Communities of Apostles in Regnum Christi

He appointed twelve that they might be with him and he might **send them forth** to preach



REGNUM CHRISTI

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Introduction

A community of apostles is a group of disciples who, gathered around Christ, are sent to make his Kingdom present in the world. Regnum Christi is a community of apostles that forms other communities of apostles. This identity, which defines and shapes our spirituality and mission, is rooted in the Gospel and in the experience of the first Christian communities.

The goal of this essay is to shed light on this trait of Regnum Christi's identity, starting from its biblical foundation, specifically the way in which the Lord acted during his public life with his disciples, in order to then apply this teaching to the daily life of our communities, according to the charism of Regnum Christi.

This path aims primarily to help communities renew their awareness of being sent out and to strengthen their bonds of communion in order to discern how to respond, in their specific circumstances, to Christ's call to be communities of apostles for today's world.

“As the Father has sent me, so I send you.”

(Jn 20:21)

2025

Centenary of the Institution of the Feast of Christ the King

Part One: Communities of Apostles in Sacred Scripture

I. Christ, the Apostle of the Father

The communities of apostles in Regnum Christi see themselves as groups of people called by the Lord Jesus and sent by him on a mission. This mission is no different from the one Christ received from his Father, who sent him into the world to proclaim and make present the Good News of the Kingdom through his words, actions, and complete self-giving. In other words, Jesus is the Apostle of the Father, and his apostles participate in his mission, continuing in time and in the world the work he began.

The term "apostle," from the Greek *apostolos*, means precisely "one who is sent." The emphasis is placed on the greatness of the one who sends and on the centrality of the message that must be communicated. The apostle is not only a messenger, but an ambassador of the one who sent him (cf. 2 Cor 5:20); even in his own personal poverty and limitations, he goes out to act under the authority of the one who sent him, and makes him present (cf. Mt 10:40).

To express that it is the Father who sends Christ, St. John uses the verb *apostéllein*, "to send," from the same root as the word "apostle" (cf. Jn 5:36, 38; 6:29, 57; 7:29; 11:42; 17:3, 8, 18; 20:21). This emphasizes that the Father is behind the words, actions, and person of Christ. The Father's sending of the Son

manifests the relationship between them and lays the foundation of Christ's mission (cf. Jn 7:16). In the same way, apostles who freely and consciously accept this call are sent by Christ under his authority to make the Kingdom present.

II. Apostles of the Kingdom

Christ, the Father's envoy (Apostle), invites others to follow him and also sends them out, thus making them apostles of the Kingdom. St. Mark narrates this missionary sending in this way:

> *"[Jesus] went up the mountain and summoned those whom he wanted and they came to him. He appointed twelve [whom he also named apostles] that they might be with him and he might send them forth to preach and to have authority to drive out demons." (Mk 3:13–15)*

This account reveals the main elements of that first community around Jesus: He called them to be with him and sent them on a mission, establishing them as a stable group. All these elements help us understand ourselves within Regnum Christi, as a group at the service of the Kingdom. Delving deeper into each of them is a source of inspiration for our communities of apostles. We will elaborate on some aspects of this passage, inviting you to dive deeper into the wonderful riches it holds for us.

"He Summoned Those He Wanted"

The account of the institution of the Twelve begins with a constitutive element of the group: All who are part of the community have been called by Jesus. He is the one who has summoned each one personally. He takes the initiative; he goes out

to meet specific people in their situations and professions, in their daily lives; and he calls them to follow him (cf. Mk 1:16–20; 2:13–14). This call entails a change in their lives. He asks these Twelve to leave everything to dedicate themselves totally to him and his mission; he will ask these and many others to follow him radically within their states of life.

The accounts of the vocation of the first disciples show their response to this invitation. They responded promptly, captivated by its attractiveness, accompanying Jesus at every moment and becoming witnesses to what he said and did. Therefore, they were able to proclaim what they had seen and heard (cf. 1 Jn 1:3). They followed the Master, receiving his teachings and adopting his itinerant ministry lifestyle. In this way, they became the first community of Jesus' followers.

It is significant that the Gospel stresses that Jesus *wanted* to call the Twelve. He could have chosen another path, less dependent on human frailty, to fulfill his mission. Forming a community of apostles was a free act, born from the very heart of God. By choosing to live with them, Jesus shows us that the apostolic community belongs to his own plan of salvation. What he offers the world is not above all a doctrine, but a communion of life with him and a fraternity of all people in him, and this is the way he wishes to carry out his mission.

"That They Might Be with Him"

The purpose of Jesus' call is that each of those called, and everyone together as a group, "be with him." The disciples accompany Jesus, walking together the paths he takes, in both a physical and a spiritual sense. For the first community, following Jesus meant adopting the same lifestyle. They left their

homes, families, and jobs to travel with him through the regions of Galilee, Judea, and the surrounding regions, being witnesses to his preaching and miracles (cf. Lk 8:1–3).

For this community, "following Jesus" meant embracing the plan and destiny of their Master. Jesus lays out the path for the community (cf. Jn 11:16). The path of the group of disciples can be none other than that of Jesus, who appears before their eyes as a model of life. The disciple must fix his gaze on the Master and learn from him, in order to gradually identify with his way of thinking and living.

