

**REVITALIZING OUR *VITA APOSTOLICA*:
THE SERVICE OF LEADERSHIP
IN THE STYLE OF JESUS CHRIST**

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**WITNESSES OF THE REDEEMER:
*In Solidarity for Mission to a Wounded World***

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THE SERVICE OF LEADERSHIP ACCORDING TO THE STYLE OF JESUS CHRIST

“Now that very same day, two of them were on their way to a village called Emmaus, seven miles from Jerusalem, and they were talking together about all that had happened. And it happened that as they were talking together and discussing it, Jesus himself came up and walked by their side; but their eyes were prevented from recognizing him. He said to them, ‘What are all these things that you are discussing as you walk along?’

They stopped, their faces downcast. Then one of them, called Cleopas, answered him, ‘You must be the only person staying in Jerusalem who does not know the things that have been happening there these last few days. He asked, ‘What things?’ They answered, ‘All about Jesus of Nazareth, who showed himself a prophet powerful in action and speech before God and the whole people; and how our chief priests and our leaders handed him over to be sentenced to death and had him crucified. Our own hope had been that he would be the one to set Israel free. And this is not all: two whole days have now gone by since it all happened; and some women from our group have astounded us: they went to the tomb in the early morning, and when they could not find the body, they came back to tell us they had seen a vision of angels who declared he was alive. Some of our friends went to the tomb and found everything exactly as the women had reported, but of him, they saw nothing.’ Then he said to them, ‘you foolish men! So slow to believe all that the prophets have said! Was it not necessary that the Christ should suffer before entering into his glory? Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself.

When they drew near to the village to which they were going, he made as if to go on; but they pressed him to stay with them saying, ‘It is

nearly evening, and the day is almost over.' So, he went in to stay with them. Now while he was with them at the table, he took the bread and said the blessing; then he broke it and handed it to them.

And their eyes were opened, and they recognized him, but he had vanished from their sight. Then they said to each other, 'Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?' They set out that instant and returned to Jerusalem. There they found the Eleven assembled together with their companions, who said to them, 'The Lord has indeed risen and has appeared to Simon.' Then they told their story of what had happened on the road and how they had recognized him at the breaking of bread."

Luke 24, 13-35 (Jerusalem Bible)

I. INTRODUCTION

1. The Congregation of the Most Holy Redeemer knows that it has been sent by Jesus Christ to proclaim the Gospel to the most abandoned of our world. For this reason, the Congregation embraces with joy and hope the invitation of the XXV General Chapter to respond with a renewed missionary presence in the midst of the world by continuing the process of restructuring initiated a number of years ago in the Congregation with a view to making it possible for Redemptorists to be *Witnesses of the Redeemer, in Solidarity for Mission, to a Wounded World*.
2. We are aware that to carry out this mission "*The congregation needs leaders in the style of Jesus Christ, communities and persons: who exercise leadership in the mission, who have a vision of the future, show us the direction to follow, who are authentic and persons of integrity, who are capable of teamwork and obedient to the mission*". (Message 15).
3. The same Chapter asked that the General Government prepare a *Communicanda* on "Leadership in the Congregation," placing special emphasis "*on the qualities and skills necessary for effective leadership in the Congregation, the necessary preparation for such leadership, the proper use of authority and the distinction between leadership and administration*" (Cf. Decision 26).
4. The General Government considers this to be the most opportune time for this *Communicanda* to be published. We are at the beginning of a new quadrennium, a quadrennium of great importance, during which the Congregation will move towards assuming a new Apostolic Plan in each Conference

and the launching of a new reconfiguration of the Units. This *Communicanda*, in addition, responds to a concern that appeared forcefully from the very preparatory phase of the last General Chapter and attempts to offer some inspiration in the hope that, like the disciples on the road to Emmaus, the hearts of the confreres are “set on fire” with enthusiasm for the mission.

5. Authority and leadership in our Congregation are always understood as being in service of the mission (Const. 1-2; cf. 54, 97, GS. 091). The Congregation exists in view of the mission, expressed with the term *Vita Apostolica*, “*which comprises at one and the same time a life specially dedicated to God and a life of missionary work*” (Cf. Const. 1). Communities are established and structured to serve and respond to the needs of the mission. Hence, the fundamental principle on which is based all authority and all animation in the Congregation is **the mission**. This fundamental idea permeates our Constitutions and Statutes.

6. Authority in Consecrated Life, according to the instruction “*The service of authority and obedience*”, is, above all, a spiritual authority, and this authority is called to guarantee, in community, quality time for prayer, the promotion of the dignity of the person, encouragement and hope in times of difficulty, the keeping alive of the charism of one’s religious family, the keeping alive of the “*Sentire cum ecclesia*” and accompaniment on the path of ongoing formation.¹

¹ Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. *The service of authority and obedience. Faciem Tuam Domine Requiram*. Instruction (2008), N. 13.

7. This *Communicanda* is addressed to Superiors and their Councils, to all the professed members of the Congregation of the Most Holy Redeemer, as well as to the laity who participate in our life and mission.

II. "THE JOURNEY TO EMMAUS," A JOURNEY OF LEARNING

1. **"THE CRISIS ON THE JOURNEY": A LOOK AT THE CURRENT CRISIS IN LEADERSHIP**
8. Consecrated life is currently going through a moment of dialectical tension within its own history. This historical moment is a unique opportunity that provokes Consecrated Life into seeking a new hermeneutic and returning to the sources of the Gospel. The crisis on the "Emmaus Journey" is now being lived (Lk. 24:13-35): the frustration with failed messianic projects, the aggressiveness of a world that increasingly becomes more secularized, the loss of visibility and discouragement. Perhaps in this tension, with its pessimistic image of life and society, Consecrated Life is undertaking a journey and on this journey it encounters the stranger who, by dialoguing with it along the way, encourages it to allow something new to begin to germinate, allowing it to rediscover in itself its true essence: the Word, fraternal life, the sharing of the bread, and the missionary sending forth. It is dusk and at the crossroads where Consecrated Life is called to invite the stranger to enter its house so as not to remain in the darkness and in the frustrated memories that lead to pessimism and prevent the "heart from being set on fire."
9. The setting of the journey to Emmaus helps us to become aware of a major concern for Consecrated Life and for the Congregation today, that is, its model of leadership. In the

story of Emmaus we see a contradiction in the paradigm of leadership as understood by the disciples and as understood by Jesus, and the rescuing of leadership and authority from its prison of power and dominion, to that of journeying together, listening to the frustrations, confronting, demystifying messianisms and clericalism, rescuing the charismatic memories of the group and making the group read it's history from a new perspective.

