

## Team Leader Training Course 5: Apostolate

**Meditation:** ACTS 2:1-11



Painting: Pentecost by Jean Restout

ACTS 2:1-11

When the time for Pentecost was fulfilled,  
they were all in one place together.  
And suddenly there came from the sky  
a noise like a strong driving wind,  
and it filled the entire house in which they were.  
Then there appeared to them tongues as of fire,  
which parted and came to rest on each one of them.  
And they were all filled with the Holy Spirit  
and began to speak in different tongues,  
as the Spirit enabled them to proclaim.

Now there were devout Jews from every nation under heaven  
staying in Jerusalem.

At this sound, they gathered in a large crowd,  
 but they were confused  
 because each one heard them speaking in his own language.  
 They were astounded, and in amazement they asked,  
 “Are not all these people who are speaking Galileans?  
 Then how does each of us hear them in his native language?  
 We are Parthians, Medes, and Elamites,  
 inhabitants of Mesopotamia, Judea and Cappadocia,  
 Pontus and Asia, Phrygia and Pamphylia,  
 Egypt and the districts of Libya near Cyrene,  
 as well as travelers from Rome,  
 both Jews and converts to Judaism, Cretans and Arabs,  
 yet we hear them speaking in our own tongues  
 of the mighty acts of God.”

**Reflection:**

**For Pentecost, Three Words: "Newness, Harmony, and Mission"**

**HOMILY OF POPE FRANCIS  
 PENTECOST SUNDAY  
 ST PETER'S SQUARE  
 19 MAY 2013**

Dear Brothers and Sisters,

Today we contemplate and re-live in the liturgy the outpouring of the Holy Spirit sent by the risen Christ upon his Church; an event of grace which filled the Upper Room in Jerusalem and then spread throughout the world.

But what happened on that day, so distant from us and yet so close as to touch the very depths of our hearts? Luke gives us the answer in the passage of the *Acts of the Apostles* which we have heard (2:1-11). The evangelist brings us back to Jerusalem, to the Upper Room where the apostles were gathered. The first element which draws our attention is the sound which suddenly came from heaven “like the rush of a violent wind”, and filled the house; then the “tongues as of fire” which divided and came to rest on each of the apostles. Sound and tongues of fire: these are clear, concrete signs which touch the apostles not only from without but also within: deep in their minds and hearts. As a result, “all of them were filled with the Holy Spirit”, who unleashed his irresistible power with amazing consequences: they all “began to speak in different languages, as the Spirit gave them ability”. A completely unexpected scene opens up before our eyes: a great crowd gathers, astonished because each one heard the apostles speaking in his own language. They all experience something new, something which had never happened before: “We hear them, each of us, speaking our own language”. And what is it that they are they speaking about? “God’s deeds of power”.

In the light of this passage from *Acts*, I would like to reflect on three words linked to the working of the

Holy Spirit: newness, harmony and mission.

1. *Newness* always makes us a bit fearful, because we feel more secure if we have everything under control, if we are the ones who build, programme and plan our lives in accordance with our own ideas, our own comfort, our own preferences. This is also the case when it comes to God. Often we follow him, we accept him, but only up to a certain point. It is hard to abandon ourselves to him with complete trust, allowing the Holy Spirit to be the soul and guide of our lives in our every decision. We fear that God may force us to strike out on new paths and leave behind our all too narrow, closed and selfish horizons in order to become open to his own. Yet throughout the history of salvation, whenever God reveals himself, he brings newness and change, and demands our complete trust: Noah, mocked by all, builds an ark and is saved; Abram leaves his land with only a promise in hand; Moses stands up to the might of Pharaoh and leads his people to freedom; the apostles, huddled fearfully in the Upper Room, go forth with courage to proclaim the Gospel. This is not a question of novelty for novelty's sake, the search for something new to relieve our boredom, as is so often the case in our own day. The newness which God brings into our life is something that actually brings fulfilment, that gives true joy, true serenity, because God loves us and desires only our good. Let us ask ourselves: Are we open to "God's surprises"? Or are we closed and fearful before the newness of the Holy Spirit? Do we have the courage to strike out along the new paths which God's newness sets before us, or do we resist, barricaded in transient structures which have lost their capacity for openness to what is new?

