The community of the professed and the Lay Missionary of the Most Holy Redeemer prepare, annually, a common plan which describes the moments of prayer, of formation, prayer and faith-sharing between religious and laity, and includes some special celebrations during the year: the celebrations of the Congregation, anniversaries, etc..
- Lay Missionaries of the Most Holy Redeemer should be invited to take part in retreats, assemblies, meetings, parts of the Chapter, jubilee celebrations, celebrations of religious professions or other events;
- Lay Missionaries of the Most Holy Redeemer should receive the letters, communiqués and publications of the province and of the congregation.

**KEY WORDS:**

- "fullest expression" of partnership in mission
- "participate more fully" in the apostolic life of the Redemptorists"
- "involved in" many of the same areas of mission and outreach as professed CSsRs

## **APPENDIX E**

### **PROFILE OF THE REDEMPTORIST LAITY/ASSOCIATE**

Redemptorist Laity/Associates are single and married men and women who, responding to their baptismal vocation and maintaining their lay status, live the Redemptorist charism.

Redemptorist Laity/Associates are those who:

- live the values of the Gospel;
- share in and are nourished by Redemptorist spirituality;
- have a special concern for the abandoned, the poor, those in the periphery, the wounded in our world;
- may be involved in work within the mission of the Redemptorists;
- are attracted by the Redemptorist charism;
- are emotionally stable;
- offer themselves and are welcomed by the Redemptorist community to a group;
- are linked to a local Redemptorist Community, ministry, group or association (including NGOs, missionary teams, secretariats, former Redemptorist students, certain Confraternities, etc.);
- are accompanied by a professed Redemptorist from the local community or institution;



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- have followed a process of initial formation in the Redemptorist charism;
- commit to living, in and through the activities of their daily lives, the Redemptorist mission of proclaiming the good news to the most abandoned, particularly those who are materially poor;
- participate in regular meetings for formation, sharing faith or socialization;
- renew enrolment at the beginning of each new quadriennium, participating first in a process of reflection through which each person discerns how they will live the commitment to prayer, community and ministry during the next four-year period; and
- attend occasional events of the local Redemptorist Community or of the Unit: celebrations, liturgies, retreats, workshops and days of formation and prayer together when appropriate.

### **Groups of Redemptorist Laity/Associates:**

- are called to be “Witnesses of the Redeemer: in solidarity for mission to a wounded world”.
- have experienced, as individuals, an encounter with Jesus Christ that has called them outward in mission, a mission to proclaim by witness and word the redeeming love of Jesus Christ.
- gather regularly with the purpose of exploring the Redemptorist charism and spirituality, fostering a stronger spiritual growth and a more explicit com-

mitment to the evangelization of the poor. They share in some aspect of the Redemptorist Mission.

- There are many kinds of groups within this form of association with the Congregation of the Most Holy Redeemer: all Redemptorist-inspired NGO's, Confraternities and Leagues, Associations of former Redemptorist Students, etc. When they are recognised by the Unit, they are also identified as Groups of Redemptorist Laity/Associates and treated as such.

### **Why Redemptorist Laity/Associates?**

The vision of the Redemptorist General Statutes on the people to be evangelized includes many with whom the lay faithful would often have more direct and immediate access: emigrants, exiles and refugees, those who suffer damage due to division in the Church, those in need of catechesis, those discriminated by race, color or sexual orientation and the multitude of those who have stopped practicing the Catholic faith. Lay people generally have more immediate access to the worlds of work, leisure, politics, economics, education, etc. In cooperation with the laity, the Redemptorist vision of the mission can be greatly expanded. (*Called to Communion for Mission*, pp.19-19)

### **What activities/ministries are Redemptorist Laity/Associates typically involved in?**

In a parish, shrine or missionary center, Redemptorist Laity/Associates can model outreach by engaging in outreach

ministries, especially the Rite of Christian Initiation of Adults, food banks or food pantries, social ministry, shelters for the homeless, any precatechumenal process, hospitality ministries and efforts to reinvigorate inactive Catholics. Redemptorist Laity/Associates can also give leadership to parishes / centers that have not cultivated a strong outreach program.

