

Being a Lay Marist

Guidelines for accompanying people on their vocational journeys and for formation pathways

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Secretariat of the laity

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Presentation

It is a joy for the Marists of Champagnat to have this document, *Being a Lay Marist,* which has been attained after a process of an extensive participative preparation in the last three years, under the leadership of the Secretariat of the Laity. I am most grateful to this Secretariat and to all the persons who have contributed.

The recent XXII General Chapter, held in Colombia, affirmed that the future of our charism is based on a communion of fully committed Marists. And as a global family, we are to walk united, respecting and valuing the diversity of the Marist world. The Chapter also expressed the importance of sharing responsibility, as Brothers and Laity, in nurturing Marist life and mission, its animation, growth, and future. New structures and processes which recognize and support our different vocational paths as Marists were proposed to highlight complementarity and the mutually enriching experience of the different vocations.

This document *Being a Lay Marist,* together with *Project of Life in Fraternity* (directed to the Champagnat Movement of the Marist Family) were presented by the Secretariat of the Laity to the General Council and then to the XXII General Chapter. These two documents develop and update the principles and contents of '*Around the same table – The vocation of the Lay Marists of Champagnat', published in 2009*. As the General Chapter did, let us consider these three documents as reference documents for all the Marists of Champagnat.

This document *Being a Lay Marist* will be a great support and help for the Provinces and Districts, since it will facilitate the imple-

mentation of the suggestions which came from the Chapter for the next eight years concerning the Marists of Champagnat:

- √ to discern, favor, and accompany concrete forms of promoting communion;
- √ to have a plan for promoting the different manners of living the Marist life, including adequate strategies for formation, accompaniment and linking;
- √ to strengthen structures where leadership and the responsibility in the life and mission are shared;
- √ and to create itineraries which respond to the reality of each country, at the same time, favoring the exchange of experiences of the processes which already exist.

I whole heartedly desire that our commitment increases to help awaken and accompany the Marist vocations, both in their lay expression and that of consecrated life. The gift of the Marist vocation is already found germinating in many persons; and it is up to us to favor its development in order to attain its maturity. Let us not spare either time or resources when it is a question of accepting and supporting the new Marist life which is given to us as a gift.

Champagnat frequently used to say: "Mary, this is your work". We now place in her hands and entrust to her the vision and the efforts of those of us who commit ourselves passionately to generate the new Marist life, *walking together as one global family*.

My appreciation and communion in prayer,

Br. Ernesto Sánchez, Superior General
Rome, January 2, 2018



River Gier

Introduction

In the Church today we are witnessing the emergence and birth of new forms and expressions of life in many Institutes of Religious Life. There has been significant growth in our understanding of the lay vocation. As Marists, there are many who feel themselves called by God to shape their lives using the Marist charism as template.

The Marists of today include women and men, young and old, consecrated, ordained and lay. They speak many languages and come from many countries and cultures. They are educators and social workers, catechists and administrators, nurses and child rights advocates, chaplains and youth ministers, alumni and young people. They are imagining new wineskins for the abundant new wine that the vine is producing. In all their difference, however, they are united by their being inspired by Marcellin to follow Christ in Mary's way, and to do so as a global Marist community.

The integrity and fruitfulness of the Marist project into the future will depend on women and men, Brothers and Lay people committed to their discipleship of Jesus, with a strong sense of community and passion for mission. The viability and vitality of this project requires Marists to offer a school of spirituality, a school of community, and a school of mission to younger generations.

This proposal is intended as a response to the potential of this moment. It has its origin in real life. It collects the long and rich experience of many lay people from all corners of the Marist world who have expressed their desire to live the Marist charism that first moved the heart of St Marcellin Champagnat. This desire is the starting point to offer a proposal for all those who feel the call of God to live the Marist charism as lay people.

The proposal aims to translate human experience into a Christian and Marist pathway of growth for those who are attracted to this specific way of being disciples of Jesus. There is, thus, an implicit desire to invite more people to join the Marist family.

What is presented here is the result also of reflection by groups in the Institute in recent years. There are echoes of the document 'Around the Same Table', various international meetings, and the work of the Secretariat of Laity. Br. Emili and his Council defines it as a "framework for the identity of the lay Marist who feels called to live the Marist charism in the midst of the world. It involves a recognition of such identity within some form of Association, in communion with the brothers and having an international character".

The document provides some common reference criteria for the identity of the lay Marist. It describes the experience of people in relation to the charism, from their discovery of it to their desire to embrace it and engage with it as a concrete way of living in the Church, in a community. To accompany this vocational process we offer here some guidelines, content, experiences and means, which the Administrative Units can adapt to suit their own context and regional or cultural sensitivities. Finally, personalised pathways can be developed to fit with each one's lived reality.

The thinking presented here includes the possibility of charismatic bonding and a possible canonical connection.

Being explicit about common criteria is intended to allow Marist laity to be identified as Marists; it allows such recognition also at the international level.

[1] Proposal of the General Council, Rome 2014.



1. Reference points along the way

The proposal puts forth a change of paradigm, impacting on the way the charism is lived, the lay vocation, the vocation of the Brother and various types of communion, according to the following reference points:

1. Gospel itinerary in the Church's communion

> "Only from inside the Church's mystery of communion is the "identity" of the lay faithful made known, and their fundamental dignity revealed. Only within the context of this dignity can their vocation and mission in the Church and in the world be defined." (ChFL 8).

This statement in the Apostolic Exhortation provides the first reference point of the lay pathway proposed here. It is a pathway for believers who feel themselves as part of the Church, the People of God, all of identical dignity and with a common vocation to holiness (Eph. 4,5). In Christ and in the Church there is no inequality on the basis of race or nationality, social condition or gender, because "there is neither Jew nor Greek: there is neither slave nor free: there is neither male nor female. For you are all 'one' in Christ Jesus" (Gal 3,28).

The call to be followers of Christ is a con-vocation to join in communion within his Church. Through the witness of our community we affirm that faith in Jesus Christ came to us through the Church community and that this provides us with a family, the universal family of God. Undertaking a vocational journey as a Lay Marist is a way of becoming free from the isolation of 'myself' and of living communion.

The proposal presents the Church as a home for all and a school of communion where all share the same faith, hope and love in the service of an evangelizing mission. There we are fed with the bread of the Word and the bread of the Body of Christ.

The diversity of charisms, ministries and services allows for communion to grow and to use the gifts we have received for the service of others.