2. A second thought: the Holy Spirit would appear to create disorder in the Church, since he brings the diversity of charisms and gifts; yet all this, by his working, is a great source of wealth, for the Holy Spirit is the Spirit of unity, which does not mean uniformity, but which leads everything back to *harmony*. In the Church, it is the Holy Spirit who creates harmony. One of Fathers of the Church has an expression which I love: the Holy Spirit himself is harmony – "*Ipse harmonia est*". Only the Spirit can awaken diversity, plurality and multiplicity, while at the same time building unity. Here too, when we are the ones who try to create diversity and close ourselves up in what makes us different and other, we bring division. When we are the ones who want to build unity in accordance with our human plans, we end up creating uniformity, standardization. But if instead we let ourselves be guided by the Spirit, richness, variety and diversity never become a source of conflict, because he impels us to experience variety within the communion of the Church. Journeying together in the Church, under the guidance of her pastors who possess a special charism and ministry, is a sign of the working of the Holy Spirit. Having a sense of the Church is something fundamental for every Christian, every community and every movement. It is the Church which brings Christ to me, and me to Christ; parallel journeys are dangerous! When we venture beyond (*proagon*) the Church's teaching and community, and do not remain in them, we are not one with the God of Jesus Christ (cf. *2 Jn 9*). So let us ask ourselves: Am I open to the harmony of the Holy Spirit, overcoming every form of exclusivity? Do I let myself be guided by him, living in the Church and with the Church?


3. A final point. The older theologians used to say that the soul is a kind of sailboat, the Holy Spirit is the wind which fills its sails and drives it forward, and the gusts of wind are the gifts of the Spirit. Lacking his impulse and his grace, we do not go forward. The Holy Spirit draws us into the mystery of the living God and saves us from the threat of a Church which is gnostic and self-referential, closed in on herself; he impels us to open the doors and go forth to proclaim and bear witness to the good news of the Gospel,

to communicate the joy of faith, the encounter with Christ. The Holy Spirit is the soul of *mission*. The events that took place in Jerusalem almost two thousand years ago are not something far removed from us; they are events which affect us and become a lived experience in each of us. The Pentecost of the Upper Room in Jerusalem is the beginning, a beginning which endures. The Holy Spirit is the supreme gift of the risen Christ to his apostles, yet he wants that gift to reach everyone. As we heard in the Gospel, Jesus says: "I will ask the Father, and he will give you another Advocate to remain with you forever" (Jn 14:16). It is the Paraclete Spirit, the "Comforter", who grants us the courage to take to the streets of the world, bringing the Gospel! The Holy Spirit makes us look to the horizon and drive us to the very outskirts of existence in order to proclaim life in Jesus Christ. Let us ask ourselves: do we tend to stay closed in on ourselves, on our group, or do we let the Holy Spirit open us to mission?

Today's liturgy is a great prayer which the Church, in union with Jesus, raises up to the Father, asking him to renew the outpouring of the Holy Spirit. May each of us, and every group and movement, in the harmony of the Church, cry out to the Father and implore this gift. Today too, as at her origins, the Church, in union with Mary, cries out: "*Veni, Sancte Spiritus!* Come Holy Spirit, fill the hearts of your faithful, and kindle in them the fire of your love!" Amen.

## Apostolate

### 1. Where does the mission of RC come from?



REGNUM CHRISTI  
Legionaries • Consecrated Members • Lay Members

## WHO WE ARE


Regnum Christi is a spiritual family made up of consecrated men and women, Legionary of Christ priests and aspirants to the priesthood, diocesan priests and lay people. **We seek to make Jesus Christ reign in the hearts of all men and women and in society through our own striving for holiness, by giving witness to Christ's merciful love, and in working apostolically for the new evangelization**

*(see revised Constitutions of the Legionaries of Christ (CLC) 1.2, 2, and 3; Statutes of the Lay Consecrated Men of Regnum Christi (SLCMRC) 1.2, 2, and 4; Statute of the Consecrated Women of Regnum Christi (SCWRC) 1.2, 2 and 4 .*

*The love of God impels us 2 Cor 5:14*

*carritas Christi urget nos*

**The mission of Regnum Christi is rooted in the charism, and is an overflow of the spirituality and communion in the Movement.**



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**WHAT WE DO**

*Caritas Christi urget nos!* Impelled by Christ's love for us and all souls, we seek to bring others to experience Christ's love and become apostles – Christian leaders at the service of the Church. We work as Jesus Christ did: He drew the apostles to himself, showed them his love, formed them and then sent them out to the whole world. By inspiring them to fall in love with Jesus Christ, helping them come to know better the truths of the faith, and inviting them to participate actively in the new evangelization, we awaken people to their mission in life and in the Church  
(see CLC 2.2, 4, SLCMRC 5, 7, SCWRC 5,6).

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*caritas Christi urget nos*

### Joseph Cardinal Ratzinger on the New Evangelization

“Human life cannot be realized by itself. Our life is an open question, an incomplete project, still to be brought to fruition and realized. Each man's fundamental question is: How will this be realized—becoming man? How does one learn the art of living? Which is the path toward happiness?

**To evangelize means: to show this path—to teach the art of living.** At the beginning of his public life Jesus says: I have come to evangelize the poor (Luke 4:18); this means: I have the response to your fundamental question; I will show you the path of life, the path toward happiness—rather: I am that path.