In daily life, Redemptorist Laity/Associates should look for ways to give witness to the faith with tact and respect, invite others to think about faith or invite other people to an experience with other Catholics. Among their peer groups (friends, co-workers, neighbors), Redemptorist Laity/Associates should be able to receive, listen to and accompany people who seek faith today.

**KEY WORDS:**

- "participation" in the spirituality and the Redemptorist mission
- "fed" by Redemptorist/Alphonsian spirituality to fully live their baptismal commitment in the secular sphere and the fields of family, work, leisure, politics, economics, education, etc.

## **APPENDIX F**

### **PROFILE OF THE REDEMPTORIST OBLATE**

Redemptorist Oblates are lay collaborators who participate in the Redemptorist spirit and missionary activity.

Oblates may be temporarily or permanently associated with the Congregation by decision and nomination of the Superior General, after the proposal of a local Redemptorist community, which is approved by the v/provincial with his council.

The Oblate is a congregational figure with a long tradition and multiple manifestations. The General Statutes address Oblates in two places.

The Congregation may take as associates 'oblates' both cleric and lay. In doing so, it should envisage and seek to recruit helpers for our apostolate. They may be either permanent or temporary. (Vice)provinces should define in more detail the actual forms this association will take (see GS 085). (*General Statute 02*)

Oblates who share the spirit and missionary zeal of the Congregation must have the benefit of proper initiation and constant contact with the Congregation, according to norms to be laid down in the individual (vice)provinces (see General Statute 02). (*General Statute 085*)

Over time, however, in many areas of the Congregation, this designation has come to mean an honour bestowed

by the Congregation of the Most Holy Redeemer to recognize the long-standing service of an associate, co-worker or employee.

This is not always the case, and in some units, Oblates continue to collaborate generously in the mission of the Unit.

**KEY WORDS:**

- “helpers” for the Redemptorist apostolate
- “participate” in the Redemptorist spirit and missionary activity

## **APPENDIX G**

### **PROFILE OF THE REDEMPTORIST LAY COLLABORATOR**

There are many lay collaborators who walk with the Congregation, sharing aspects of life, Mission and ministry.

Some of them are:

- Companions in Ministry: voluntary and salaried people who minister in a Redemptorist environment and whose sense of identity, call and purpose flows from their Redemptorist connection. Their training is carried out in and through the institution with which they participate;
- Benefactors: those who support the Redemptorists, our mission and ministry through their financial contributions, as well as those who have assisted particular missionary or ministerial efforts, or in advancing education for ministry, through financial aid or scholarships;
- People in Redemptorist parishes, shrines and missionary centres who work with, support and pray for Redemptorist missionaries and seminarians;
- Friends and relatives related by ties of friendship or blood, who support and encourage individual Redemptorists or groups of Redemptorists, in our mission and ministry;

The identity of many Lay Collaborators comes from their ministry more than their association with the Redemptorist Family.

Some Lay Collaborators require and are offered initial and/or ongoing formation processes. The content, process and duration of this training will depend on many factors, including the need and details of participation.

