

CLARIFYING OUR IDENTITY AND DEEPENING IN OUR CHARISMA

Introduction

1. The past General Assembly held in Aparecida, after analysing the recent evolution of the Lay Claretian Movement (from now on "Movement" or MSC) and foreseeing its future development, concluded that one of the issues that we, as lay claretians, should engage with is the clarification of our own identity and the deepening of our charisma. This is a very ample and complex issue, which spreads over multiple aspects of the reality of the Movement. To a certain extent, some of these aspects will be dealt with in this document, although it requires a much more detailed and specific analysis. Thus, despite this material aims to facilitate our collective MSC thinking¹, it should also be considered as a simple entry gateway or starting point.

TO SEE

Characteristics of the Lay Claretian identity

The search and clarification of the own vocation

2. Each person lives a personal process of internal searching. God impulses us, he calls each one of us to something.
3. That internal call (charisma) reveals itself as a restlessness that moves the person to evangelize, to let others know Jesus, to help others as Jesus did², to make God's will and to keep loyal to God's Word, to join other people who also feel the same call to be a missionary, to announce His Word, to follow Jesus as a lay person. It is then when the person starts up a searching path till s/he manages to give an answer to all these questions and finds the place where the Holy Spirit is directing him/her.
4. Once s/he manages to discern what God asks him/her and finds a space where to live that, the person will find rest and experience personal peace. And then, s/he will be able to come into communion with others that also feel called to the same. In this process of personal search, any person can find the Claretian charisma and tune in with it.

What identifies/offers the Lay Claretian Charisma

5. According to point n° 1 of our Sourcebook: "Lay Claretians are Christians who are striving to make our own the mission of Jesus in the world¹, living the demands of the Kingdom, and -always within the framework of our lay identity- offering a service of evangelization in the Church, according to the charism and spirit of St. Anthony Mary Claret.."
6. On the other hand, P. Antonio Vidales notes in his Commentary to the Sourcebook: "... the charisma to evangelize that made Claret claretian, that is, itinerant missionary or Gospel's walker, had already been amply distributed by the Holy Spirit throughout the Church's history", as Claret himself recognises in his autobiography (cf. Aut. 224s).

1 Unless the context indicates differently, when the document refers to "secular", we refer to Claretian Secular people.

2 "I have come that they may have life, and have it to the full" (John 10,10).

7. "We did not inherit the charisma that makes us Claretians from Claret, we have received it directly from the Holy Spirit (...) The charismas are not spiritual goods that can be transmitted by hereditary via... , they are impulses here and now offered by the Spirit to each person, making him/her to represent Jesus, to follow him and to continue with His mission in the historical and Church's moment that the person lives, and all these, in communion with other people that get impulse by the same Spirit, in the same direction and towards the same goals to evangelize. This charismatic tuning with other people takes us to share our life and mission with them, that is, to be a missionary community. That is what Claret did when he founded the Congregation of Missionaries: he looked for priests that had his same charisma of missionary evangelization and who were moved by the same Spirit (Aut. 489).
8. Between Claret and us, there is a tuning. Without this charismatic tuning, we could not be Claretians, but it not only is the "Claretian" charisma what makes us Claretians, because many others, before and after Claret, have received this charisma to evangelize and have not been Claretians. Together with this charismatic tuning, it is necessary the spiritual tuning with Claret himself and his way of living the charisma and mission".³
9. We have not received the Charisma from Claret, we have received it directly from the Spirit. And similar to the same Spirit, it is not something static, but dynamic. Therefore, lay people cannot get stagnant in structures, manners, ways or preconceived answers. There is a need to have the spiritual sensitivity and courage to discern what the Spirit wants from us in the epoch, place and culture that we are bound to live. Because if our charisma comes directly from the Spirit, we as Claretians should give an answer up to date to our time and particular vocation, the same as Claret did.
10. As the Sourcebook underlines in its number 4: "*Claret responded to the gift he received and made it the key whereby he lived the whole Gospel, placing himself without reserve in the service of God's plan of salvation. In this way, he converted the gift he had received into his own style of life*".
11. According to this, we ask ourselves: which is the lifestyle of the lay claretian today, in answering the given gift, like Claret? How are we being an alternative community that answers to current realities?