The deepest poverty is the inability of joy, the tediousness of a life considered absurd and contradictory. This poverty is widespread today, in very different forms in the materially rich as well as the poor countries. The inability of joy presupposes and produces the inability to love, produces jealousy, avarice—all defects that devastate the life of individuals and of the world.

This is why we are in need of a new evangelization—if the art of living remains an unknown, nothing else works. But this art is not the object of a science—this art can only be communicated by [one] who has life—he who is the Gospel personified.

The Greek word for converting means: to rethink—to question one's own and common way of living; to allow God to enter into the criteria of one's life; to not merely judge according to the current opinions. Thereby, to convert means: not to live as all the others live, not do what all do, not feel justified in dubious, ambiguous, evil actions just because others do the same; begin to see one's life through the eyes of God; thereby looking for the good, even if uncomfortable; not

aiming at the judgment of the majority, of men, but on the justice of God—in other words: to look for a new style of life, a new life.

All of this does not imply moralism; reducing Christianity to morality loses sight of the essence of Christ's message: the gift of a new friendship, the gift of communion with Jesus and thereby with God. Whoever converts to Christ does not mean to create his own moral autarchy for himself, does not intend to build his own goodness through his own strengths.

Conversion (*metanoia*) means exactly the opposite: to come out of self-sufficiency to discover and accept our indigence—the indigence of others and of the Other, his forgiveness, his friendship. Unconverted life is self-justification (I am not worse than the others); conversion is humility in entrusting oneself to the love of the Other, a love that becomes the measure and the criteria of my own life.

Here we must also bear in mind the social aspect of conversion. Certainly, conversion is above all a very personal act, it is personalization. I separate myself from the formula "to live as all others" (I do not feel justified anymore by the fact that everyone does what I do) and I find my own person in front of God, my own personal responsibility.

But true personalization is always also a new and more profound socialization. The "I" opens itself once again to the "you," in all its depths, and thus a new "We" is born. If the lifestyle spread throughout the world implies the danger of de-personalization, of not living one's own life but the life of all the others, in conversion a new "We," of the common path of God, must be achieved.

In proclaiming conversion we must also offer a community of life, a common space for the new style of life. We cannot evangelize with words alone; the Gospel creates life, creates communities of progress; a merely individual conversion has no consistency...."



**Why is it vital now?**

An example of the need for this New Evangelization that teaches the art of living, helps people steps out of cultural behaviors and embraces true community is seen in this video:

<https://www.youtube.com/watch?v=Z7dLU6fk9QY>

**The Mission of Regnum Christi**

We help people find their own apostolic “calling” by

....bringing God’s love to them

....inspiring people to fall in love with Jesus Christ especially through prayer and the sacramental life

....helping them come to know better the truths of the Catholic faith

....inviting them to participate actively in the life of the Church and apostolic work to evangelize culture and society.

Regnum Christi awakens people to their mission in life and in the Church, forming apostles.

**How?**

Personal Attention  
Small Groups  
Spiritual Experiences

in Parishes  
Schools  
Communities

Some examples:

The RC Spirituality Center runs a certification course for Spiritual Directors and Spiritual Guides, ensuring members have access to very competent personal attention

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rcspirituality  
REGNUM CHRISTI SPIRITUALITY CENTER

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RETREAT GUIDE  
Online Do-It-Yourself Catholic Retreats  
a service of rcspirituality

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The Christian Life Small Group Program is built on the charism of Regnum Christi and invites people to pray, learn their faith, live it out in a small community within their parish.

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Small Groups

Christian Life. Live it.

Integrity

Faith

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Retreats, pilgrimages, camps, conventions and missions are all impactful spiritual experiences which are focused moments of grace that can bring people closer to God and deepen their formation and commitment to their baptismal mission.

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# Spiritual Experiences

MARCH 20-22  
**SPIRITUAL EXERCISES**  
Holy Family Of Nazareth Retreat Center  
REGNUM CHRISTI YOUNG MEN  
DALLAS-FORT WORTH

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Regnum Christi includes Legionary priests, consecrated men and women, seminarians, diocesan priests and lay people. We strive to be witnesses to Christ, living our spirituality and mission as the Holy Spirit intended, with joy, humility, zeal, and passion for Christ.

**Mission (CLC 4; AR 16,21)**  
We work as Jesus did. We reveal His love, form apostles and send them out to help build the Kingdom of Christ. We awaken the individual and the family to their mission in life and in the Church.