The joy of being disciples can be seen especially where there are living communities. These are a call to be a Church with open arms, welcoming and valuing each of their members, sharing at the table of life, a table of all the sons and daughters of the Father, an open table, inclusive, where no-one misses out. These communities guide the pathway proposed here towards the preferential and Gospel option for the poor, commitment to defend the weakest, working to ensure human dignity, fighting against evils that spoil or destroy life, caring for the common good and the earth threatened with destruction, promoting human development that is sustainable and based on justice.

The pathway offered here is a proposal that has its roots in the Gospel. It was born from the progressive understanding of the lay vocation of so many lay men and lay women who have felt called by God to follow Jesus in the Marist way. Speaking of Marist vocation is to talk about Christian vocation where inclusion in Christ by

faith serves as the primary source of the evangelical dynamism of every Christian and as the basis of all vocations (cf. ChFL 9).

This proposal aims to help each person to discover his or her vocation and a growing availability to live it through one's particular mission in life. The lay Marist can acquire what is expressed in ChFL 58: "*God calls me and sends me forth* as a labourer in his vineyard. He calls me and sends me forth to work for the coming of his Kingdom in history." This personal vocation and mission are the focus of the pathway.

This reference point for the pathway highlights the fact that all members of the People of God are working in the one and the same vineyard of the Lord with diverse and complementary ministries and charisms. The proposal highlights the lay identity with its particular lay character, as well as having its role in the wider Church as Communion, where all states in life are ordered one to the other, "While different in expression they are deeply united in the Church's "mystery of communion" and are dynamically coordinated in its unique mission" (ChFL 55).

Saint Marcellin and the first Marists dreamed of a new way of being Church, a church with a Marian face. The proposal also makes reference to this vision, wanting to give life to the assertion: "Driven by the Spirit, we are helping a new ecclesiastical model to be born, one based on the equal dignity of all Christian vocations and in the image of the Church as People of God in communion. (GAST 144).

The pathway gives the possibility of joining some sort of association that the Church considers as an opportunity for "the responsible participation in the Church's mission of carrying forth the Gospel of Christ, the source of hope for humanity and the renewal of society" (ChfL 29).

2. Marists in communion

The vocational journey of Marist laypeople opens the way for a deeper relationship with Brothers. This communion is based on both following Jesus, sharing the same radical call of the Gospel, the same faith, the same baptism, the same charism. Communion leads to vocational complementarity, mutual enrichment and searching together for greater vitality of the charism for today's world. Through this communion the Marist institution is becoming identified with a wider group than brothers and works.

- *Communion built around all following Jesus.*
  The proposal presented here strengthens the path of communion as we are all on the same Gospel journey. Communion emerges from sharing life as followers of Jesus. There is a common ground and this common ground holds for both laypeople and Brothers. The one and only mission of the Church is shared by Brothers and lay people. All with equal dignity, arising from the one Baptism. All equally called to holiness. All with roles to play, ordered one to each other, with nobody being pre-eminent. We help one another to be signs for others.

- *Communion built around the same charism.*
  Lay people and Brothers have received the same gift from God. Lay Marists bring a new way of living the charism from the secular realm. This allows the Brothers to be open to people from other states in life and to discover even more the richness of their own charismatic gift. This charismatic communion opens the way for new religious

languages, new paradigms for spirituality, a better image of Marist fraternity and new fields for mission.

- *Communion built around complementarity*.
  The fruitfulness of the plan of God for the world emerges from both complementarity and communion. Living the charism alone is nonsense. We need each other. Our identities are enriched. This complementarity is being developed in mixed communities, in Marist groups, in mission projects, in spirituality programs and in formation processes.

- *Communion is what is driving the vitality of the charism*
  The future of the charism is the future of communion in the spirit of Champagnat. This future of communion invites creativity. But this creative fidelity, necessary to maintain and continue the Marist charism in the Church, is the responsibility of both Brothers and Lay people. All, Brothers and Lay, are to continue the story that has its origin in the Gospel journey of Champagnat, and that plays out with new chapters in our world.

  Our charism remains relevant but today there is an urgency to find new ways of being Marist that are more in tune with Gospel radicality and the calls of the Church. What is new will surely be at a price of change and conversion, as is also true of attempting a *new awakening* through new efforts in Marist Vocational Ministry among the young.

- *Communion built around shared formation experiences*.
  Sharing the same Gospel of Jesus himself, the same charism, the same call for growth and fulfilment in God's loving design, another expression of communion between Brothers

and lay people is the shared times of vocational discernment, of personal accompaniment, of community experiences, mission projects, initial and ongoing formation.

In attending joint formation programs, we are saying that we need each other, brothers and lay, to recreate our common and specific identities. Common initial and ongoing formation programs allow us to share a process of growth in faith and a shared mission. It helps us to work as a team and to build up a spiritual family. It strengthens our common vocation and enhances our shared charismatic potential, which is greater than one group on its own.

Experience will show us the main points to be included in shared formation programs (discernment, accompaniment, community, spirituality, charism, mission…). The formators are drivers of communion as much as the programs themselves. Therefore, there is a need to train formators, either lay people or brothers, to accompany these formation programs.

- *Communion in the service of the contemporary world*

  The situation of children and youth in vulnerable circumstances, current religious and cultural conflicts and changes in the Church and in the Institute, demand that we remain open to the Spirit and invite us, Marists of Champagnat, to have an international perspective and sensibility and to imagine Marist mission projects that are truly life-transforming in our world.

3. Towards a Charismatic Family

The pathway is signaling that the Marist charism is the inheritance of the Church. It is a gift of the Holy Spirit that reaches the heart of humanity. It gives shape to the idea of a charismatic family, where the center is the charism as a gift of God, shared by Brothers and lay people. Inside the charismatic family the various life or vocational projects have a common goal: to live and announce the same charism.

Within a charismatic family people grow in a relationship of communion based on mutual respect and equality. Sharing Champagnat's legacy in this way leads to a reshaping of our institutional structure and practice that can only be understood from the perspective of communion between Brothers and Lay people. The Marist charism, as one way of following Jesus, becomes a unifying element between the identity of the Brother and that of the laity. Following Jesus and the reference to the Kingdom point lay people and Brothers in the same direction. Our institutional future is a future of communion as a charismatic family.

In this family, everyone is seated around the same table. Both Brothers and laity have the floor. From the perspective of complementarity, the lay vocation reminds the Brothers that the Gospel is at the center, above traditions, that the one and only mission of the Church is shared by all. In the same way, the vocation of the Brother reminds lay people of fidelity and of living radically in response to the call of Christ.