The why of the term "Lay Claretians"

12. The Constituent Assembly of the MSC in Villa de Leyva (Colombia 1983) approved our Sourcebook, which calls us "Lay Claretians". To understand what this name implies, it is useful to note certain considerations:
 - a. "Lay": Within the Church, Lay person refers to the condition and group of faithful that do not have clerical orders. This is a Christian is called "lay" in comparison to clerical people.
 - b. "Secular": in theology, the term "mundane" or "secular"⁴ has a practical connotation, not necessarily evangelical. In fact, in John's Gospel the term tends to be used in a negative sense. However, when compared to religious/clerical people, the common Christian is called "secular" because s/he does not develop her/his evangelical compromise within a religious structure, but within the world, in the "century", that here has not that negative aspect, but that is included in John's Gospel sentence: "*They are in the world but do not belong to the world*" (Jn 17,14-15).
13. It is worth insisting in these two aspects: on the one hand, in our "laicity" (so in the exercise of the evangelization we do not take clerical habits) and, on the other hand, in our "secularity" (so we do not assume religious/congregational habits, because, in fact, we are not). Thus, both as "**lay**" and "**secular**", we have to rediscover Christ's priesthood, which is not ministerial/ecclesiastical, but our baptismal consecration

³ Antonio VIDALES cmf: "Los seglares claretianos, comunidad de contraste. Comentario al Ideario de Seglares Claretianos". 2003. Page 24.

⁴ In latin, "saeculum" means "century", "generation", and "saecularia" means "mundane".

that makes us priests in Jesus's model⁵. And as "claretians", we need to be clear that, the same as Claret, our ultimate referent should be Jesus' Gospel, so we have to read Claret from Jesus, instead of reading Jesus from Claret. This way we will be able to have a more critical vision to adapt the Claretian to diverse times and cultures.

14. Point nº 2 of our Sourcebook says: "*We take St. Anthony Mary Claret as our inspiration and father and, together with the institutes he founded, make up the Claretian Family.*".
15. The reference to Claret, the relationship and tuning with the missionary spirit are key elements to recognise ourselves as a family. God Father with his universal fatherhood/motherhood, the Holy Spirit with His gifts, Jesus with his Incarnation of the Good News and Claret with his admirable life testimony, make us brothers.

The actuality of our missionary spirituality

16. The identity of the Lay Claretian is a missionary identity, to evangelize. It is a gift, it is part of the charisma. It is something inherent to our self, and one of the features that characterises us. It does not mean a diverse identity, but to have the human and Christian identity in plenitude. Jesus sends the Twelve (Mc 6,7 and ss.) and also sends out the 72 disciples⁶ (Lc 10,1-11). Since John Paul II, it is being referred to "*New Evangelization*". Pope Francis is even more explicit: the evangelization is the Church's task⁷. To the extent that it is realised that the whole Church is missionary, it will be easier to deepen our own missionary identity.
17. But this "missionary" identity has different tones, matching the different realities. It would be good to reconsider frequently this mission, asking ourselves which challenges – not only ecclesial but also social, cultural, economic...- are put to us by the need, the possibility and the urgency of the missionary spirituality.
18. It is important to highlight that we are referring to the Spirituality in capital letters, that is, to live under the action of the Spirit, embracing the gospel in whatever circumstance. Our task, similar to Jesus, Claret and the great human leaders, is to bring about a change of mind in ourselves and in the other people to help to overcome our tendency to sin and to set ourselves in a permanent attitude to conversion. We are sent to evangelize in the middle of the world to transform it from within (from the culture, the politics, the social life, science, the family, etc.)⁸. Many are the challenges currently opened and each lay person or community has to assess that is the most urgent, opportune and efficacy in the time, place and/or situation that s/he is living.
19. If our spirituality is specifically missionary, our identity continues to be alive through the time and is fully actual. It is worth to be a Lay Claretian, both due to the evangelical contents of our proposal, and the multiple spaces in which we are needed in the global world and to which the Spirit invites us to go. The apostolic Exhortation "Evangelii Gaudium" of our Pope Francis, which encourages us to open a new evangelization stage, reaffirms the actuality and fully currency of our charisma and challenges us to live and announce the Gospel, as Lay Claretians immersed in the world, with a renovated heart.
20. Thus, this leads us to question ourselves again: does this permanent state of Mission that Pope Francis talks about really exist at the personal and community level? Do we really believe it? Do we feel called personally