1. Leadership *Crisis* in the Congregation

10. To begin the journey, the fundamental question that we must ask ourselves is: what is the leadership crisis we are referring to today in the Congregation? Is it, in fact, a lack of personnel to exercise leadership? Or, is it a crisis of the identity of the leader who has ceased to serve the mission and is regressing to the *status* of seeking self-benefit or privileging small groups, thus weakening congregational and ecclesial service itself?
11. The crisis of leadership that we are living today in the Congregation may be due to a loss of the memory of our founding charism, and so we cling to structures that give a sense of security but that gradually corrode, creating in the process, a crisis in the very individuals entrusted to lead but who are now rendered incapable of breathing the new and fresh air offered by the Spirit.
12. At other times the crisis is caused by leadership's inability to invite people to dream and discover a horizon of meaning, and as a result they close in on themselves and seek security in their "comfort zones."

13. In recent times the Congregation has lived a troubling reality, a reality that calls us to reflect and ask of ourselves many questions. In some Units, the elections for major superiors and the pursuit of certain positions have obscured true evangelical service and brought to the forefront, not the beauty and the freshness of the charism and the mission, but rather the desire for comfort and personal interests or created *lobbies* that cause tension, disputes, many wounds and the marginalization of confreres.² We must fight against this worldly spirit and recover the mysticism of a service that invites, animates, sends forth and does not allow itself to be corrupted.
14. Another element that can corrode an evangelical understanding of leadership is the crisis of faith. The loss of theological faith leads to the loss of the mystique of leadership and so leadership ceases to be a service, becoming instead management and belief in one's own strengths.
15. When there is a crisis of theological faith, it is difficult to see others as brothers and sisters on the journey and at the same time believe in the mediation of a person and the community as instances of discernment. The tendency is to want for oneself absolute autonomy without considering that true authority is at the service of a community of faith and life. A community that responds together to the Lord through consecration becomes a sign and witness through the charism and mission.

² Cf. SUPERIOR Generalis. Elections for the government in the Congregation of the Most Holy Redeemer, ROME, May 14, 2014, Feast of St. Matthias. Prot. n ° 0000 078/2014. and letter from the Superior General (May 20, 2018), Prot. N. 0000 070/2018.

16. This reality weakens the capacity of leadership. Both those who lead and those who are being led are losing the mystique of listening and the ability to hear the very sufferings of the journey, especially in the dramatic moments of history. The Emmaus episode shows that, despite being discouraged, the disciples continued to be disciples and let themselves be challenged by another who became a disciple with them and walks the same journey with them, reminding them of the first mission of discipleship: understanding and putting in practice the proclamation of the Gospel.

2. *Crisis in community life*

17. We can strongly affirm that the crisis of leadership is closely linked to the crisis of community life.
18. Never before has there been so much discussion on community and never before have our communities been so fragile. We are living in a time where individualism is very strong, where each one seeks his own personal interests without considering the common good. In this environment, it becomes very difficult to work toward strengthening community life. When the community itself as an institution is in crisis, it is easy to understand that the traditional figure of the leader will also be in crisis. It therefore becomes urgent that new models of leadership emerge that open paths and accompany those concerned in a new style of community life.

3. Crisis of structures

19. It is also important to consider that the manifestation of the crisis experienced by individuals is often a manifestation of the crisis of structures that fail to respond to the challenges of today's world. As the members of any institution find themselves without answers to these challenges, they experience a crisis. It is very dangerous when the institutional crisis results in clinging to old traditions, to principles that were consolidated at a particular time in history and responded to specific situations, but which, at the present time, no longer serve the reality of today's world. Consequently, if these are pursued, they paralyze its members. The institution begins to distance itself from its primary source, who is Jesus Christ, who summed up his whole life and mission as the love of God and neighbor and made of the Gospel a creative journey of redemption and newness.
20. When the institutional crisis provokes crises in the individuals, and when lack of missionary dynamism results in the failure to recognize their charismatic capacity, Individualism or the "lone wolf" or "superstar syndrome" often appear. This individualist tendency or desire to be a superstar arises from the inability of the member to perceive the Congregational project as greater than himself.
21. It is important to envisage an institutional reality that is more inclusive of personal charisms, linking better the institutional needs with personal skills. This requires a deeper relationship between the *leader* and the members or confreres in order to know their personal gifts, their skills that can be used in pursuing projects that are in line with the apostolic life of the Redemptorists and that engage the abilities of the members. Greater institutional flexibility, more dialogue between

leadership and members and clear projects, provide a greater space for the personal fulfillment of the confreres. Such flexibility and dialogue can combat the personal projects that are often interesting in themselves but are outside of the institutional reality, and often hinder the apostolic projects of the Units.

2. "THE DIALOGUE IN THE HOUSE": EVANGELICAL LEADERSHIP

22. The Emmaus scene shows us, in addition to the community's own crisis of faith, the crisis brought about in the disciples in relation to how they understood power and their expectations of the Master, the one they believed would be a powerful prophet and the liberator of Israel. Their dream for themselves was to be among the first to share his victory and be assured of a special place (Mk. 10:35-45; Lk. 22:24; Mt 20:20-28). They did not understand that among the disciples this would not be the case. Rather, the one who wishes to be first should be the servant of all, washing the feet of the others (Mk. 10:43; Jn. 13:1-20).
23. Jesus, in the course of the journey, deconstructs their messianic visions, not by force, but by the memory of his own mission: his announcement of the law and the prophets, the bringing to mind of his actions and signs and his passion and death on the cross. At sunset, at the crossroads, the disciples make a fundamental decision: to leave their sad and corrupt vision of power, of conflicts, of their way of reading history and invite the Master to enter their home, into the community. It is there that Jesus offers them, by recalling his life, a new inspiring leadership model for those who have the mission of leading the group. It is in the house that they recognize him.

They need to return to Galilee to fully understand the style of Jesus' leadership.

24. Today, we also need to do the same: to explore the leadership style of Jesus through his example and in the teachings that he offers to the disciples.