New paradigms for the vocation of Brothers and Lay people emerge from this experience. Sharing the charism assumes an attitude of openness to give and to give of oneself, and at the same

time, to receive and be transformed. Being part of the same family means establishing a genuine dialogue of life and friendship among equals, with those who want to live the charism.



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II. Identity of a Lay Marist

1. An enriched charism

To live the charism as a lay person is the key formation challenge in the process we are envisaging. This encompasses the three vocational dimensions of mission, spirituality and shared life. They complement each other and are intimately related; it is not possible to understand one without the others. The formation pathway promotes the understanding and embracing of the Marist charism in our lives, as a process over time. The content and experiences offered at each moment described in the pathway deepen each dimension but in an integrated way: mission as a space of encounter with God; community as a missionary community; shared spirituality in mission. The three dimensions are inseparable: "spirituality lives in and for the mission; mission generates and encourages shared life; shared life is, in its turn, the source of spirituality and mission" (cf GAST 34)

The proposal makes it possible to express the full fruitfulness and fulfilment of the charism by having other members of the Church experience it, not just the Brothers. This was the intuition of Brother Charles Howard when he said that "lay people must reveal new facets of this charism to us, as they go about living it more fully". The proposal allows the Marist laypeople to provide a new way of understanding and living Christian life and of living the charism within secular life.

These references are the background of the proposal for a Marist vocational pathway, offering lay men and lay women the possibility of sharing in the charism within the same spiritual family. They echo what Vita Consecrata 54 says: "A new chapter, rich in hope, has begun in the history of relations between consecrated persons and the laity".

The following features of the charism that are explained below identify the Marist style of following Jesus and can be shared by all lay people who feel called to this way of life. They have been integrated in this document from the Life Project of the Champagnat Movement. This Movement, born in 1985, has been the most developed formal expression of the charism in the lay style and today, brings together over 3000 members. These aspects of the charism in lay vocation constitute the meeting point of any formative process of a lay Marist in any of its expressions.

2. The Marist laity

Lay vocation

As is true in every Christian vocation, lay life is the response to an encounter with the God of Jesus, who loves us without measure. It is a fruit of our baptism, which sends us out on our common Christian mission: making the Kingdom of God present in this world.[2]

Lay life looks at the Church as a home for all, a school of communion, a place where all share the same faith, hope and love in the service of its evangelising mission.[3]

The Holy Spirit remains active and present today in the Church and in our religious family. Indeed, the Marist lay vocation is a re-

2 Cf. *Gathered Around the Same Table*, 5.
3 Cf. *Christifideles Laici* 8.

ality among us. It is a specific way of being disciples of Jesus in the manner of Mary, following the insights of Marcellin Champagnat.[4] The various expressions of Marist life that are now given in the Institute are opportunities for the development of this lay vocation.

Marcellin Champagnat and the Brothers

Marcellin Champagnat personally experienced Jesus' and Mary's unending love for him. This experience became the source of his spirituality and apostolic zeal, and made him sensitive to the needs of his time.[5]

Being the practical man he was, his encounter with a dying young man who knew nothing about God moved him to consider how to open the heart of children and young people to feel God's love. He frequently repeated: "I cannot see a child without wanting to teach him the catechism and let him know how much Jesus Christ loves him".

In La Valla, with this very spirit, he founded the Institute of the Little Brothers of Mary on January 2, 1817, aiming at the Christian education of children and young people, especially those who are most neglected. Since then, his Institute, blessed by the Spirit, has spread across the world.

In 1863, the Holy See approved the new Congregation as an autonomous Institute of pontifical right. While respecting the original name, they called it the Marist Brothers of the Schools (Fratres Maristæ a Scholis, FMS). Further, the Church proposed Marcellin Champagnat as a model for following Jesus in proclaiming him a saint in 1999.

Since the beginning, the first Marists dreamt of the Society of Mary as a large tree with different branches: priests, brothers, re-

4 Cf. *Gathered Around the Same Table* 11, 12, 13.
5 Cf. Constitutions Marist Brothers, 2.

ligious sisters and laypeople. The project did not receive approval from Church authorities. But its origins remind us that religious and lay people are called to build the Marian face of the Church.[6]

Today, we feel that we are both, brothers and lay, heirs and bearers of the charism of Marcellin. This charism, that was originally received by the brothers, is lived out today by lay people as well and is enriched by the nuances they add.

The Marist lay movement

In 1985, the General Chapter of the Marist Brothers, becoming aware of the richness of sharing the Marist charism with lay people, launched the Champagnat Movement of the Marist Family.

Over the years there have been different lay initiatives in the Institute that strengthen the conviction that the charism is a gift of God for the whole Church and that the laity enrich it from its lay vocation.[7]

3. The Marist Charism

The charism of Champagnat is a gift of the Holy Spirit to the Church and the world. Receiving this gift as laity and brothers makes us partners, and co-responsible before God for living it out and sharing it with others.[8]

Faithful to our lay vocation, we feel called to contribute, from within like yeast, to the building of a better world.[9] We are in a privileged position to understand the signs of the times and thus to keep the charism relevant.

Living the charism as a lay person is the challenge for all Marist lay men or women.

6 Br Emili Turú, Circular: *He gave us the name of Mary*, p. 29, Rome 2012.
7 Cf. *Gathered Around the Same Table* 86 a 99.
8 Cf. *Gathered Around the Same Table* 45.
9 Cf. *Lumen Gentium* 31.

A. Spirituality

Spirituality makes us live in God and from God. We experience the power of the Spirit who gives meaning to our existence, drives our actions, keeps us hopeful and helps us live each moment as a new possibility.[10]

Our spirituality, like that of Champagnat, has its roots in the love that God has for us, and grows in our service of others. It is a spirituality with a marian and apostolic character.

Following Jesus in the style of Mary

Father Champagnat gave us the name of Mary so that we would live by her spirit.[11] As our sister in faith and first disciple of Jesus, she inspires our way of being and acting. Following the model of Marcellin, our livesx are defined by these distinctive characteristics:[12]

- √ Experience of the loving presence of God
- √ Love of Jesus and his Gospel.
- √ Family spirit.
- √ Simplicity.
- √ Effective and responsible solidarity with the poor.
- √ Love of work with its aspects of service, being industrious and selfless[13].