5 Evangelii Gaudium, nº120; Sourcebook nº8.

6 Claret demonstrated that he was fully evangelical and fully human (Aut. 357-358-359- 360- 361)

7 Evangelii Gaudium nº 110 and following. Also, in number 120, it is specified that, "due to the given Baptism, each member of God's people becomes a missionary disciple".

8 This is described by the Sourcebook as "*Christian animation and action to transform temporal realities*" (Id Nº 21)

and vitally to this state of alert? How to keep the alert so as not to fall asleep? Which are the challenges that we consider most necessary and urgent to deal with in this moment and in our particular reality?

The sources of our spirituality as essential support

21. To be able to undertake this evangelizing action, it is required the meeting with the Gospel: listening to it, drinking from it, letting us get transformed by it... The Gospel is the point of union and convergence of all our Claretian self: it not only affects our identity⁹, but also refers to our mission¹⁰ and our spirituality¹¹.
22. If we want that – as the Sourcebook says – the Gospel is really the primary source of our spirituality, we need to dedicate time to it and to give it our most possible attention. We are called to be servers of the Gospel, and that implies get trained and to trained in it. In addition to establish spaces and concrete modes to meeting the Gospel, it is also necessary to let it act on us and to deepen in its reading and internalisation, so as it illuminates our walk and our evangelizing action, or even, to be able to make it being known. This way, the Gospel will impulse us towards the transformative action of today's world in order to give fruit.
23. Which are the forms and methodologies for reading and reflecting on the Bible most adequate for our groups? A valid model could be the "lectio divina": the praying meditation of the Gospel, particularly in community, which is also the proposal made by the participants of the Word of God Synod. Another model equally valid can be the biblical groups, very popular among the Lay Claretians in Latin America. The Community reading of the Bible is one of the best forms to analyse life at the light of the Gospel. It is a social reading that seeks to influence our realities.
24. We should not forget neither the importance of praying, experiencing the sacraments and meeting our brothers -especially the poorest and most needed - for our spirituality. They are not only expression and food for our faith, but, in addition, as described in our Sourcebook, they are privileged spaces for meeting God, and therefore, valid instrument to come into communion with Him and find out his will over us in each moment and place¹².
25. As an exceptional ally, we can count with the maternal presence of Mary, who also impregnates our spirituality in a particular fragrance with the loving seal of her Immaculate Heart, till becoming the fundamental characteristic of our charisma and our missionary style. She is our reference for following Jesus and the star that sheds light upon our evangelizing action¹³.

TO JUDGE

Confronting the charisma with our current reality

9 Sourcebook Nº 4 and Nº 16.

10 Sourcebook Nº 20 *"The Word plays a leading role in our family spirit. Listened to and received, it evangelizes us; proclaimed to others -by all means possible, in all forms, an bolstered by guarantee of our own life-witnessit leads them to an encounter with the Word made flesh"*

11 Sourcebook Nº 37" *The Word of God is the primary source of our spirituality*¹¹². *It discloses God's saving plan to us, and fortifies and encourages us in building up the Kingdom. Accepted with docility, it demands that we constantly change our lives in order to fulfill the Father's will and Jesus Christ"*