To do the Father's will

25. Jesus was always in deep union with the Father: "The Father and I are One" (Jn 10:30). During his life, he did nothing else but devote himself to the work of the Father and announcing the Good News to the most abandoned (Lk. 4:18-19). This option brought with it consequences: conflict with the established authority of the day, overcoming the image of a God distant from humanity to an image of God as *Abba*, a God who saves everyone. To do the Father's will placed him in crisis at Golgotha before the hour of the cross: "Father, if you want, free me from this chalice, but not my will, but yours" (Lk. 22:42).
26. If the service of leadership is not attuned to God and the seeking together with others to discern the will of the Father and carry it out, it may run the risk of becoming the imposition of personal wills and an authoritarian service that can disillusion the confreres who journey together.

In a common project

27. Jesus does not do the Father's will alone. He invites the disciples to listen to the word and to the service of others. While in the towns and villages of Galilee, teaching in the

synagogues, curing disease and seeing the people tired and downcast “as sheep without a shepherd,” he tells his disciples that the harvest is abundant, and the workers are few. He himself asks of his disciples, "ask the Lord of the harvest to send laborers to his harvest" (Mt. 9:38).

28. The service of Leadership consists of inviting and calling all to carry out the mission in favor of the most abandoned, invoking the name of God, the very reason that the mission exists. To do otherwise reduces the mission to a social service that can be accomplished by goodwilled volunteers. Summoning the confreres for the mission is to call them, as a missionary body, to carry forward the work of Redemption willed by Jesus.

The necessary instruction

29. After calling the disciples to himself, Jesus *instructed* them. He gave them a program to follow, and he orientated them about the difficulties and persecutions that lay ahead and how to respond to them (Mt. 10:5-36).
30. The leader has to offer the group a concrete vision and its challenges, giving “the disciples” hermeneutical keys on how to read the reality, the “signs of the times,” in which the group is situated. Otherwise, the group can get lost, sidetracked from the real focus and blend in with the yeast of the Pharisees and Sadducees (Mt 16:6). That's why the leader needs to have a vision of reality, the humility to recognize his limits and rely on necessary counsel so that his group can respond to what it has set out to do.
31. In Consecrated Life, this instruction is given through prayer, study, the sharing of life experiences and from the knowledge

of reality in order that the group may find the best way to respond to each situation. "In order that missionary work may develop and be really successful, adequate knowledge and practical familiarity with conditions in the world are essential as well as co-operation within the Church. For this reason, the members of the Congregation confidently engage in missionary dialogue with the world" (Const. 19).

Missionary sending forth

32. After being instructed, Jesus sends forth his disciples to the lost sheep of the house of Israel, like lambs in the midst of wolves (Mt. 10:6.16). The "sending forth" has a very clear mission and context. Jesus was sent by the Father, so he has the authority to send.
33. The fourth gospel presents Jesus as He who has been sent by the Father to the world to become the Way, Truth and Life for God's people. All of Jesus' life was a response to his missionary vocation (Jn 4, 34)".³
34. To send is a reminder of the *kenosis* of the Father who sends his Son into the world and places himself at the service of people. Thus, the service of leadership in Consecrated Life consists in empowering the confreres to live the experience of *distacco* and of *koinonia* that translates itself in profound *diaconia* in order to contribute to the fulfillment of the saving mystery of God.

³ GARCÍA PAREDES, José Cristo Rey. "The challenge of leadership in Consecrated Life". UISG *Bulletin* N ° 149, 2012, p. 26.

An integrative leadership

35. The leadership exercised by Jesus is integrative. He incorporates the disciples as his collaborators in the mission, and he does the same with those people who are excluded from society. His manner of leadership *empowers* people and gives them autonomy: the ability to see a new reality, to free themselves from social paralysis, to rescue life and the dignity of people. The one who leads with authority empowers his group and makes them autonomous, leading them to look for new ways to carry out their service of others.

At the service of all

36. Jesus placed himself at the service of all to the point of giving his own life on the cross. He made no distinction between people, of social classes and of culture. This attitude teaches us that true leadership is about serving. It is to spend one's life for the mission (*dies impendere pro redemptis*) and for people. It is not about benefitting from the very position that one occupies in favor of one's self or in favor of a small, interested group. To exercise leadership in response to the interests of a particular group fragments the whole group, weakens the authority of the one who leads and creates a culture of institutional privileges that, little by little, undermines the proclamation of the Gospel.
37. Leadership, in the style of Jesus, finds its perfect synthesis in the context of His ministry in Jerusalem, in preparation for the hour of the cross. In the Gospel scene of the mother of the sons of Zebedee, who asks that her sons sit one at the left and the other at the right, Jesus indicates that they should drink of

the chalice from which He will drink, and only the Father can grant such places. He strongly warns his community not to allow themselves to be influenced by the world around them: "You know that among the pagans the rulers lord it over them, and their great men make their authority felt. This is not to happen among you. No, anyone who wants to be great among you must be your servant, and anyone who wants to be first among you must be your slave." (Mt 20:25-27) Then Jesus concludes with the golden phrase: "The son of man has not come to be served, but to serve and give his life for the liberation of all" (Mt 20:28).

Generator of Life

38. Finally, the leader is capable of *setting on fire the hearts of the community*. Jesus did this on the journey to Emmaus in his dialogue with the disciples who walked with him. On that journey, he helps them to change their understanding of power in order to free themselves from the crisis of theological faith, because the God in whom they believed had died a victim of this model of power (*Potestas*) and it was necessary to rediscover their faith from the power of the Resurrection.
39. In addition, he helped them to recover their faith in themselves and in the community. In the process, he enabled them to find a new meaning for the mission: "*Did our hearts not burn while He spoke to us on the journey and explained to us the scriptures?*" Luke tells us, "they set out immediately and returned to Jerusalem where they found the Eleven assembled together with their companions" (Lk. 24:32ff). In this way, they also overcame the crisis of obedience and discipleship, and they recognized that the community is the primary place

for bringing forth the best energies of the group and placing them at the service of the Kingdom.

40. Thus, the leadership of Jesus is a pedagogical leadership, a leadership that generates life and works arduously in favor of the little ones of the Father: "I praise You, Father, Lord of heaven and earth, because you have hidden these things from the wise and the learned, and have revealed them to the little ones" (Mt 11:25).