**KEY WORDS:**

- identity of many Lay Collaborators comes from their ministry

## APPENDIX H

### LAY MISSIONARIES OF THE MOST HOLY REDEEMER AND GROUPS OF REDEMPTORIST LAI- TY/ASSOCIATES A COMPARATIVE CHART

<b>Lay Missionaries of the Most Holy Redeemer</b>	<b>Groups of Redemptorist Lai-ty/Associates</b>
<b>SHARED CHARACTERISTICS</b>	
<ul style="list-style-type: none"><li>• is mature in the Christian life;</li><li>• is emotionally stable;</li><li>• exhibits a life of prayer inspired by Redemptorist spirituality and centered on the Word of God and the Eucharist;</li><li>• is attracted by the charism of St. Alphonsus, as lived in the Redemptorist community;</li><li>• has previous experience and adequate education for ministry;</li><li>• commits to share the Redemptorist mission from their own lay situation;</li><li>• strives to be a witness of the Redeemer through life and speech;</li><li>• lives the spirit of the Congregation in his/her daily life according to the lay state;</li><li>• endeavours to be a Christian witness in family, profession, etc.</li><li>• commits to justice and peace and support the poor;</li><li>• enters into a lifelong process of ongoing formation in view of</li></ul>	



- mission;
- might be an active team member of a Redemptorist project, such as a mission preaching band, a pastoral associate, counsellor or spiritual director in a Redemptorist parish or shrine or missionary center, a member of a youth ministry outreach project, etc.;
  - might be involved in outreach ministries, evangelization and catechesis, food banks or food pantries, social ministry, shelters for the homeless, hospitality ministries, etc.
  - The local Redemptorist community is for the Lay Missionary of the Most Holy Redeemer a place of reflection and dialogue, of prayer, exchange and celebration, a place of social analysis and support in action, a place where we share life together.
  - It is at the local level that the practical aspects of living family and social commitments must be balanced with the commitments within the wider Redemptorist Family.

**PARTICULAR CHARACTERISITICS**

- |  |   |
|--|---|
| <ul style="list-style-type: none"> <li>• The figure of the Lay Missionary of the Most Holy Redeemer <b>responds to a decision of the XXI General Chapter</b>. They are Lay Redemptorist Partners who have <b>answered the call to embody the Redemptorist Charism</b> at the everyday level of their family and professional life, and to devote their time to the Redemptorist mission.</li> <li>• After consulting with the religious community and the</li> </ul> | <ul style="list-style-type: none"> <li>• Redemptorist Laity/ Associates are <b>born of their closeness to Redemptorist Communities and/or Missions</b> and there is a rich diversity: Redemptorist Lay/Associates Groups, redemptorist inspired NGO's, archiconfraternities, former redemptorist students associations, etc.</li> <li>• Groups of Redemptorist Laity/Associates <b>are recognized as groups by the Provincial Government</b></li> </ul> |
|--|---|

group of Lay people they belong to, each LMMHR is **accepted, as an individual by the Provincial Government.**

- Lay Missionaries of the Most Holy Redeemer **are rooted in a local community, but committed to the entire Unit and the Congregation.**
- **Participates in the regular meetings of the local community;**
- Are invited to serve on committees or commissions and **take on agreed-upon roles at the levels of the local community and the Unit;**
- The **process of formation** lasts two years, following the plan proposed in the Ratio Formationis

After the commitment, continues in **ongoing formation.**

- After a process of initial formation, **makes a commitment to the Congregation** that is received by the Superior of the Unit or his dele-

- They become part of **some of the already existing groups in the Redemptorist community.**

- Groups of Redemptorist Laity/Associates **are connected to the local community** (some Associations, NGO's are coordinated at a provincial level)

- **Attend occasional events of the local Redemptorist Community or of the Unit:** celebrations, liturgies, retreats, workshops and days of formation and prayer together when appropriate.

- All groups of Redemptorist Laity/Associates should have an **annual Formation Program** that is common throughout the whole Unit, although there are, of course, differences in the way each group organizes and puts the common program into practice. Throughout the year, each Group should have at least one Formation meeting per month.

gate and recorded in the Unit and sent to the General Government.

- **Initial Commitment is made for a year and must be renewed** each year for the first three years. In the third year, with mutual agreement of the Lay Missionary of the Most Holy Redeemer and the Superior of the Unit, commitment may be renewed for a period of three years. After that, the Lay Missionary of the Most Holy Redeemer may make a lifetime commitment. It is also possible to continue renewing for three-year periods.