12 Sourcebook Nº 38-40.

13 Sourcebook Nº 35.

26. As mentioned before, the description of our identity as it is included in the Sourcebook seems appropriate and fully current to what the Church is now requesting from us. However, there can be perceived a few dissonances in the ways of understanding, taking up and living this identity by some of the communities and /or lay people. This circumstance should lead us to ask ourselves questions and urges us to seek answers that could bring us light.
27. Why am I a Lay Claretian today? What is it the Claretian Charisma for me? What is the purpose of my belonging to the Lay Claretian movement? Why am I a Lay Claretian, instead of Augustine or diocesan, or...? What does this contribute to my life, to the community? Where can be seen that I am a Lay Claretian? When I become part of a group or community of Claretian Lay people, what does it happen (in case something happens). What training do I follow afterwards? Which themes have priority in my training?

The different internalisations of the charisma

28. To understand our reality today, it is important to review how the evolution of the MSC over the past years has been. After its birth, a steady growth allowed the communities to develop and adjust in order to configure the Movement, after a period of clarification that provoked crises and resignations of lay people and communities. The identity and deepening in the charisma developed naturally, because communities matured at the same rhythm as the Movement itself: while some communities had boosted the birth of the MSC, others rised and found the support of the Movement from their origins. Their formative process developed from the own characteristics of the charisma and their community life progressed from the start according to the organization established in the Statutes.
29. Once the Movement was established, the entry of new members and communities has been happening step by step, merrily experimenting the coming of new groups that were accepting the existing structure. In some cases, this entry has presented certain situations that are new for the Movement and which are not included either in the Statutes nor in its Norms of Application. Some of these communities have arrived after having conducted a prior process of training and maturity of their faith, more or less extended in time, but from codes completely different to the Movement¹⁴. Some of them already had their own structure and community functioning when they joined the Movement, which were not adapted despite being integrated in it.
30. In this context, there has been the sense that some of the members of those communities have made the decision to become Lay Claretians more by the inertia in following other community members than by a personal conviction to be answering to God's call. Similarly, it has been stated that, in other occasions, some communities have decided to join the Movement despite some of their members have opted not to do it after culminating their discerning process. In that circumstance, the community has preferred not to break and keep functioning together naturally, despite that bipolar structure may be prone to the rising of conflicts when decisions that affect the alignment of the community with the Movement have to be made. For sure, all this somehow determines the uptaking of the identity.

The different training levels

31. From the analysis above, it can be deducted that another important aspect which we should stop to think about is the training of the Lay Claretian. Number 3.3 of the Norms of Application of our Statutes states that the MSC needs to "reinforce the charismatic identity". And it specifically says, for such purpose, the training, both at the joining stage and permanently throughout, is necessary¹⁵.

14 This has happened even in chatequetical processes developed in Claretian environments.

15 The Norms of Application also detail some of the minimum elements of this training: documents that are considered basic in order to get to know our charisma and Movement (NA 3.3).

32. However, there is a sense that, on occasions, the initial training and the joining processes have not been correctly done. The training processes that communities have autonomously developed have sometimes not managed to overcome this lack and the deepening in the charisma has not always happened. This way, it is not uncommon to find Lay Claretians that, despite having been a few years around, they do not aspects of the Sourcebook and/or the Statutes, or else they read them once but did not bother to work them in detail or to deepen in them.
33. We also find lay people and communities that, beyond their own communities, demonstrate little or no interest regarding the development of the Movement and the rest of the communities that conform it, who ignore what has been worked and decided by the regional and general assemblies and who do not know nor they bother to know which are the lines of action that, in theory, we all have to develop and put to work. There are not many communities and Lay people at the individual level that bother to uptake in their community and personal projects these lines of action approved in the assemblies. We sometimes hear the regional and general councils regret the weak participation and involvement of specific communities and lay people in some of the proposed tasks or in the economic contribution to the community of goods...