3. "SHARING THE SCRIPTURES ": OUR CONSTITUTIONS AND STATUTES

41. On the road to Emmaus, Jesus reminds the disciples of the Scriptures. In addition to our rich Biblical tradition, we cannot forget the richness of our Constitutions and Statutes. Therefore, as we reflect on the service of Redemptorist leadership, it is also necessary that we drink from these sources in order to seek new paradigms for this service and exercise it with creative fidelity.
42. In our Constitutions and Statutes, the chapter dedicated to the Government of the Apostolic Community is placed at the end, after the presentation of the Missionary Work of the Congregation, the Apostolic Community, the Apostolic Community dedicated to Christ the Redeemer, and the Formation of the Apostolic Community. In a certain sense, we might be tempted to think that the functions of Government are not important. However, in the spirit of our Constitutions, leadership is something much broader and more complex than the simple function of governing. Thus, *leadership* is an essential component of the life of the Redemptorist missionary permeating all apostolic life. While *governance* is transient, it

fulfills no less of an important function in animating our missionary life. If *leadership* is not in our Redemptorist blood, *governance* will be very difficult, because it will be understood as a function of ‘command and obey’ rather than as a ministerial service to the people of God, to the Church and to the Congregation itself.

43. The Redemptorist-style service of leadership requires being in deep communion with Christ the Redeemer. With the Redeemer at his side, the leader experiences the profound dimension of *kenosis*, *distacco* and the *joy* of following Him. Thus, the leader is incarnated into the history of his people and of his confreres, in order to share their joys and sorrows, as well as to carry the crosses and experience the wounds that derive from human action itself. At the same time, the leader is transformed into a *sacrament*, a living memorial of Redemption, celebrating in community the memorial of the Lord, the Sacrament *par excellence*. It is through that intimacy that the leader helps the confreres and the communities to recover in their memories the profound experiences of abundant redemption and to incorporate them into their own personal history. (Cf. *Communicanda* 1/2017, N. 2-3).
44. In this sense, we can understand the leadership style of Alphonsus, who discerned at all times the will of God, above all by means of prayer and dialogue with his companions in the mission. Alphonsus, in turn, encouraged his other confreres to leadership: De Paula in Rome, Villani in Naples, Clement beyond the Alps, with the changes that this would bring to the Congregation.

3.1 The image of the leader in three dimensions

45. Behind the image of the leader, there is a person with his own history, his vision of the world, with his contradictions, with the desire to do good, who is capable of smiling and crying, of being right and being mistaken. From the dialogue of the journey to Emmaus and from the experience of our Congregation, we can paint a picture of the leader according to the style of Jesus Christ. This leader is characterized by that of being a pastor, an animator, and an administrator. These three characteristics stand out in Jesus, and from them he exercises his authority in the community.

a) *Pastor*

46. The image of the leader as a pastor is well known in the Scriptures and gains a new meaning with Jesus: He is the one who enters through the door, He knows his sheep and is known by them and, from his intimacy with the Supreme Pastor, the Father, as Pastor, he is capable of giving his own life for them (Jn. 10:2;14-15). Garcia Paredes states that "*Perichóresis*: he knows each one by name, he goes out of his way for those that been entrusted to him, no one will be lost, and if one is lost, he will look for, find him and then have a feast. The Pastor manifests the profound personal interest of God for his people".⁴ In this context, the Superior must manifest a deep interest for the good of all the confreres, not only for some. He must always remember that he is the good Samaritan (Lk. 10:30-37), and the one who, many times, is

⁴ GARCÍA PAREDES, José Cristo Rey. "The challenge of leadership in Consecrated Life". *UISG -Bulletin* N ° 149, 2012, p. 30.

going to rescue what is lost: the sheep, the coin and the son (Lk. 15).

b) *Animator*

47. mThe leader must also be an animator, that is to say, a person who has spirit, vitality, faith in life and who is able to communicate to all his enthusiasm (*in + theos* = to have God within oneself). This spirit and enthusiasm come from intimacy with God and give the leader the mystique of service to others, in a charismatic way, as well as the strength to overcome his own loneliness that often comes with the office. In addition, this spirit and enthusiasm also give him the capacity to face the daily challenges he encounters, especially those that are more painful.
48. The animator-pastor in seeking to give meaning to what he himself is doing, helps the group to discover the meaning of what it does. Can it be the lack of animation and meaning that make so many confreres remain in their comfort zones and lead a mediocre life, forgetting the fraternal and pastoral life, or end up leaving Consecrated Life? To animate is to provoke the group into searching for and renewing their own vocation and seeing in this vocation the invitation that the Lord offers to each member, to go out from their place of origin, to choose this style of life and to give meaning to what they do as Consecrated persons.
49. The role of leadership consists of animating the confreres in the constant reading of the signs of the times and the movements of the Spirit. This is being done, throughout the whole Church, in Consecrated Life and for us, Redemptorists, in our current process of restructuring that invites us to a

conversion to the mission to which we are called at this moment.

50. One of the fundamental functions of an animator is to call the members of the community to exercise their common responsibility for the mission, a mission for which they are co-responsible. The animator also calls the confreres to be responsible with regards to the apostolic life and to the ministry which they exercise as part of that mission.

c) *Administrator*

51. The Congregation has its own resources that must be administered by the (Vice) Provinces in order to sustain the confreres and the work of evangelization (Cf. Const. 144). But the greatest wealth of the Congregation is its professed members, the laity who share our charism, and the wounded of this world to whom the Congregation is sent. Therefore, as pastor and animator, the Superior is also the first administrator (Cf. Const. 139).
52. As an administrator, the pastor must take care that each confrere finds the best place where, by offering his gifts at the service of the mission, he is fulfilled in his vocation and contributes to carrying forward the mission of the Congregation.
53. In the same way, the administrator should cooperate with others in managing the resources of the Congregation. One of the greatest concerns and challenges in the process of restructuring is economic solidarity. Not all the Units or communities in themselves have access to the resources they

need for their own sustenance and evangelization. It is up to those responsible to ensure a fair distribution of our resources, allowing everyone a dignified life and assuring careful attention to the needs of the most abandoned.

54. In exercising the challenging service of leadership, many times, in addition to managing resources, we must respond to other, no less important, realities that often harm community life and the mission. An example of such realities is human conflict. Dealing with conflict is emotionally draining and causes pain. In general, we have not been trained in our formation to deal with personal and group conflicts. The art of conflict resolution requires patience, emotional balance, dialogue, diplomacy, and also firmness in decision-making. This is very much a part of the daily function of leadership.