- May be involved in many of the areas of mission and outreach where professed Redemptorists are involved; and might be a **member of a formation team, ministering in the initial or ongoing formation** of professed Redemptorists, Redemptorist Laity/Associates or LMMHRs;

- The community of the professed and the Lay Missionary of the Most Holy Redeemer **prepare, annually, a common plan** which describes the moments of

- Gather regularly for the purpose of **exploring the Redemptorist charism and spirituality, fostering a stronger spiritual growth and a more explicit commitment to the evangelization of the poor.** They share in some aspect of the Redemptorist Mission.

<p>prayer, of formation, prayer and faith-sharing between religious and laity, and includes some special celebrations during the year: the celebrations of the Congregation, anniversaries, etc..</p> <ul style="list-style-type: none"><li>• Lay Missionaries of the Most Holy Redeemer <b>should be invited to take part in retreats, assemblies, meetings, parts of the Chapter, jubilee celebrations, celebrations of religious professions or other events;</b></li><li>• Lay Missionaries of the Most Holy Redeemer <b>should receive the letters, communiqués and publications</b> of the province and of the congregation.</li></ul>	
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## **APPENDIX I**

### **PROPOSED RITUAL OF COMMITMENT OF THE LAY MISSIONARY OF THE MOST HOLY REDEEMER**

*Commitment as LMMHR will become effective in this way: in the context of a Eucharistic Liturgy presided over by the Superior of the Unit or his delegate, those who have completed their initial formation will read aloud, publicly, the following LMMHR Commitment Formula:*

#### **CALL TO PRAYER**

*Presider:* We celebrate your decision to commit yourself with the Redemptorist Congregation as Lay Missionaries of the Most Holy Redeemer, under the principles of complementarity and co-responsibility.

#### **COMMITMENT**

*Presider:* To you, who freely and responsibly come to the Redemptorist Community to share our charism, life and mission; on behalf of the Redemptorist Congregation and in the name of the Lord, present in this community, I ask you:

1. As Christians, adults and mature in the faith of the Church, after assuming the Redemptorist charism in your vocation as a layperson, do you commit yourself to a life of intense prayer, marked especially by the family relationship with God, frequent participation in the Eucharist, the adoration of the Blessed Sacrament and the love of the Mother of God and of all, the Virgin Mary?

*Answer:* Yes, I commit myself.

2. Do you commit yourself to live in Gospel simplicity and to make it a priority to bring the Good News of Redemption to the poorest and most abandoned, having as your main criterion the pastoral urgencies demanded by the Redemptorist V/Province/Region of \_\_\_\_\_?

*Answer:* Yes, I commit myself.

3. Collaborating with the apostolic life of the Congregation and assuming the charism of St. Alphonsus as a gift of the Holy Spirit, do you commit yourself to the proclamation of the Gospel in your family life, work, in your social and cultural environment, and to participate in missionary outreach in communion with our Redemptorist confreres, in your local community or wherever necessary?

*Answer:* Yes, I commit myself.

4. Do you commit yourself, as a Lay Missionary of the Most Holy Redeemer, to continue deepening in the spirituality and charism of our Congregation, in order to be authentic followers of the intuitions and teachings of St. Alphonsus and of the other Saints, Blesseds and Redemptorist martyrs?

*Answer:* Yes, I commit myself.

5. Do you commit yourself to sharing with your religious confreres spaces of encounter and prayer, work and socialization, as long as the rhythms and the specific vocation of each one, lay and religious, make it possible?

*Answer:* Yes, I commit myself.