Throughout these characteristics we are adding the value of the feminine dimension of the Marist spirituality. Mary, a woman, believer and disciple, is our inspiration to show a different face of the Church[14].

Thereby, Marcellin Champagnat's spirituality is a source of grace and inspiration in our effort to build the Kingdom of God. It is up to us to incarnate it in our local cultures and situations[15].

10 Cf. *Gathered Around the Same Table* 100, 101.
11 Cf. Constitutions 4.
12 Cf. *Water From the Rock* 26 a 36.
13 Cf. *Water From the Rock* 40.
14 Cf. *Water From the Rock* 102, 103, 131.
15 Cf. *Water From the Rock*, Introductory letter 6.

A spirituality that encountrers God in everyday life

We do not equate our experience of God with the moments of prayer or the reference to "sacred places". We experience God's love every moment of our life Like Champagnat did[16].

For us, our family, work activities, social relations, and involvement in the world have a sacramental value. They are privileged spaces of communion with God.[17] At the same time, we express a spiritual depth that underlies day-to-day life, and by doing so we give witness to Jesus and his Gospel[18].

A spirituality of passion and compassion

The lay Marists are to integrate faith and life, that is, to take care of our mystic and prophetic dimension. It makes us live in God. Our spirituality is incarnated in our life and it is expressed in the mission. The passion for God drives us to the compassion for the others[19].

For that reason, inspired by Champagnat:

- √ We set aside quality time and space to deepen our sense of who we are, so as to give meaning to what we do[20].
- √ We cultivate silencermitage1789
- √ e and an interior life. This mystical dimension of our lives gives us a sense of being one with God along with all of creation.
- √ We try to become prayerful persons and fraternities in order to let God's face shine through us and create humane spaces in our world.
- √ We regularly feed on the Word of God that we share to discern our commitment in the world.
- √ We feel called to engage with the world and to contem-

16 Cf. *Water From the Rock* 64.
17 Cf. *Water From the Rock* 75, 76.
18 Cf. *Gathered Around the Same Table* 37.
19 Cf. *Water From the Rock* 1, 126.
20 Cf. II Marist International Mission Assembly. Nairobi, September 2015.

plate it with the eyes and heart of God[21].

- ✓ We cultivate personal relationships as spaces where God becomes especially present.
- ✓ We share with non-believers or other religions who wish to deepen their own religious experience or their commitment to humanity[22].

B. Shared life

Being Marist happens in community. In living the Marist charism we discover what community is and its many different forms and styles: as a theological place, where we can reach fullness in our relationship with God; as a place that humanizes, where we understand each other; as an occasion to offer the testimony to the world, being prophets of fraternity.

In any of the different ways of sharing life with others as Marists (lay communities, mixed communities, fraternities, Marist groups, etc.) the members meet regularly, sharing faith and life as a family, growing the Marist vocation, the personal and communal of God's presence and a commitment to the world.

In keeping with the family of Nazareth

Both in La Valla and at the Hermitage, Marcellin Champagnat invited the brothers to develop the same family spirit that Mary lived at home in Nazareth. It encompasses simplicity, trust, joy, generosity, tenderness, forgiveness and mutual support.

The spirit of Nazareth finds a home in our family. In it we grow as persons and followers of Jesus. In it we mature as spouses and in the care of our children. We work for our members to stay united so

21 Cf. *Water From the Rock* 89, 90.
22 Cf. *Gathered Around the Same Table* 82, 127, 168.

that all can live in dignity and each one can find his or her place.[23]

This same spirit we try to live in our community experience, helping us to fully live our diverse life choices (marriage, religious life, priesthood, single life…) and welcoming us in the diversity of family situations. Like the first Christian communities, we share faith and life, and even material goods, when God invites us to do so.

We also celebrate the love of God among us as a community, either through sacraments (Marriage, Baptism, Eucharist, Anointing of the Sick…) or daily life events (birthdays, anniversaries, feasts…).

We live our family spirit not only in pleasant and joyful moments when everything goes well but particularly when there is trouble, sickness and pain. In these circumstances, each member gently tries to come close and offer effective support and comfort.

A family living in communion

The strength of this family spirit gathers we who live the Marist charism into a new family of followers of Christ in Mary's way. The table of La Valla is a symbol of the relationship that unites us[24].

When we, Brothers and Laypeople, share life, mission, and spirituality, we get to know each other better, and realize with joy that we are a gift from God for each other.

Our specific vocations are complementary and shed light on each other[25], and therefore we are called to grow together through offering reciprocal help and shared hope.[26]

The reality of being a family invites us to be creative. We need to set aside time for deep sharing, learning to forgive each other, arranging moments of formation, as well as promoting and care for our respective vocations.

23 Cf. *Gathered Around the Same Table* 73.
24 Cf. *Gathered Around the Same Table* 78.
25 Cf. *Gathered Around the Same Table* 17.
26 Cf. *Gathered Around the Same Table*, Open letter.

Prophets of communion

As Marists, we build fraternity by being a source of peace and communion in our professions and daily lives. Living in God's presence, we face difficulties with serenity and peace, trying to unite instead of dividing.

Led by the Spirit, we feel that sharing the same faith and same charism as brothers and laypeople is helping a new model of Church to be born: one where there is equal dignity accorded to each Christian vocation and the image of the Church is that of the People of God in communion.[27]

As prophets of communion we engage in the local Church, and we also open ourselves to the people who work for a more just and humane world.

C. Mission

Like Jesus we recognize within us the urgent invitation of the Spirit, which moves us to bear witness to the Good News. That Good News is God. God is mission. Thus the mission has a Church, an Institute and has us each one of us. As Marist laity we join the God-mission proclaiming his project of life for humanity and looking at the world with compassionate eyes[28].

Witnesses and apostols

Jesus is the source of every apostolate. Lay Christians are called to be evangelizers of the world by the quality of their witness[29]. Your life becomes a mission. This mission is an integral part of the mission of the Church.

27 Cf. *Gathered Around the Same Table* 144.
28 Cf. *Gathered Around the Same Table* 124.
29 Cf. *Gathered Around the Same Table* 37.

"Making Jesus Christ known and loved" is the essence of our Marist mission, which makes us particularly sensitive to the needs of the most vulnerable children and young people.

Thanks to our faith experience, the different professions and tasks pertaining to lay life become an opportunity to remain united in the same Marist mission. This diversity enables us to search together for new ways to carry out the mission, and enriches the charism with new and unexpected approaches[30].