3.2. Principles that govern Redemptorist leadership

55. The Pastor, Animator, and Administrator walks the journey of Emmaus, giving direction to his government and to the life of those who are under his care according to the principles presented in our Constitutions and Statutes.
56. It is good to remind ourselves of some of those principles, which are further developed in the *Pastoral Guide for Superiors* and which confer human and apostolic value on the norms established in our other Congregational documents.

a) Authority derived from mission (Const. 1-2; cf. 54, 97, GS. 091)

57. The Congregation exists in view of the mission, expressed by the term *Vita Apostolica*: this entails at the same time a life of special consecration to God and the missionary activity of the Redemptorists (Cf. Const. 1).

58. Our communities are established and structured in a way that serves and responds to the needs of *the mission*. Therefore, the most fundamental and at the same time the most general principle that claims all authority and all animation in the Congregation is *the mission*. This fundamental idea pervades all our Constitutions and Statutes.

b) Solidarity and Communion

59. This principle affirms the fundamental unity found at the very heart of our Redemptorist vocation. No confrere is *primarily* a member of a particular Unit of the Congregation. On the contrary, he is first and foremost a Redemptorist, a member of the Congregation of the Most Holy Redeemer, and only secondly is he a member of a certain (Vice)Province or Region. This does not invalidate the fact that every confrere takes on himself the responsibilities of his own Unit and the local community.

60. Missionary solidarity is fundamentally related to communion, and it is much more than the sharing of economic resources. It is intimately related to the sharing of life and mission (Cf. Const. 21, 22) and unites us in solidarity through our concrete participation in the reality of the life of those to whom we are sent in mission.

c) Co-responsibility and collegiality

61. The term "co-responsibility" present in the Constitutions evokes that broad meaning when it affirms that *"all the members are co-responsible and mutually dependent with superiors in carrying out the apostolic mission of the Congregation"*(Const. 73). Thus, leadership is related to the group's capacity for discernment and supposes the capacity to respond to the call of the Spirit in order to lead all together in the service of the Gospel, in our case, of the *Copiosa apud Eum Redemptio*. So, the whole body is called, in communion with their superiors, each in their own way (Cf. Const. 35), to exercise this gift that the Spirit offers to each one for a good purpose (Cf. 1.Cor. 12:7).
62. Another principle that governs the exercise of authority and animation is that the superiors must exercise in the Congregation the principle of collegiality. Constitution 100 says: *"...chapters and superiors possess the power to govern, according to the norms of universal and proper law, both communities and members; [...] Let superiors exercise this power, however, in a collegial spirit together with their consultors, who represent the participation of the members in government."* Collegiality is fundamental to Redemptorist community; that is to say, a community of brothers who work together and who share their lives, which grows and develops through dialogue, and who reflect together in making decisions with the governing and advisory bodies that exist in the Congregation.

d) Decentralization and Subsidiarity

63. Constitution 93 affirms that “each section,” under the guidance of the General government, must direct itself in its way of governing, coordinate the life of the confreres and maintain unity with other parts of the Congregation and with the local church where we are inserted. Decentralization includes the idea that power and authority in the Congregation do not rest on only one person or on a single position. Power and authority are distributed and shared.
64. Subsidiarity is linked to decentralization and is intended to call the confreres and communities to responsibility and participation, an area of co-responsibility, in the decisions of governance (Cf. Const. 94). We cannot really be responsible for the life and work of the Congregation, or any other Unit or community if all the decisions affecting the life and work are simply imposed from above. In this sense, there is a creative tension between decentralization and subsidiarity that favors the dynamism of our missionary life embodied in the multicultural diversity of the Congregation.

3.3. Personal and community leadership

65. When we talk about leadership, we usually refer to specific people who have to carry out a pastoral or administrative assignment. However, we must not forget that society and believers today, in an environment of exaggerated individualism, expect from us a witness to community leadership.
66. Not only do we need persons, but we also need communities that, because of their lifestyle and the relationship between

their members, are a testimony and model for the people around them.

67. It is urgent that we create in our communities a new style of life that presents to the world a new way of relating to one another, making possible the realization of the Kingdom of God. Our Constitutions remind us of this in the following way:

“For the members, the religious community is their first and basic community. Nevertheless, it must be open to the world in such a way that through contact with people, it may learn to understand the signs of the times and of places and adapt itself more fittingly to the demands of evangelization (cf. C. 19). For, in a certain sense, the members belong to other communities also, above all the groups among whom they work.

This does not mean that they withdraw from their religious community, but that they share with all the joy the Gospel has brought into their lives. Thus, they become like a leaven in the world and are a living witness of hope” (Const. 43).

68. These same communities, by the lifestyle of its members and by their commitment to the building up of the Kingdom of God are the most credible testimony for the men and women of our time.

3.4. New leadership for restructuring and multiculturalism

69. In order to carry out its apostolic mission, the Congregation has instituted a new structure that, intending to protect the charism of the Institute, is adapting itself to the diversity of each mission. The main feature of this new structure is embodied in the Conferences, and in the elaboration of an

Apostolic Plan for each one of them as well as a plan of reconfiguration of the Units that prepares them for the new challenges that the mission today presents.

70. This is why we stated in *Communicanda* 1, “*the mission of the Congregation cannot be supported without good governance, leadership, and responsible stewardship of our resources, so that they can serve our Apostolic Plan and restructuring, as a Congregation, as Conferences, and in each unit. This is especially important in a period of decline. As reflected in the decisions of the 25th General Chapter, the General Government, the Conferences and the (Vice) Provincial Superiors will also address these areas of special concern throughout the sexennium*” (Cf. N. 54).
71. This step is particularly appealing because of the novelty and richness it implies, but it brings with it inherent challenges due to the diversity of backgrounds and cultures that require a new mindset to coexist and at the same time to advance the common mission of the Congregation.
72. Key attitudes for this new development are co-responsibility, dialogue, solidarity, personal availability, obedience to the common mission, and trust in the presence of the Lord at this particular moment in the life of our Congregation.

3.5 Adequate formation for leadership

73. Most of the Congregation's Units face a serious shortage of persons trained to be local animators or pastors, and an even greater shortage of people willing, even if they are qualified

for the position, to accept the responsibility of being a pastor or a local superior.

74. Some Units have an organized program through which those who exercise leadership can detect potential future leaders. They also have a program designed to prepare individuals to assume and carry out these positions.
75. We strongly encourage that in both initial and ongoing formation, confreres are instructed on the qualities necessary to be local Superiors, such as the ability to lead a group to arrive at consensus, to carry out in a correct way a consultation without manipulation or threat, the effective handling of a conflict arising in a group meeting, etc.
76. It seems clear that leadership requires a formation process in order to exercise the assigned task and to respond to situations as they present themselves. So everyone, both those who have a natural gift for leadership and those who are called to exercise any form of leadership, need to learn and experience the qualities and skills necessary for becoming good leaders. (Cf. General Chapter XXV, Decision 26).

