

Section Director Training Course Session 5: Apostolate & the RC Mission

1. Where does the mission of RC come from?
2. Who are we called to reach?
3. How are we called to Evangelize?
4. Supporting RC apostles in the section

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.

Joseph Cardinal Ratzinger on the New Evangelization (December 2000)

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....

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 .

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) .

The mission is rooted in the charism, and is an overflow of the spirituality and communion in the Movement

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>

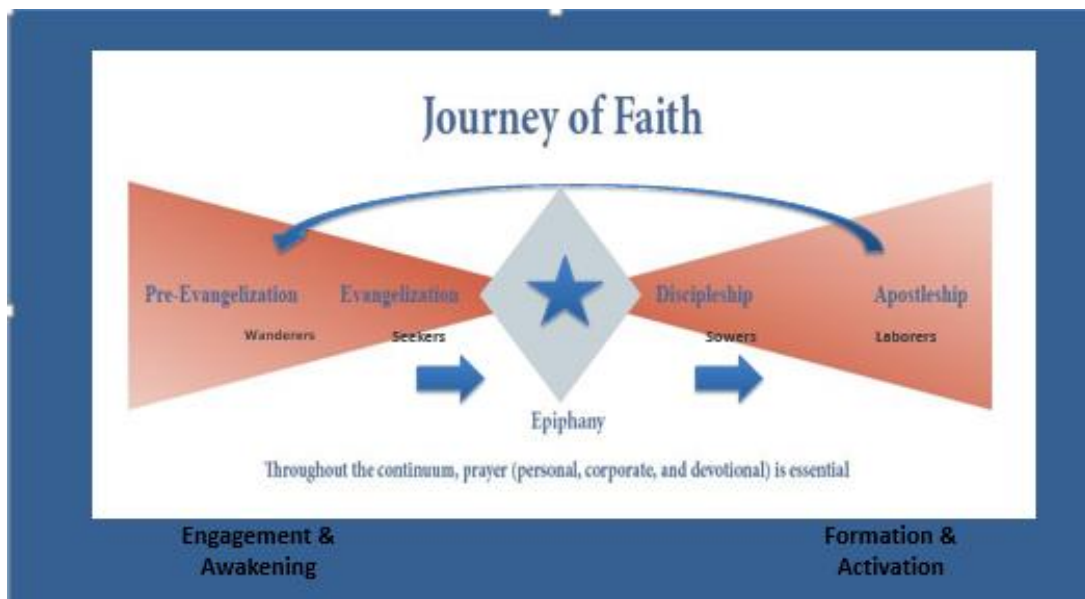
How do we evangelize?

In a survey of 1500 RC Members in 2011 and 2013, and according to independent research done by the firm “Aspire Up” in 2013:

The spiritual family of Regnum Christi is particularly effective with people beginning to go deeper in their faith, especially those who want to get serious about being fully Catholic, an unmet need in the Church. People who are at a life inflection point are most often seeking to go deeper in their faith.

Life inflection points can be triggers, such as a change in life situation, personal challenges, sense of emptiness or incompleteness. The benefit of focusing the target as much as possible is that it will help Regnum Christi focus on people and situations where God is working most actively, and get the best spiritual fruit. Given our limited resources, this will help us achieve the strongest results toward accomplishing our mission.”

– Research by Aspire Up 2013



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



REGNUM CHRISTI
 Legionaries • Consecrated Members • Lay Members

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 (CIC 4, AM 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
Faith-filled	Charity
Committed to personal holiness	Joyful
Faithful to Mary	Merciful
Loving the Church & the Pope	Zealous
	Contemplative & Evangelizing

Welcome to the Regnum Christi Family

Examples:

REGNUM CHRISTI
Legionaries • Consecrated Members • Lay Members

Personal Attention

rcspirituality
REGNUM CHRISTI SPIRITUALITY CENTER

Read Our Blog [Facebook] [Twitter] [LinkedIn] [YouTube]

SIGN UP!
CLICK HERE TO RECEIVE UPDATES

SEARCH THIS WEBSITE: [input] [GO]

HOME ABOUT US RETREAT GUIDES ASK A PRIEST STUDY CIRCLE GUIDES DONATE

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

REGNUM CHRISTI
Legionaries • Consecrated Members • Lay Members

Small Groups

Christian Life. Live it.

Faith


REGNUM CHRISTI

REGNUM CHRISTI
Legionaries • Consecrated Members • Lay Members

Spiritual Experiences

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

The **love** of God impels us 2 Cor 5:14
caritas Christi impel nos



REGNUM CHRISTI
Legionaries • Consecrated Members • Lay Members

*A WAY of LIFE,
a MISSION*

Regnum Christi proposes an active and enthusiastic Christian way of life that helps you to live your baptismal commitments and carry out your mission to be Christians leaven in the world. *(cf. RCMH n. 358-369)*

The service Regnum Christi renders to the Church and society consists of forming apostles who will build the civilization of Christian justice and love. Our mission crystallizes when each one of our members makes God's love known to others in any life situation whatsoever, and in any sector of society. *(RCMH, n. 42)*

In carrying out this specific mission, Regnum Christi members are guided by certain practical principles:

1. Be effective
2. Work person-to-person
3. Live team life
4. Rise to challenges out of love
5. Inspire others for the mission
6. Be flexible
7. Form the whole person *(cf. RCMH n. 358-369)*

**Practical Principles of
Regnum Christi**

**-Elements of our
spirituality imbued in
how we do what we
do for the Church
(RCMH 358-369)**

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

caritas Christi arguet nos

The Section's Role in the Apostolate of RC Members

- Supporting the apostles with Integral Formation: Spiritual, Apostolic, Human, Intellectual
- Dialoguing and collaborating with Regnum Christi Local Director (LCA) other Section Directors and Apostolate leaders in the locality
- Working with team leaders to ensure all members have found or are finding their mission in RC
- Engaging Members in the renewal to better articulate the mission of the Lay Members of RC through the Statutes

Errors and Misunderstandings

- Apostolate only “counts” if it is RC run.
- 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

Provide formation on the apostolate of Regnum Christi to Section formators, especially Spiritual Guides, Group Leaders and Team Leaders at training meetings and together discuss how the apostolate in your area reflects:

1. The Charism of Regnum Christi
2. Your local situation
3. Your members’ gifts and abilities