Within our family

The family in all its different expressions is our first mission field. We promote communion and participation so that love may flourish in our homes. We make sure that fraternities take into account our different family circumstances, paying attention to needs and concerns.

We raise our children as Christians and help them discover their vocation and respond to it. Family prayer keeps the family united.

We enable families to go beyond themselves and generate life outside their borders. At the same time, we try to honor our domestic, professional and social responsibilities, without neglecting or disregarding them.

Within the Marist community

The Marist community or Marist core group is another privileged field where we live mission. We set aside the time to know each other, listening and helping one another in times of trouble, and sharing our joys together. We place our talents at the service of the others, and gradually learn to love each other with our limitations and differences, fulfilling the words of Marcellin in

30 Cf. *Gathered Around the Same Table* 47.

his Spiritual Testament: "Have the world say of us 'see how they love one another!'"

So, the community is a place in which we take care of one another, helping each other to become a better person, and sharing the courage to face the challenges of everyday life.

Within society

We attempt to be faithful to the spirit of Champagnat, going about our lives in an honourable and courageous way, with a spirit of solidarity and service. Through work and human relationships, we build a more fraternal and reconciled world, where the greatest is the one who makes themselves the servant of others[31].

As lay people, especially connected to social and political structures, we can be agents of transformation. In whatever we do, we are sensitive to justice and notice the needs around us. We particularly care for the wellbeing of children, youngsters, vulnerable families and poor and neglected people.

Among young people

Our Marist being invites us and encourages us to be present among the young people with the witness of our life. We promote meetings providing a warm welcome by being open hearted. We try hard "to ensure that the new generations discover the face of God and have life in abundance"[32]. We help them to find the meaning of their lives and to assume their lives with responsibility in the light of the faith.

Within the Church

We are the Church and as such we share the mission of evange-

31 Cf. *Gathered Around the Same Table* 38.
32 Cf. *Gathered Around the Same Table* 42

lising with all the People of God. Therefore, we live in communion with our Local Churches, and collaborate with other ecclesial movements and groups. We participate in the life of our Parish churches. Together we get involved in promoting all Christian vocations.

Our personal witness promotes the Marian face of the Church: a Church portrayed in the image of Pentecost where the disciples gathered around Mary are an expression of a community that is fraternal, that values dialogue, that promotes service of others and is open to diversity[33]. We are available, like Mary, to serve, welcome and maternally care for a wounded world.

From the standpoint of our mission in the Church, we try to be points of reference and support in nearby Marist works.

In the peripheries of the world

Inspired by the mission of Jesus, we are called, personally and as a community to generate life and hope in the peripheries of society.

Wanting to respond to this call:

- √ we discern the possibility of participating in mission projects in frontier situations, and we accompany members who offer themselves for such mission with our help, support and prayer;
- √ we discern how we use our personal assets and conduct our affairs responsibly and by taking solidarity seriously;
- √ we participate in the promotion of the rights of children and young people;
- √ we seek to be better informed in matters of solidarity and take part in immersion experiences which bring us close to vulnerable people.
- √ we show our sensitivity towards injustices in society and initiate ways of denouncing their causes.

33 Cf. H. Emili Turú, Circular: *He gave us the name of Mary*, p. 54 y ss.



III

III. Guidelines for accompanying people on their vocational journeys and for formation pathways

The vocational journey of a lay person

The identity of a lay Marist is shaped by a process of discernment of God's possible call to follow Jesus in the way of Mary, led by the Marist charism (cf. GAST 12). This involves growing as a

person, a Christian and as a Marist. It means falling in love with God, our personal response to the One who has loved us first. We undertake a journey within a Church-Communion, along with many others living the same charism. "We have been captivated by Marcellin's Christian journey and that of the community of those who live his charism, and we understand that God sends us to be part of this family." (GAST 153).

We distinguish between process and pathway. The process refers to the person's inner experience of interiorising the charism and of making a vocational response. The pathway, however, refers to the formation experiences offered to accompany this personal process.

The process includes two particular moments that people experience in their relationship with the charism: discovering and commitment. The first of these involves an initial awakening and encounter with the charism, i.e., knowing and experiencing it more deeply. The second moment reflects the desire of the person, in a spirit of discernment, to choose to identify with the charism, and make a commitment in this regard. There is also the possibility of joining an international Marist association of some sort.

This section provides some guidelines, content, experiences and means for the design of formation pathways to accompany such personal processes, that Administrative Units can adapt to their own context. The overall flow should be open and flexible, following an integrated and spiral pattern, one that is tailored to each one's Marist life growth[34]. These proposals emerge from a process of personal accompaniment, with input from others who are going through the same process, and the members of one's local Marist group.

34 To design the local formation pathway to conform with the proposal of the Institute, in this document, see the next page

Both the process and pathway as described are based on the real life experience of many lay men or women from different cultures and backgrounds who share the call to live the Marist charism as a lay vocation.

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1. Discovering

A threshold to what one suspects could become a life choice. A proposal to be Christian following a specific charism.

A. Getting started: "*Come and see*" *(Jn 1,39)*

The Story

People come into contact with the Marist spirit in very different ways, such as ministries, formation moments, solidarity activities, and, above all, through the testimony of Marists.

The desire to know more and to live in that spirit emerges from the proximity to those who transmit it, their simplicity, family spirit, love of work, apostolic passion, etc. It is a time of being invited, of initial dialogue, of becoming aware and feeling that one would like to know more. It is a time to bring people together and inform them of pathways to grow as Marists. The invitation is part of the formation pathway and the desire is part of the process, the personal journey.

Guidelines

- This is the right time for an explicit invitation to deepen one's encounter with the charism. It is a wide and very free invitation. It is time to gather people and offer proposals. All formation, education, pastoral, and solidarity

projects should be involved in this invitation, especially Marist Youth Ministry.
- A welcoming attitude and quality personal relationships are essential elements in all Marist settings since they are a gateway to a shared life journey.
- Participants in Marist experiences organized by the Administrative Units can be invited to deepen and discern their experience and start a more defined vocational journey. These experiences may be religious celebrations, Marist celebrations, retreat days, solidarity activities, apostolic projects...

The road to travel

This is a moment of discovering and waking up which could be expressed thus: The Marists I am meeting are an inspiration to me. I resonate with their way of being and spirituality. They invited me and I feel welcomed. This way of being Church is meaningful to me. I appreciate being part of this community.

The question that comes up for the person thinking about taking the next step is: "Do I want to start a process of personal growth?" It is up to vocation animators to offer steps for people who express this desire.