III. "THE RETURN TO GALILEE" OR THE CHALLENGE OF LEADING THE MISSION TODAY

And Jesus said to them, "Fear not; tell my brothers to go to Galilee, and they will see me there" (Mt.28.10).

77. Jesus, after journeying with the disciples, recalling with them his passion, death, and resurrection, and then breaking bread

with them, makes it possible for the community to change its vision. Now they are prepared to continue the mission. Hence the words of the Lord: "You are witnesses of this" (Lk. 24:48). The hour has arrived to put into practice the teaching of Jesus. From the viewpoint of the journey to Emmaus, the Lord invites us to a service of leadership which permits us to be "*witnesses of the Redeemer: In Solidarity for Mission to a Wounded World.*"

78. The following are a few of the especially sensitive areas where we must exercise leadership.

1. The restructuring process for mission

79. The XXV General Chapter asked the General Government to continue, in coordination with the Coordinators and Units of the Congregation, the process of restructuring with all its implications (Cf. Dec. 1). Therefore, the General Government, as an animating body of Redemptorist life, with the participation of superiors and all confreres, must work in this direction.

80. The service of leadership in this process of restructuring must be mystagogical and pedagogical. Mystagogical because it should help the confreres in the process of conversion of mind and heart, of overcoming fears, of opening themselves to the newness of the Spirit and the new reality to which the Church is being called, that is, to be more simple, to be close to the people, to be ministerial and not clerical, and to reach out beyond itself. The mystagogical dimension helps to recover

the values of Consecrated Life, remembering that it is always reaching out. The pedagogical dimension consists in initiating, together with the new Units, the processes that facilitate the necessary steps for reconfiguration, such as their own internal restructuring, the conscientization of the confreres and the searching for new structures that are more flexible and efficient.

81. There are some challenges that need to be worked out with the confreres: helping them to reflect on the itinerant nature of Religious Life, how to experience at first hand forgiveness and reconciliation, how to open themselves to solidarity within the Congregation for the sake of the mission, how to change rigid structures to structures that are more flexible and inclusive, community life, help in generational dialogue, involving the young confreres in the process of leadership, promoting Initial and Ongoing formation that is inclusive and dialogical, being creative in proclaiming the Gospel in these new times, in our networking and in sharing our charism with the laity and with the other members of the Redemptorist Family.

82. The guidelines for Institutes of Consecrated Life and Societies of Apostolic Life, *"New Wine in New Wineskins,"* affirms that *"a renewal process that cannot affect and change the structures, in addition to hearts, will not produce real and lasting change....it requires open-mindedness to imagine prophetic and charismatic ways ... through suitable, and possibly unprecedented, frameworks."*⁵

⁵ Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. *New Wine in New Wineskins. The Consecrated Life and its Ongoing Challenges* since Vatican II. 2017, N. 3.

2. The Apostolic Plan and Reconfiguration for mission

83. As far as the Apostolic Plan for their Conference is concerned (Cf. Dec. 5, XXV General Chapter; *Communicanda* 1/2017), each Unit must choose its priorities so that it can respond faithfully to the mission and concentrate its human and financial resources. The major Superiors, together with the Coordinators of the Conferences, with their councils and the local superiors, must animate the confreres so that they take concrete steps in the direction indicated and at the same time discover effective ways that enable the leadership of the new Units that are constituted to facilitate and guarantee the ongoing development of missionary action that is supported by solidarity.

84. Therefore pastoral discernment is important. The fundamental question is: where, as Redemptorists, should we be located and what does this imply? Responding to this question requires much realism, courage, the making of clear, concrete and bold options, the dedication to essentials and the concentration of our energies in the forming of a single missionary body. This may mean making the decision to leave places where our presence is no longer essential. We must let go of the idea of large pastoral territories and in its place promote the idea of a qualified and transformative presence. Our mission must change the reality where we are present. This requires more clarity in our pastoral projects. In this sense, our Chapters and Assemblies must be bolder, more proactive and objective. "Will we have the necessary courage to ask ourselves, "where are the peripheries in our Units?" Will we be willing to demonstrate to our missionary availability?"⁶

⁶ Message from the XXV General chapter, N. 9.

3. The accompaniment of Christian communities

85. As missionaries we have received the task of accompanying the people of God in their life of faith, announcing the Gospel with our charismatic zeal and celebrating the sacred mysteries with the faithful to whom we are sent.
86. It is urgent that we form the religious and the laity who share our mission in a style of leadership that accompanies, through dialogue and with deep respect, the people who have been entrusted to us, creating living and committed communities, in which no one is more important than anyone else, but rather each one finds his/her place.
87. We need leaders who "waste their time" journeying with the people, sharing their struggles and hopes, enjoying their happiness and suffering their pain.

4. Community discernment and the Plan of Community Life

88. One of the challenges for leadership today is to help the confreres engage in good community discernment. In that sense Constitution 38 sheds light on this: *"Gathered in unity of purpose in Christ and in a spirit of mutual respect, they will readily reach a decision on what the common good of the entire group requires, both in regard to the practice of brotherly charity and the exercise of their missionary work."*
89. It is not easy to engage in community discernment if there is no Plan of Community Life (PCL) in the different (Vice) Provincial communities. The XXV General Chapter states that the General Government will provide guidance for its

elaboration, although the Chapter already offers some important guidelines: *“This plan (PCL) will strengthen community solidarity through community meetings, moments of prayer, monthly and yearly retreats and provide for the practice of regular Review of Life. A Plan of Community Life is required of all the communities of the Congregation”*. (Dec. 21). The PCL, through the exercise of co-responsibility, paves the way for the community to exercise its leadership in helping the local and major superiors in their mission of animating the missionary work of the Congregation. For this reason, we ask that all the communities of the Congregation develop their PCL. Guidelines from the General Government will be sent to the communities subsequently.