**Vision**  
Regnum Christi forms thousands of apostles engaged in the life of the Church at every level. These apostles:

- Impact culture with the Gospel
- Help pastors form lay apostles and leaders for the New Evangelization
- Imbue married couples and families with the joy and love of Christ
- Inspire young people to live an authentic Christian life

**We Walk Together With:**

- Dioceses and parishes
- Other Religious Orders & Movements
- Other Christian churches
- All people of faith

**Serving Families & the Church**  
Families are strengthened, people embrace the sacraments, and engage generously and enthusiastically in the apostolic life of the Church. We help families, youth, adults, parishes, pastors, and communities.

**Accomplishing the Mission**  
We will succeed through:

- Personal accompaniment
- Small groups
- Spiritual experiences

All in an organized way and clearly aligned with the needs of the local Church

**Spirituality**

Christ-centered	Anchored in Charity
Faith-filled	Joyful
Committed to personal holiness	Merciful
Faithful to Mary	Zealous
Loving the Church & the Pope	Contemplative & Evangelizing

**Welcome to the Regnum Christi Family**


## The Role of the Team in Apostolate

The team's apostolic growth means that, insofar as it is possible, the team and its members are constantly looking for new and better ways to evangelize.

It means not settling for what has already been done, but being attentive to the needs of the Church and society, and offering creative solutions to make Jesus ever more known and loved.

## The Role of the Team Leader in Apostolate

- Supporting apostles by being a place of encouragement, spiritual nourishment, motivation of zeal and friendship
- Scheduling time for members to share with each other about their apostolic work
- Working with Section Directors to ensure all members have found or are finding their mission in RC
- Launching each one of the members and their apostolic work, and using one's own talents and the team's talents to the full. This requires a deep mutual knowledge of the members and of their qualities, skills, limitations, and personal life circumstances.
- Engaging Members in the renewal to better articulate the mission of the Lay Members of RC through the Statutes



Forming the Apostle:  
Mystique

**A fire** irradiates, enlightens, and burns.

An apostle is someone who **irradiates the ideal** and who does it with such strength and conviction that he has a magnetic, contagious effect on everyone he meets. We say that a person like that has mystique. *How do we form apostles?* By creating an environment that builds mystique.

God created Regnum Christi to ignite the fire of his love in many hearts, starting with our own. This is why mystique is so fundamentally important for the fulfillment of our mission.

*Do you know what mystique is?* The concept of mystique as we understand it in Regnum Christi does not appear in the dictionary. It has more to do "spirit".




**Mystique: "A passionate love for Christ and the mission."**

The interior of an apostle should burn with the fire that springs from a deeply Christian conviction and love. *Love is the first and absolute passion, the engine.*

(cfr. St. Thomas of Aquinas)

The **love** of God impels us 2 Cor 5:14

caritas Christi urget nos


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Forming the Apostle:  
Balance

**1. We want members committed to their vocation to evangelize, but we cannot be overly demanding:**

The strong sense of mission in Regnum Christi leads us to be clear, direct & encouraging. But we must not fall into the trap of demanding too much and removing personal freedom and responsibility. We have to help people to reserve quality time for God, dedicate all the time to their family that they should, have time for relaxation, social life, sleep...

**Don't Forget**

It is normal for people to have ups and downs and highs and lows in availability. This is when Regnum Christi should be most of a family for them. We should never pressure, but always support, love and motivate

**2. We want to help people reach their fulfillment in life, but we don't want to ask for more than they can give:**

Every Christian is called to love God with their whole being. A response, to be authentic, must be made in freedom.

Only in this way can one become personally convinced and mature.

Only in this way can one give Jesus Christ everything that he asks. We must go at God's pace, respecting people and their discernment & decision processes.

**3. We want to love, build, and serve, with purity of intention:**

Charity is key in the Movement. And charity is self-giving, without limits or conditions or self-seeking. Regnum Christi seeks to form apostles to put them at the service of the Church with purity of intention, to give the Charism God gives through us.

**Do**

- Promote high goals
- Encourage growth
- Have zeal for souls.

**Do Not**

- Promote activism
- Put emphasis on numbers
- Pressure people

The *love* of God impels us 2 Cor 5:14

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- **Avoid Errors and Misunderstandings such as...**
  - Apostolate only “counts” if it is RC branded.
  - Members’ apostolic activity is controlled by RC.
  - Activity in apostolate is a measure of integration and holiness.
  - Apostolate’s primary value is to serve as a means of recruitment.

**Practical Application:****Recommended Reading:**

-Cardinal Ratzinger address to Catechists Dec 2000

-Pope Francis- Evangelii Gaudium 78-85

**Activity**

1. Think of someone who impacted you in the Movement by the way they lived mystique, mission and apostolic zeal. As a team leader, what qualities can you build to help form others to be authentic apostles through your example?
2. Does your team work in apostolate together? Given your members' concrete reality, the needs of the new evangelization and the Charism of Regnum Christi, what project or initiative could you as a team do together, whether a one-time event, or an ongoing initiative?