The uneven awareness of belonging to the Movement

34. It would be worth clarifying if many of these symptoms are really due to lack of identification with the charisma or to detachment or lack of awareness of what means to be part of a movement, with all that this implies. True is that these so different levels of falling in love with the charisma and the Movement are affecting the consolidation of its structure, the forming of its spirituality or even the efficacy of its mission, and therefore, slowing down its growth and maturity. However, these difficulties should not make us forget that the Spirit uses many and very diverse paths to make each person find his/her vocation. These multiple paths are not predictable and do not have to coincide with our logic and our schemes, so it is important to discover the will of God by taking into account all these circumstances.
35. However, important strengths can be also perceived. There are two remarkable elements that are worth reinforce and make the most of. First, despite the limitations, most of the lay people have great interest and restlessness to live coherently their Christian lives in their daily life, a clear missionary characteristic that answers to the project that Claret wanted to impulse with lay people (let remind ourselves the "Plan of the Academy of Saint Michael"). Second, the revitalization of the awareness of the movement and the inter-community fraternal communion brought about by the celebration of meetings and assemblies, in particular for all those lay people that have the fortune to participate in them. It is an important signal that the Movement itself has strength, despite all the difficulties that have risen during their development.

TO ACT

Suggestions to orientate our path

To reaffirm our missionary identity

36. These reflections lead us to think whether the Movement of Lay Claretians keep us bringing together in charismatic tuning all the people and communities that form it. And, if this is not the case, we need to discover why and which forms should be changed to be one in the essence and to recover Claret's dream to form an army of evangelisers. We talk a lot about evangelizing... evangelizing others... but few times we talk about "letting ourselves being evangelized" from the realities we live.
37. Recognising that there are shortcomings in our communities of faith, and in the Church itself, we need to reinforce our identity in this contradictory context to live our Christian and Claretian compromise.
38. How do we self-affirm ourselves in our identity? Which specific contributions can we offer from our lay space? If "we feel called to provide a special service to the Church in Claret's style: the missionary evangelization (Sourcebook n.1), we need to demonstrate it from our lay self, immerse in our daily life,

anywhere where we live and interact. And we should try to do this in continuous renovation, depending upon the most urgent, opportune and efficacy, trusting that the work of the Spirit will give us the capacity to do so¹⁶, with docility and full availability, and always giving the most coherent life testimony. There are various challenges that we face:

- a) To strengthen the evangelizing dimension of the Movement, revaluing and boosting up our own mission as lay people, and sharing initiatives and strategies for the mission alongside other branches of the Claretian family.
- b) To lay stronger basis for listening to the Gospel and answering to it.
- c) To aim to put all the means to avoid the consumer and entertainment society to divert us and distract from our missionary compromise.
- d) To sear for new paths and expressions for our spirituality sources, that respond to our needs and our evangelizing projection.
- e) To avoid the over-dependency upon the CMFs and to take the steps towards the maturity and the economic and functioning autonomy.
- f) To generate the need to know and analyse history in a critical manner, because we recognised ourselves protagonists of their own history.
- g) To be aware of the importance of the compromise that we, as Christians, have within the Church in this XXIst century, so important and decisive in so many aspects.
- h) To clarify the difference between being lay claretian and belonging to other groups of fundamentalist or “charismatic” spirituality. The identity of the Lay Claretian is perfectly defined in our Sourcebook and the double belonging is explicitly forbidden in our Statutes¹⁷.
- i) To enter into the big inter-cultural movement, which has to relativize traditional theological positions and help us recognise the values that God has placed across all cultures.
- j) To avoid mistaking the being with the doing. The evangelization departs from the self and the testimony during the different life stages and circumstances. Our charisma should not be converted into an activism without root.

“To fall in love” with the Movement

39. Some lay people lack the understanding of the importance of being part of a movement that transcends their own community. Paradoxically, despite many show a great sense of belonging to the community, they lack a sense of belonging to the Movement. This detachment from the Movement, that lack of feeling that this is also something yours... on occasions, it is source of crisis, disorientation, or even relinquishment. Because if, at some point, the community of origin ends up diluting and disappearing, if there is not a clear and entrenched sense of identity and belonging, the Lay person ends up getting lost. That lack of compromise or the understanding of this as something temporary is a symptom that something is wrong in the awareness of the community dimension of the charisma.