5. The accompaniment of Initial Formation and the animation of Ongoing Formation

90. The superiors are the first promoters of both Initial and Ongoing Formation. As far as initial formation is concerned, the superiors have the responsibility to provide and ensure qualified formators, enforce the formation programs, visit the formation houses regularly and accompany carefully each phase of formation (Cf. Const. 82-83; *Pastoral Guide for the Superiors*, 2002, p. 31-32).
91. While the objectives of Initial Formation are guaranteed in the *Ratio Formationis* and by the Formation programs of the Units, the same cannot be said of Ongoing Formation. We have many difficulties in the area of ongoing formation: the

lack of interest and the lack of concrete and pedagogical programs on both the communal and personal levels.⁷

92. We cannot rely solely on initial formation as sufficient for preparing confreres to live consecrated life.⁸ The *Ratio Formationis* reminds us that "formation for Redemptorists is a continuous, rather than a disjointed, process. The basic theology and the spirituality that informs the whole of our religious life remains the same at all levels"(RF 9).

93. Amedeo Cencini tells us that "*it is also important to reflect on the responsibility that the presbyter and the consecrated person have for the community of the faithful of which they are servants; with them and for them they should address the need for ongoing formation.*"⁹ This is a very characteristic Redemptorist task and a responsibility! In this sense, Constitution 90 asks all confreres, in cooperation with superiors (major and local), to commit themselves to "continual self-renewal in spiritual, scientific and pastoral renewal."

94. Major and local superiors promote formation, as well as animating and facilitating the participation of the confreres in various programs for renewal and development. Academic formation is important and must be part of our *curriculum* to enable us to serve better, but there is another very important aspect of formation. This is the formation which helps the confreres achieve greater personal integration of their spiritual

⁷ Cf., Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. *New Wine in New Wineskins*.

N. 35, p. 68-69.

⁸ Cf. CENCINI, Amedeo. *Lifelong Learning*. 4^a ed. Madrid: Sao Paulo, 202, p. 39.

⁹ CENCINI, Amedeo. *Lifelong Learning*, p. 54.

and apostolic life through discussing current affairs in the light of the Gospel and in the process equipping them with a critical vision that helps them to have “an adequate knowledge and practical familiarity with conditions in the world” (Const. 19) that facilitates pastoral discernment.

6. Co-responsibility, teamwork, and networking

95. Although we live in community, we often have difficulties working together with our own confreres and with others who share a similar vision. Our pastoral projects should be more often shared with other *partners*: the laity, other Congregations, especially those that are part of the Redemptorist family, and other Institutions. In doing so, we avoid the risk of repeating the crises of the past wherein large isolated Congregational projects failed, oftentimes because of being self-referential. Today it is becoming increasingly necessary to network in the search for new ways of proclaiming the Gospel. In this sense, restructuring for mission encourages us to leave our comfort zones, expand our horizons and to carry out common missionary projects (Cf. Dec. 7, 25th General Chapter).
96. Very often we are not willing to enter into dialogue with others, make concrete proposals, find agreements that enable us to work together and so we lose important opportunities. We prefer to have “our own” projects in “our own” Units rather than to join forces with others who already have the same or similar projects. We continue to duplicate projects and in the process fragment ourselves more and more, thus losing our ability to proclaim the Gospel in new and more effective ways and with greater impact.

7. Safeguarding, protection of vulnerable persons and abuse

97. Decision 28 of the XXV General Chapter mandated that every Unit of the Congregation prepare a policy for the safeguarding of minors and vulnerable adults, as well as a protocol for dealing with allegations when they surface. It is important that major superiors have access to all the documents produced by the Holy See, the Episcopal Conferences, the Conferences of Religious, our own Congregation and civil institutions. It is our duty, as a Congregation, to protect vulnerable persons and to act and protect the legitimate rights of those who accuse and the persons who are accused. Therefore, it is essential to raise awareness of these issues and to ensure transparency in these matters, beginning in initial formation and continuing in our communities and with all of our partners.

98. Pope Francis has insisted on zero tolerance. For him, along with sexual abuse, there are other forms of exploitation: the exploitation of power through clerical or religious status, the misuse of finance to buy the silence of victims, and the use of fear to hide immorality. His letter to the Chilean Bishops, his Christmas discourse to the Roman Curia and his address to the American Bishops on the occasion of their assembly indicate clearly the position and intention of Francis to break with the culture of abuse and cover-up that injures the credibility of the Church.¹⁰ To deal with this problem in a responsible and transparent manner is to respond faithfully to the Gospel.

¹⁰ Francisco. Christmas Greetings from the Roman Curia.

http://w2.vatican.va/content/francesco/es/speeches/2018/december/documents/papa-francesco_20181221_curia-romana.html; Roman L'OSSERVATORIO. The culture Dell'abuso a ferita alla credibilità della Chiesa. Anno CLIX N. 2 (48,030), 04.01.2019, p. 4-5.

8. Administration of goods: transparency and responsibility

99. Managing the assets of the Congregation so that they placed at the service of the mission, is very important. It is essential to ensure that the use and administration of our goods be transparent. In addition to the fiscal demands of the governments of each country, we must remember that care, transparency, and accountability give testimony to our honesty and credibility before the people of God who, through their goodness and generosity, help us. We cannot allow financial corruption to enter disguised into our communities and our institutions and develop into an *ethos* that corrupts us, buys people and becomes the source of so much abuse of power. It is therefore essential for each one, in whatever area he works, to promote transparency in the use of goods and be responsible for their care.

9. Leadership and young confreres

100. More and more we see in our Congregation a distancing between older and younger confreres because of the generation *gap*. Many times, this situation is a source of conflict in our religious communities. On the one hand, older confreres with a wealth of experience have an extensive memory of the life of the (Vice) Province, of the different works in which they were engaged, including leadership roles, while on the other hand, younger confreres come to us with another type of experience, different ways of conceiving the world, of reflecting, of thinking and working, using new technologies and new languages. This tension, in many cases, creates two isolated groups that lose the richness of complementarity and causes stress in the exercise of power. It

is important that the major superiors promote mechanisms that enable the generations to dialogue with each other and recognize each other's richness and how they can mutually enrich each other.

101. It is also important that the Units involve younger confreres in the experience of leadership and help them understand that it is a ministry that must be exercised without the expectation of anything in return, without personal interest; it must involve spirituality, and pastoral sensitivity. As we are reminded from the Orientation *"New Wine in New Wineskins"*: *"Young people are open to transcendence and are capable of becoming passionate about causes of solidarity, justice, and freedom. Religious life, with its oftentimes homogenous styles - that are too often alien to the cultural context - and its perhaps excessive concern over managing works, runs the risk of not recognizing and capitalizing on the deepest desire of young people. This creates a gap that renders generational exchange even more difficult and the necessary intergenerational dialogue too difficult."*¹¹

102. In this context, we must remember the words of the rule of Saint Benedict, Abbot: "Often, it is to a much younger person that the Lord reveals what is best" (*The Rule of Benedict*, III, 3). The life experience and the wisdom of the elders, the boldness and the enthusiasm of the young, are important elements for a dialogic and balanced leadership.