## **PRAYER OF THE LAY MISSIONARIES OF THE MOST HOLY REDEEMER**

With Saint Alphonsus, we pray:  
Let me know, Lord,  
what do you want from me?  
I am willing to do everything.  
I give you my will.  
I do not want anything outside of what you want.  
What gift of heaven can I want,  
nor what happiness of the earth to enjoy,  
outside of You, my God?  
Take me completely.  
You are my only inheritance,  
The absolute Owner of my life.  
Arrange me as best pleases you.  
Accept me for your Passion,  
Dwell in my heart, Lord, and tell me:  
What do you want me to do?

## **THE COMMITMENT OF THE CANDIDATE**

*Those who have completed their Initial Formation as Lay Missionaries of the Most Holy Redeemer publicly read aloud the following Commitment Formula:*

Having become familiar with the Redemptorist Charism  
and Mission  
and gained experience of Missionary collaboration in  
community;

having acknowledged a desire for deeper personal dedica-  
tion to the Mission  
and the necessary Discernment in Community;



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having participated in vocational discernment in accordance with the Redemptorist Charism and begun specific Missionary Formation,

I \_\_\_\_\_ publicly make  
my commitment  
as a Lay Missionary of the Most Holy Redeemer,  
with all freedom and joy,  
before God and by the grace of His Spirit,  
and before those who share this vocation with me,  
and I promise to live according to the charism and spirituality  
of the Apostolic Life of the Congregation of the Most Holy  
Redeemer  
in my particular lay and secular condition,  
putting my willingness, my generosity and my self-offering  
to the service of the Congregation's Mission  
to proclaim the Good News of Plentiful Redemption to the  
most abandoned.

In this I count on the help of all the brothers,  
the prayer and witness of all Redemptorists,  
the infinite mercy of God  
and the tender gaze of Mary,  
Missionary Mother and Lady of Perpetual Help.

**ACCEPTANCE ON THE PART OF THE SUPERIOR OF  
THE UNIT**

*The Superior of the Unit then welcomes the new Lay Missionaries of the Most Holy Redeemer with the following words:*

And so I receive you,  
on behalf of all Redemptorists,

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as Lay Missionary of the Most Holy Redeemer,  
to collaborate with us in the evangelizing project begun by  
St. Alphonsus  
to bring the Good News of Salvation to the most abandoned  
people of Naples  
and which has meanwhile become a mission for the whole  
world.

Joyfully receive this Tradition with which we entrust you,  
consider yourself a member of the Redemptorist Family,  
and behave in a manner worthy of the name that you receive  
on this day.

Be Strong in Faith,  
Rejoicing in Hope  
and Burning with Charity,  
and make your life a witness to God's Abundant Redemption  
especially among the poorest.

In the name of the Father, the Son and the Holy Spirit.

**WELCOME AND PRESENTATION OF THE SYMBOLS**

On behalf of the Redemptorist V/Province/Region of \_\_\_\_\_, I receive your commitment as a gift from God for the Congregation, and I accept you to it as Lay Missionaries of the Most Holy Redeemer. Next, the Superior of the Unit, or his delegate, gives them the Redemptorist cross or other symbol, and the certificate.

**UNIVERSAL PRAYER**

And we add to this prayer our own prayers and intentions.

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**APPENDIX J**

**PROPOSED  
CERTIFICATE OF COMMITMENT OF THE LMMR**

**Form 20.1**

**CERTIFICATE OF COMMITMENT OF THE LAY MIS-  
SIONARY OF THE MOST HOLY REDEEMER<sup>1</sup>**

Congregation of the Most Holy Redeemer  
(Vice-) Province of:

---

Today, [date]

In the community of [Name], located in [city, state, or province]

Mr./Mrs./Ms: [name]

After committing himself/herself formally and publicly in a liturgical celebration was accepted as a Lay Missionary of the Most Holy Redeemer (LMMHR).

This Commitment is for a period of one (1) year and is renewable annually for a period of three years or until a perpetual commitment is made, in accordance with the norms established by the Congregation (DS 1304).