40. However, we have already noted important values that have helped the growth of our Movement and which are worth reinforce:

- a) On the one hand, our concern to live our life as Christians in a more intense way, always seeking to come closer to the Lord, to enrich our spiritual life and to achieve a evangelizing commitment that forces us

16 “The Spirit helps us in our weakness” (Rom 8, 26).

17 NA 10, 6:2

to be active in the task to extend the Kingdom, without agreeing with being passive or mere worshipping Christians. We know that it is easier to achieve all these when we share the same charisma with other people and tune in the way we live our priorities and daily tasks. For such purpose, it is important the community, which is the place where our life and faith are more narrowly shared, where we pray together, where we feel helped, loved and assured in both the good and the bad moments...

b) On the other hand, our experience of brotherly meeting in the assemblies with lay people of other cultures, countries and realities... show us the view of a more plural, diverse and universal Movement, which embodies a lot of life within it.

41. These same strengths and positive experiences allow us to understand better the importance of going beyond the limits of our own community or group, and should help us to rediscover the Movement as a privileged place to have a better experience of the Church, to understand other realities, to amplify our view and possibilities to undertake the mission to evangelize, and to better visualize our articulation and fitting in into the Body of Christ¹⁸. All this wealth justifies our integration in a movement, and it is a permanent invitation to tighten up ties with the rest of communities and regions.
42. The exploration and opening of new ways and channels of communication would facilitate that the Spirit's impulse that emerges from the charismatic communion is not limited to the time we meet at the assemblies – every two, three or four years – but that it can be experienced more frequently. Particularly, the communities without region should be looked after in a special manner and with more love. Due to their special circumstances, these have their relationship with the Movement limited to the support they get from the General Council and their participation during the general assemblies. Keeping in touch and communicating frequently with them from other groups and regions would be a precious expression of our fraternal communion and a sign of our growth as a movement.

To offer our charisma without shame

43. Regarding the joining and incorporation of new members to the MSC and, recognising the situation that some communities are going through, we could extrapolate what Abella said in the 2012 New Evangelization Synod: *"It requires to pay more attention to quality rather than to quantity; to what is essential, rather than what is accidental; and it promotes a tireless dialogue"*. This does not mean that the task of promoting the Movement should be abandoned. It is instead an invitation to put more attention and care to the processes of training, discerning and supporting.
44. The Lay Claretian Movement can be a possibility to people who are mature in their Christian life and who are in search of a missionary identity in the world.
45. In the process of discovering the vocation in the Lay Claretian identity, we identify the following steps:
 - a. God's call, impulse from the Holy Spirit.
 - b. To search for a response to that call.
 - c. To find and have a tuning between that internal call and the Claretian charisma.
 - d. To come to know and discern the Claretian charisma.
 - e. To opt to be a lay Claretian.
 - f. To answer to the Claretian vocation in a community and with the support of the MSC.
 - g. To feel part of and responsible with the Movement.
46. For this, the Movement – through its councils, regions and members:
 - a. Has to show what it is, how it is lived and what it does.

¹⁸ 1 Cor 12, 12-27: *"Now you are the body of Christ, and each one of you is a part of it"*.

- b. It should not set its fears before the new, the risky, the border issues, as mentioned by Pope Francis, as a restraint to the Spirit. It has to open to new fields and to new ways of evangelizing for each time and place.
- c. It has to provide initial and continuous training:
 - At the personal level: coherence of life; experiencing the spirituality; knowledge of the Gospel; Christian maturity; skills and weaknesses; honest living and good living with others...
 - For the analysis of the reality. Claret is dedicated to study and learn about the diseases of the social body, feeling impelled to cure it (cf. Aut 357 and 358). We also should suggest Christian alternatives to today's realities.
 - In the response: methodologies; experiences about how to move forward God's kingdom; to learn about our capacities and weaknesses as a movement; participating in the church's life...
- d. It has to promote the search-response to its communities and members.
- e. It can support others in the search for responses, being alert to other people in their environments, with concern and commitment.