¹¹ Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. *New Wine in New Wineskins*. N. 12, p. 17.

10. The Brothers in the leadership process

103. It is important that the superiors do not forget to promote the vocation of the religious Brother and the manner in which he can exercise his leadership. In that regard, Decision 27 of the XXV General Chapter states that: *"The General Government will seek ways to guarantee that Brothers be given an equal opportunity to exercise this co-responsibility in leadership at the Unit, Conference and General Government level."* This vision must be implemented, beginning with the local communities. The figure of the religious Brother has undergone significant transformations in recent years, and it is important that superiors create opportunities so that they too can offer, within that which is proper to their vocation, their contribution to the service of pastoring, animation and administration in the Congregation.

11. Promoting the leadership of the laity

104. Since the Second Vatican Council the role of the lay has been accentuated. The Congregation has gradually been opening to the laity and, little by little, they are participating in our decision-making processes. The participation of the laity in the General Chapter, in the Assemblies of the Conferences and in the Chapters and Assemblies of some Units are privileged spaces. However, their participation is still very restricted, since such participation is limited to a presence without the ability to vote. It is important to broaden our efforts with the laity so that they can be imbued with our charism and participate more actively in our lives, including at the level of decision making. The laity who have an intense

spiritual life, who are formed in our charism, and who have a great love for the Congregation, can help us in ensuring more effective leadership, in keeping the charism alive and in bringing it beyond our traditional missionary activity.

12. Chapters, Assemblies, and Councils

105. Chapters, Assemblies, and Councils are co-responsible forms of exercising leadership in our Congregation. They are decision-making instruments for good governance in Consecrated Life. It is important that the major superiors help Chapters, Assemblies, and Councils be more objective and pro-active in their decisions. Many decisions are no more than good advice or are decisions that are not viable for (Vice) Provincial governments to implement. That is why it is important that those who are going exercise service as members of a Chapter, Assembly, or Council are to be well-prepared. It is important that they be able to dialogue with other confreres and that they know well the context of the issues being addressed so that resulting decisions are plausible and enforceable. In the same way, the major superiors and their councils should execute, even when their visions are different, the decisions made by Chapters or Assemblies for the greater good of the (Vice) Province.

13. Ensure transitions necessary for the good of the mission

106. A leadership that has a vision is able to consider the work of others, especially those of its predecessors. In our communities, many times, the lack of continuity in our pastoral ministry and apostolic work is a problem. When changes take place, it seems we return to “ground zero!” What

has gone before is forgotten. It would appear that the new leader or team must make his/their own mark! We must break this pattern and ensure continuity when it comes to good pastoral initiatives, improving and enhancing them.

107. It's important that when there are changes in our different fields of pastoral activity that we ensure, in a responsible way, a process of transition so that the one who assumes responsibility can continue and build on what already exists in the best possible way. Preparing a transition is "leaving the house in order," without debts and reporting on the essential issues that are pending and need care. For this reason, it is important that in the last semester of a quadrennium, all the confreres who exercise leadership roles endeavor to prepare a process for the smooth transition of responsibility in order to guarantee the continuation of the quality of service we provide to God's people.

14. Absences and departures of confreres

108. As we come to the end of this *Communicanda*, something no less important, and on which we should reflect, is the number of confreres that have requested a leave of absence or have left the Congregation in recent times. The request for a leave, which is a right, should be something which should be considered very seriously by superiors, and the confrere should be helped in whatever way possible, above all if he is going through his "dark night." It is important, on granting a leave of absence, to accompany the person, especially when it involves vocation discernment. The many confreres who leave us and transfer to dioceses should make us reflect on the value of consecrated life. In many cases, it seems that there is no difference between being a religious or a

diocesan priest. What is the quality of the consecrated life that we are living in our Units? What is the quality of our fraternity and how close are we to those who are living their moment of internal crisis? Many times, we know the situation that the confrere finds himself in yet we do not act. At the same time, there are those who do not let themselves be helped, even when the religious community offers them the necessary support. These are questions that cannot go unnoticed for the one who exercises the role of pastor, animator and administrator of the community.

IV. CONCLUSION

109. This *Communicanda* seeks to animate the confreres in the mission of leadership in this new era in which the Congregation lives. It should help us, together with the decisions of the XXV General Chapter, to be “Witnesses of the Redeemer: In Solidarity for Mission to a Wounded World”, a world with its crises and cries, and with its need for leaders that can animate and lead God’s people. May Jesus, our companion, lead us on the Congregation’s journey to Emmaus. May He help us to find new paradigms of leadership and, as He shares with us the bread, as He makes our eyes shine and our hearts burn, may we become charismatic leaders and disciples according to His style, always doing the will of the Father.
110. The major superiors, the coordinators of the Conferences, the superiors of the communities and the formators are called to animate all the confreres and, especially those in formation, in this beautiful and challenging process to which the Congregation is called to continue in response to the call of the Spirit. Do not be afraid! Each confrere, by his co-responsibility, his total dedication to the mission of Christ and self-renunciation before the cross of the Lord, and his profound availability, is called to be a sign of the strength of Christ’s Resurrection (CF. Const. 51) and of His new life that asks us to give new responses to these challenging times. We invite our lay Redemptorists and all the members of the Redemptorist family that are also involved in this process to pray to the Spirit to help us make the best decisions for this time.

111. May Mary, Mother of Hope, our Perpetual Help, lead us in proclaiming the wonders of Redemption and, by means of good and active leadership, go out to see and heal, with the strength of the Spirit and the Redeemer, the wounds of this world, the wounds in our Units and communities, and in our confreres. Together, as *“apostles strong in faith, rejoicing in hope, burning with charity, on fire with zeal”* (Const. 20), we will successfully perform this undertaking of Restructuring for Mission and revitalize our Consecrated Life so as to become the incarnated and transformed “memory” of the Redemption which has come to us in Jesus Christ.

In the name of the General Council,

Your brother in the Redeemer,



Michael Brehl, C.Ss.R.
Superior General

Rome, February 25, 2019 – Anniversary of the Approbation of the Congregation and the Rule

(The original text is Spanish.)