The sign of being ready

The sign of being ready to move on: application to go to the next step.

Some possible steps to take

- Arrange a day for presentation
- Personal and group invitation.
- People to keep contact after the gathering
- Applying for next stage.
- Personal witness of Marists is critical.

B. Encountering the charism: "How can this be?" (Lk 1:34)

The story

At this stage the person wants to know better what is actually moving the heart of a Marist. He or she feels in tune with our way of being and doing, and senses that our charism has something important to say to his or her life. The person starts to get involved as a friend with the Marist community and its mission and spirituality. In this the person is making a choice as a Christian to deepen his/her faith in encountering Christ and his Gospel.

This stage is an initiation experience into something that the person perceives as a possible life-encompassing choice. It is a moment of self-discovery as a person, a Christian and a Marist, of becoming aware of these three calls in one's own life. The person comes into contact with his or her first and fundamental vocation: the call to life. The foundations for choosing to be a Marist are laid. The values implied by the charism gradually become a way of being.

Guidelines

- Personal and group experiences are made available at this time to gradually deepen the roots of Christian and Marist life. This means offering a formation pathway to follow Jesus in the way of Champagnat, which for some could be connected with other programs offered by the Province: mission formation programs for teachers; formation days for parents; volunteers who took part in a solidarity project; young adults in the last stages of youth ministry; lay people who have been touched by their experience of mission...

- Integration of life is promoted. Take a broad view of the journey ahead, its import for one's family, working life, social life, political commitment...
- The proposals give people the chance to experience a fraternal Church, where there is a place and space for everyone. Awareness of a Church as communion, a Church with a Marian face.
- The experiences at this time build on relating to the Brothers in a way that is mutually enriching; they have chosen religious life. One's lay identity is enriched by the identity of the Brothers.
- People are given the chance to be in a group which progressively grows in its sense of being a community. There is the feeling of a personal call but one that is shared with others. A sense of "being called to be with others", relating with the communities of Brothers and other lay communities helps to develop this Marist dimension.
- Personal accompaniment can be introduced.
- For some people, such a Marist journey would mean beginning a process of education in the faith. Therefore, we must take into account the human and Christian needs of each person, their personal circumstances and the 'pace' of their formation.

Some suggestions

Experiences

Participating in Marist meetings/experiences with a more active role.

Retreats, spiritual exercises, faith celebrations (Easter...), community building days...

Service, solidarity and mission experiences, especially with those most in need.

Sharing faith with other groups, Church training programmes...

Means and Tools

Training programmes, basic joint formation programmes.

Personal and group prayer, Christian celebrations and sacramental experience.

Group process and life.

Personal accompaniment (not necessarily systematic), inspired by the story of Emmaus.

Elements of Marist heritage. Marist documents: Water from the Rock, Around the Same Table...

Content

Emphasis on personal growth and inner life to foster a deeper relationship with Christ.

Anthropology: self-acceptation, interiority...

Christology: friendship with Jesus.

Ecclesiology: community, People of God.

Charism: Champagnat and his first companions, Marist charism: mission, spirituality and shared life.

Promotion of service and apostolate in everything we do. Social justice, working for the common good, the option for the poor, the defense of children's rights, etc.

The road to travel

It is a time for deepening and getting in touch with the roots of one's personal experience of God and the Marist charism, which can be expressed thus: What is my experience with Marists telling me? What is God revealing to me in this context? How can I integrate what I am discovering into my life? Would I like to start a

personal process to understand myself more deeply and discern my personal vocation as a lay Marist? This stage should last until the person is ready to answer these questions.

Wanting to start a deepening process means wanting to discern one's personal vocation as Marist. Therefore, this will require the formal expression of this intention in applying to start a process of systematic personal accompaniment and to live such a process within a Marist community (fraternity, mixed community, local community group...).

The sign of being ready for the next step

Formal application to start a process of personal accompaniment and to be part of a community for a time.

2. Commmitment

Following Jesus in Mary's way. A choice made in faith to live the Marist charism as a lay person.

C. Identification with the charism of Champagnat: "Here am I, let it be" (Lk 1:38)

The Story

The person chooses to take his/her faith life and the Marist charism seriously (through the experience of sharing life, mission and spirituality) and to discern his/her Marist vocational journey as a lay person. Personal accompaniment allows one to do this more objectively and systematically.

It is an experience of making Marist identity your own. It is a time that demands maturity and serious discernment. The formation is solid and has depth and a spiritual quality, exploring how to live with a Marist spirit, how to walk the vocational path of following Jesus in the way of Mary, what it means to bear the Marist charism. A time of discipleship.

The option made as a Marist lay man or woman is to build the Kingdom of God in the way of Mary, in all contexts (family, social, work ...), within Marist works and outside of them. The person tries to make this Christian and charismatic choice real in daily life.

Guidelines

- The proposed pathway should have a clearly lay flavor, integrating family responsibilities, work obligations, and commitment to the world within the process. Its purpose is to experience what the following of Jesus in the Marist style means in relation to one's family, the local Church, and society.
- Opportunities are provided for intense experiences of the charism in all aspects of community, spirituality and mission.
- Personal accompaniment happens on a regular basis, as well as the practice of discernment.
- Although others are with us on the journey, it should be noted that it is a personal process, not a group one. So, it is important to be aware of individual rhythms and each one's specific needs in accompaniment and formation.
- The person makes a commitment to share life in a Marist community or group. The community develops a role in the process of accompaniment. Connection is sought with other lay communities as well, building a broader awareness of the partnership between all Marists beyond their local or provincial scenes.
- Close relationships with the Brothers are formed, beyond merely working together.
- This stage of the process should offer greater possibilities for the person to express his or her potential, prioritizing experiences that stretch their capacities and independent action. In this sense, we should invite people in this stage to assume responsibilities for the formation of others, sharing what they have received, and learning how to pass on the charism they have inherited.
- When people feels that they are ready, they can make some public gesture of commitment to the charism at a time they decide and witnessed by the local Marist community.

Some suggestions

Experiences

Organizing a stable community experience. The community accompanies the person in the discernment process.

Arranging joint formation programs for those at more advanced levels

Growing a sense of participating in the life of the Institute (Marists worldwide). Offer experiences at the regional and international levels in order to develop an attitude of shared responsibility regarding the Marist charism.

Fostering a better connection with the life of the Province.

Providing opportunities for the person to exercise his or her leadership and group animation skills.