To take careful care of training and support processes

47. As we have seen, if training is necessary in order to reinforce the charismatic identity, we should then put special emphasis in providing quality training. At the group level, we have to offer initial and continuous training, so as not to get stalled and to answer to our vocation. It will be essential to learn and study in depth the own documents of the Movement, the Claretian family, the Church's Social Doctrine and the rest of the church's doctrine as well. It will equally be convenient to recover the subsidies as working and reflection material – independently that some of them should be revised and brought up to date – in order to, under the light of our charisma, recognise ourselves and deepen in the characteristics that identify ourselves.
48. However, the training needs should not be used as an excuse for delaying indefinitely the needed evangelizing action. The development of the mission is not only an indispensable part of our response to the vocation, but to a greater extent, it will complement our training as well. Because in the mission, not only one evangelizes, but it is also evangelized.
49. It is important to review the current mechanisms for animating the MSC to avoid gaps and in order that every lay person and community feels accompanied and stimulated by the rest of the Movement. There are a few lay claretians that can collaborate with the General Council in this task of accompanying and assist, thanks to their long trajectory and the experience accumulated over these 30 years.
50. The people that somehow represent the coordination of our organization in their different ways have the responsibility to encourage and follow up the groups and people¹⁹, with a critical and open view to the signs of the times.

To face decidedly the challenges of today's world

51. We want to insist in the need to undertake a permanent analysis of the reality. Claret devoted himself to the study and learning of the diseases of the social body, which he felt called to heal²⁰. Likewise, the lay

19 According to the Norms of Application: N.5.9; N.16.2.b; and N.22.1.5

20 Aut. 357-358

Claretians are called to contextualise the Gospel within our environment. Our evangelizing commitment has to answer to the reality, letting us being guide by the light of the Spirit who pushes us and makes us feel the urgency to evangelize.

52. We cannot remain unmoved before the capitalism and neo-liberalism in their various expressions, in the same way as Claret did against the corruption, selfishness and the extreme cult to richness that he already felt in his society, and which he called “the formidable and omnipotent giant”. He aimed to combat it from poverty, understood as renouncing to the power of money²¹. It would be worth to be very critical with any unfair social model and to be aware of initiatives and alternatives that promote the construction of fairer, more human and inclusive societies.
53. We should commit in defending any threaten life, because we believe in a God that gives away life in abundance.
54. For the same reason, it is necessary a commitment for the integral care of the creation. We are part of a finite planet that requires our look and our urgent care, looking after the future of all people. Within the Claretian Family, there is the JPIC²² with which we can coordinate certain lines of action.
55. Equally, we should watch out for the gender equity in our Movement and in all communities, so they are true entities for evangelizing. It is in our hand to carefully look after the use of an inclusive gender vocabulary and behaviour, where all men and women feel identified. This is constant and urgent fight for confronting and overcoming a patriarchy still present in our societies, which permeates our human self and doing.
56. They are not the only challenges that pose us today’s word and they all require a clear and decisive response that shows the alternative of the Gospel. And our mission as lay people is to get bogged down and care urgently for these and other problems, both at the global and local levels. The Spirit also calls and urges us through them and it is not the style of our charisma to wait seated for others to do the job. We only need to have the predisposition to listed and to answer with docility and missionary love and ardour, in absolute coherence with our Claretian self.
57. Mary, with our unconditional yes to God’s will, is our model. We give ourselves and consecrate ourselves to the Immaculate Heart to help us overcome our fears and limitations and “*makes our evangelizing efforts fruitful*”²³.

21 Aut. 359

22 Justice and Peace for the Integrity of the Creation

23 Sourcebook N.35

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