With this commitment as a Lay Missionary of the Most Ho-

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<sup>1</sup> *This declaration of Commitment as Lay Missionary of the Most Holy Redeemer is filed in the Unit Curia and a copy is sent to the General Government.*

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ly Redeemer, it is expected that [name] will be available for missionary service and will be a faithful witness of the Redemptorist charism, exercising co-responsible with all Redemptorists and in accordance with the spirit the Vita Apostolica of the Congregation and of partnership in mission.

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Lay Missionary of the Most Holy Redeemer

---

Superior of the Unit

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Witness (1)

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Witness (2)

Date: \_\_\_\_\_

*Seal of the Congregation*

**APPENDIX K**

**Form 20.2**

**LAY MISSIONARY OF THE MOST HOLY REDEEMER  
PERSONAL INFORMATION SHEET<sup>2</sup>**

Full Name:

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Address:

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E-mail Address: \_\_\_\_\_

Telephone: (\_\_\_\_\_) \_\_\_\_\_

Mobile Phone: (\_\_\_\_\_) \_\_\_\_\_

Date of Commitment: \_\_\_\_\_

Date of Birth: \_\_\_\_\_

Patron Saint: \_\_\_\_\_

Other Important Dates:

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<sup>2</sup> A copy to be retained at the Unit Curia and a copy to be forwarded to the General Government

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Local Redemptorist Community/Group of Redemptorist  
Laity/Associates of Origin:

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\_\_\_\_\_  
Signature of the LMMHR

Date:

\_\_\_\_\_  
Signature of Unit Superior

Date

## **APPENDIX L**

### **TOOLS FOR USE IN EVALUATING FORMATION PROCESSES PARTNERSHIP IN MISSION**

#### Participant Experience

##### Sample questions:

- What is the most important effect this Redemptorist formation process has had on you?
- What was the most important thing you learned during the formation process?
- What has gone well this year? What leads you to say this?
- What has gone less well? What leads you to say this?
- How has this process helped you to live more fully as a missionary disciple of Jesus Christ?
- How has this process helped to deepen your relationship with Jesus Christ?
- How has this process helped you to live Redemptorist spirituality in daily life as a lay person?
- How well did this process meet your expectations?
- If an aspect of the process was confusing or unclear, please describe.
- Was there anything about the presentations or sessions that you would change? (content, length, format, audio, visual, etc.) If so, please describe.



- What did you enjoy most about your experience of formation this year?
- In what way did you grow?
- What was the biggest challenge you faced this year?
- What suggestions can you make that you think might improve the process?
- Does your participation in this process help you to deepen your sense of belonging within the Redeemptorist Family? How?
- Does your participation in this process help you to grow as a missionary disciple of Christ?
- Please suggest ideas for future speakers or topics.

## **Formation Personnel Experience**

### **Sample questions:**

- What goals did we set for this formation process this year?
- Which goals were met satisfactorily?
- What observations lead us to say that we are satisfied with the outcome?
- What goals were not met satisfactorily?
- What observations lead us to say that we were not satisfied with the outcome?
- What is the role of the leader?
- What opportunities for formation or training were offered to me?
- What opportunities for formation or training would be helpful?
- What have you learned as a leader this year?

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- What has gone well this year? What leads you to say this?
- What has gone less well? What leads you to say this?
- How has this process helped you to live more fully as a missionary disciple of Jesus Christ?
- How has this process helped the participants to live more fully as missionary disciples of Jesus Christ?
- How has this process helped you to deepen your relationship with Jesus Christ?
- How has this process helped the participants to deepen their relationship with Jesus Christ?
- How has this process helped the participants to live Redemptorist spirituality in daily life as lay persons? What evidence can you point to that supports what you say?
- What did you enjoy most about the formation process this year?
- What challenges did you face this year?
- Could anything have been done to help you meet these challenges?
- What suggestions can you make that you think might improve the experience for the leaders?
- What suggestions can you make that might improve the experience for the participants?
- Please suggest ideas for future speakers or topic



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