Inviting people to share their formation story with others.

Offering a discernment retreat for those interested regarding the bonding and belonging option.

Arranging solidarity experiences.

Means and Tools

The personal life project is a thread that runs through the entire stage.

A community or group to which the person belongs.

The community life project.

Different processes for different individuals. Keeping people on the same page.

Personal and community prayer.

Marist patrimony resources.

Marist documents: He Gave us the Name of Mary, Water from the Rock, Around the Same Table.

Retreats.

Content

Anthropology: personal integration.

Christology: followers of Jesus, choice of God for the least.

Ecclesiology: lay vocation in the Church, the Church as communion, Marian face of the Church.

Charism: Mary, communion between brothers and lay, charismatic family, Marist charism: spirituality, mission and shared life.

The road to travel

This is a moment of some vocational stability, of a lifestyle option in the Marist way. At the same time, there is the possibility of

making a choice of bonding and belonging to a group. The questions arising can be expressed thus: Do I have a Marist vocation as a lay man or woman? Do I feel happy in this life style? Do I feel that I have a share in the Marist charism and am responsible for its vitality? Am I available to motivate others to walk on this same journey? Do I want to link myself to this charismatic family? Do I want to live the close relationships and other implied by this membership?

Gesture of Identification

Given the special character of this stage, it is appropriate for there to be some gesture of charismatic bonding and of affirmation of the choice for living the charism in all its aspects. It is not an associative bond. The person may express this gesture when he/she feels motivated to do so.

The sign of be ready to move on

A choice for belonging to the associative structure. This step of joining the group / association includes a public sign expressing the personal choice as well as an acceptance and acknowledgement on behalf of the group.

D. Bonding with the charism and belonging to an associative structure: "Do whatever He tells you" (Jn 2:5)

Prior assumptions

This stage begins with the choice to belong in some way to the Marist associative structure. The personal choice has been ex-

pressed symbolically and accepted and welcomed by the community. The public sign of bonding and belonging expresses a mutual commitment between the person and the association or relevant Marist institution. It presupposes that people really understand what belonging means and are committed to the vitality and the future of Marist life.

The person is committed to developing the charism (mission, spirituality, shared life) creatively and faithfully, from the standpoint of being a lay person, within the Church and in communion with other Marists, lay and consecrated. Emphasis is given to being disciples and missionaries, sent out to be multipliers. It means openness of heart to assume leadership or service roles, develop training processes, take co- responsibility seriously, live in community, promote communion, value our internationality, and foster fidelity and charismatic creativity. It is time to be active in communities of reference[35], which sustain and nurture the memory of the charism in Marist schools and pastoral projects.

The associative bond emphasises lifelong training, support of the charismatic family and whatever Marist associative body of which the person is a member, the urgency of calling other people to participate in this family and, of course, the development of faith and witnessing to it in society. In this stage, bonding and belonging demand availability for mission and have an international tone. The association asks for apostolic availability, availability for animation, and availability for charismatic leadership. The association is the perspective adopted for communicating the experience and passing it on to future generations is promoted.

35 - Comunidad de referencia, expresión definida en http://www.champagnat.org/330.php?a=11a&id=13.

Guidelines

- To promote ongoing formation for growing in one's vocation as a lay person in the Church.
- To encourage the experience of life in community, as a way of remembering, of assuring and having direct reference to the charism.
- To enhance the sense of walking with others and of strengthening one's charismatic identity, feeling part of a large international community. From this perspective of community, when Brothers and lay persons are close together (joint formation programs, moments of shared life, etc.) the identities of both are strengthened, the charism is enriched and mission multiplied.
- To promote shared discernment (brothers-lay) regarding to Marist life and mission. The charism is promoted together, not by one group alone.
- The option of bonding and belonging is renewed publicly on a regular basis.
- The associative structure needs a statement of purpose and character, specifying ways of joining and animation at the provincial, regional and international levels, describing the relationship between the brothers and lay people locally and the relationship of the association with the Marist Institute.

Some proposals

Experiences

To encourage the experience of life in community, as a way of remembering, of assuring and having direct reference to the charism.

To promote ongoing formation for growing in one's vocation as a lay person in the Church.

To get significantly involved in mission. Development of the apostolic dimension and solidarity.

To make time for annual spiritual experiences, as spiritual exercises, retreats...

To encourage people to have experiences of leadership and co-responsibility in the transmission of the charism and the animation of the association. To assume leadership responsibility. Leadership in local groups.

Provide training on the charism and joint formation.

To foster shared discernment (brothers--lay) in relation to Marist life and mission. Joint promotion of the charism.

To offer the possibility of joining mixed or enlarged communities.

To accompany those who have expressed their bonding in a formal way and the commitments undertaken.

To strengthen the link between the institution / association and each member.

Means and Tools

Personal project of life.

Community project.

The community or the group.

Ongoing formation.

Personal and community prayer.

Marist mission.

Personal accompaniment and community accompaniment.

Renewal of bond..

Signs of communion with the brothers and the Institute.

Content

Charismatic content (deepening, updating, creative fidelity)

Lay vocation in the Church. Marial face of the Church.

Formation for Marist leaders for evangelization and mission: human and spiritual accompaniment, animation of Christian communities, Marist patrimony, etc.

Deeper integration of anthropology, Christology and the Marist charism.

Road to travel

The key question the person should answer during this stage would be: Will I renew my commitment of bonding and belonging, as a sign of my creative fidelity to the charism?

Association

At the time of writing this document, the international association structure is still to be defined. The discernment process is continuing.

Gesture of belonging

Annual renewal of the commitment of bonding.


INRI

IV

IV. Implementation of formation pathways in the Administrative Units from a vocational perspective

Prior assumptions

- This document presents the broad outlines of a formation pathway from a vocational perspective. Its purpose is to provide a framework of a Marist journey for lay men and lay women, inspired by the experience and the document Around the Same Table. The proposal provides some general guide-

lines for the entire Institute, but each Administrative Unit will have to adapt these guidelines to its own context.

- Setting up a formation pathway to accompany the vocational process of Marist lay people in an Administrative Unit is a sign that we believe that God has a project of love for each person. For some that call or project of God means to live the Marist charism as a way of following Jesus and his Gospel.
- The formation pathway that is offered must allow a person to live processes of personal growth from a vocational perspective. The pathway will be determined by where the person is in terms of his/her vocational process (discover, discern and choose) and the chosen focus: human, Christian or Marist.
- A formation pathway requires a team or community to design and lead its implementation in the Administrative Unit. Its members have been through the process themselves, have learnt how to accompany others and give feedback to one another as trainers.
- It is very important that Brothers know about the formation program, understand its flow and believe in it. Many may be able to invite people they know to follow it.
- The Administrative Unit provides the necessary conditions (resources, programs, experiences, personnel...) to conduct the formation. This will cost money.
- If the choice made by an Administrative Unit to implement a formation pathway is important, it is equally true that a project of this nature would benefit from the collaboration and support of other Units in the Region. Sharing programs and resources, joining forces, is the way forward.

Guidelines and possible criteria for establishing and monitoring the vocational processes

1. Appointing the animation team

Each Administrative Unit should set up a team with the necessary conditions (time, suitable people...). To accompany individuals and communities who are following the formation pathway. Its role include designing the pathway, coordinating programs, resources and formation content, training leaders, monitoring the entire process and providing feedback for the evaluation of the journey travelled.

It is recommended that at least one Brother be a member of the team, enabling a good flow of information to the Brothers and other sectors of the province. Interaction with other animation teams (mission, Youth Ministry, solidarity...) should be planned.

In the case of an Administrative Unit spanning a number of countries, it is suggested that an animation team be set up in each country.

Those who animate this pathway should be trained in vocational accompaniment. This implies ongoing training, which includes supervision, spiritual direction, and studies.

2. Designing the local formation pathway to conform with the proposal of the Institute

To design a simple and practical program that is within the competence of the members of the animation team.

To specify the modalities of the formation pathway: personal accompaniment, group and community workshops and processes.

To develop guidebooks and other material that help people understand the formation process and content better and to provide a roadmap for those doing the accompaniment.

To define the fundamental questions to be posed at the end of each of the stages of the process.

To maintain an ongoing dialogue with those responsible for Brothers' formation to find any possible points of overlap with the lay formation pathway.

General characteristics of the design:

- *Flexibility*

  The pathway should be adapted to meet the needs of each person and respectful of the competing time commitments of lay people. The Administrative Units should choose those elements of the suggested pathway that best respond to its reality and adapt them as appropriate.

- *The integrated and cyclical pattern of the pathway*

  Both formative experiences and their content are articulated around three 'axes' - Christian, Marist and anthropological - in an integrated and cyclical pattern. The

challenge of the animators is to help the participants integrate these three 'axes'. The constant question throughout this personal process is, "What is this asking of me as a person, as a Christian and as a Marist?

The interior movement in the process can also be described as spiral. The pathway encompasses the charismatic dimensions of shared life, mission, and spirituality. The path travelled, however is not a straight line but spiral. New discoveries, insights and choices are being made all the time. The main elements of the pathway are presented at all stages but with different emphases.

- *Duration of each stage*

  No set time is suggested for each stage. But each stage should be sufficiently long to provide formative experiences and content in a way that is not rushed. Indicative times may be set but a suitable pace for each person should be respected.

- *The steps moving from one stage to the next*

  The passage from one stage to the next could be signalled by some kind of sign. But people should feel quite free about making such a move. A person could decide to remain in a particular stage. It is not expected that everyone will choose to make a commitment of bonding or join a group / association.

- *Personal accompaniment*.

  Personal accompaniment should be done by experienced formators, approved by the Administrative Unit. The scope of personal accompaniment is the whole of the person, in all its dimensions: physical, historical, spi-

ritual, human. Personal accompaniment is a necessary condition for a real process of growth and vocational discernment. In accompaniment a person discovers his/her vocational path and discerns God's will.

- *Communities of life*.

  The pathway anticipates the creation of communities. The community is built up in a systematic and progressive process over time. The animators have the responsibility of providing systematic accompaniment of each local community and for providing resources for their meetings.

3. Invitation to present the lay formation pathway

It is a good idea to personally invite those people who may be open and ready to grow as Marists and to offer them the chance of beginning a process of formation. Some specific actions can be helpful in this regard:

- Organizing half-day or one-day encounters.
- Collecting the names of people who have expressed a desire to follow the process.
- Organizing groups.
- Distribution of leaflets, posters with the information about the proposal.

Criteria to consider:

- How to present the formation pathway.

  The formation pathway should be presented in a very friendly, accessible, realistic and sensible way, not swamping people with too much information at one time. The starting point should not be a call to bind oneself to either the charism or the Institute, but to a journey of personal growth in the Marist charism alongside other people. The challenge of seeking balance between work and family life needs to be faced. The witness of those who have lived the experience themselves can be powerful. The presentation must be very clear that it involves a choice of following Jesus in the way of Mary.

- The recipients of this proposal.

  The proposal is presented to all those who wish to deepen their Christian life by living the Marist charism. They may be members of staff in Marist works or not. The Marist lay vocation needs to be discovered, assumed personally and accompanied. It is a life journey embarked on with others towards being a well-rounded person, Christian and Marist. The people walk in faith, discerning God's call.

- Vocational journey and contractual relationship.

  The majority of those interested in the pathway may be employed in a Marist ministry. Being employed, however, does not necessarily imply a desire or readiness to pursue a Marist vocation. From the beginning, it is important to be very clear in this regard. Further, someone may stop working in a Marist ministry but can continue

his/her vocational process and eventually make an option for charismatic bonding and belonging.

- The starting point may not be the same for all.

  The entry point can be any of the first three stages referred to in this document (with the exception of the fourth). A personal interview with the animators can help to be clearer about the most suitable stage for the person to begin. In the future it will be more necessary for people to go through all the different stages.

4. Animating and accompaning personal processes

Specific steps should be recommended to those who have expressed their wish to begin a customised Marist formation pathway. Thought should be given to:

- Naming the accompanier.
- Deciding on the frequency of personal meetings (the recommendation is once a month).
- Adapting the program to the needs and life context of the person.
- The proposed program should be in tune with the formation plan elaborated in the Administrative Unit.

After consulting with the person and in the light of observable vocational development, to propose that he/she take further steps as foreseen in the formation program, moving from one stage to another.

5. Animating and monitoring the process of the Administrative Unit

- Relationship and dialogue with similar experiences in other Administrative Units.
- Sense of Region. Joint efforts.
- Attention to training the trainers to be able to continue their work.

6. Evaluation of the process

The animation team must monitor the process systematically.

Take steps to avoid the danger of approaches that are personality-centred, lacking in focus or out-dated.





Meeting of the Continental Commissions of laity - October 2016