The Master's plan and destiny are gradually revealed to this community. Its members do not always fully understand the radical nature of what Jesus reveals to them (cf. Mk 8:34–35). Nevertheless, they walk with him and follow him even to Jerusalem (cf. Lk 9:51). It is there that Jesus' destiny, and hence theirs, is definitively revealed. In Jerusalem, in Jesus' total self-giving, the community finds the most radical expression of discipleship: They, like their Master, are called to give their lives.

The Gospels demonstrate that, while the call is personal, following the Master is communal. This community of followers shares a communion of life with the Master. They are invited to be with him, to live with him (cf. Jn 1:38), and to follow him. This places them in a close relationship with one another, so that following Christ means that each one lives with the others. Thus, not only are bonds with the Lord forged, but also profound ties among themselves, which constitute a new fraternity, a new family.

The group of the Twelve is part of a larger group of disciples. A disciple, in the primary sense of the word, is one who listens to and learns from the teachings of a teacher he chooses. In the

case of Jesus, this extraordinary fact occurs: It is the teacher who chooses his disciples.

Another characteristic the Lord insists on is that he asks his followers not to listen passively to his teachings, but to put them into practice (cf. Mk 3:31–35). It is precisely these teachings that they will later have to pass down (cf. Lk 9:2). Jesus himself, after his resurrection, in the missionary sending to all nations recounted in the Gospel of Matthew (cf. Mt 28:16–20), clearly states that the mission consists of teaching new disciples to observe all that he has commanded them.

Discipleship forms a group around Christ in service to the Kingdom, a group that has embraced Christ's lifestyle, plan, and destiny, and has allowed itself to be shaped by Jesus' teachings. These are aspects that they will later proclaim as the message of the Kingdom to all people.

"To Send Them Out to Preach"

The first purpose of Jesus' call to his disciples is "to be with him." The second, inseparably linked to the first, is to "send them out to preach."

Those called by Jesus receive the power to carry out the same task he has: to preach and perform the same miracles he performed (cf. Mk 6:7–13). In Peter's call to be a "fisher of men," the missionary mandate that continues Christ's work is announced. The Apostles preach conversion (cf. Mk 3:13; Mt 10:7; Lk 9:2; Lk 10:9), cast out demons (cf. Mk 3:15; Mk6:7; Mt 10:1; Lk 9:1; Lk 10:9), and heal the sick (cf. Mk 6:12–13; Lk 9:6). These three constitutive elements of Jesus' mission make manifest the coming of the Kingdom (cf. Mt 4:23), and now the Apostles also carry them out.

The Gospels offer us a number of texts with instructions that Jesus himself gives to his Apostles regarding their mission. The main texts are the missionary discourse in Matthew 10; the mission of the Twelve in Mark 6:7–13 and Luke 9:1–6; the instructions to the seventy-two in Luke 10:1–20; and the missionary sending out to all nations in Matthew 28:16–20.

The missionary discourse in Matthew 10 is one of the main texts for understanding the mission of communities of apostles. This discourse is one of the five in which St. Matthew transmits the Lord's teachings about the Kingdom in his Gospel. The apostolate, or sending out, is thus one of the essential elements of the Kingdom in the eyes of St. Matthew.

This sending out is described with the same characteristics as Jesus' mission that St. Matthew narrates in chapters 4–9. Therefore, the mission of the disciples is seen as a continuity with that of the Lord. Both preach the same message of the Kingdom (cf. Mt 4:17; 10:7); both develop it in an itinerant ministry manner (cf. Mt 8:20; 10:9–10); both are initially limited to Israel (cf. Mt 10:5–6; 15:24); both messages can be accepted or rejected (cf. Mt 10:15; 11:22–24; 12:41–42); the disciples act with the power of Jesus (cf. Mt 9:34; 12:24; 10:24–25); and both Jesus and his disciples will suffer persecution (cf. Mt 10: 17–21; 24:9–10).

Therefore, the missionary discourse of Mt 10 inspires the communities of apostles of Regnum Christi to understand their life as an extension of Christ's mission, announcing the Kingdom with their word and their testimony, conscious of the requirements and the main characteristics described in the Gospel.

Another important text from the Gospel of Matthew that can guide Regnum Christi communities of apostles is the mission-

ary sending out to all nations (cf. Mt 28:16–20). It is set in the region of Galilee, where Jesus had called his disciples, gathered them, formed them, and sent them out. It is from there, from the origins of the call, that the mission must begin.

The account tells us that Jesus, with his power as the Resurrected One, sends his apostles out on a mission, this time to all nations. Though previously paralyzed and puzzled by everything that had happened in Jerusalem, they are now sent on the mission to which Jesus called them from the outset.

This mission is no longer limited to "the lost sheep of the house of Israel" (Mt 10:6), but now extends to all nations, making the proclamation of the Kingdom a universal mission. From this moment on, the Apostles will go out from the land of Israel to the Jewish diaspora throughout the world, and later on they will understand that the Gentiles, too, are called to the same faith. The Book of Acts describes the successive waves of this expansion, according to the words of Jesus himself: "You will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth" (Acts 1:8).

The mission Jesus entrusts to the Apostles consists in *making disciples of all nations* (cf. Mt 28:19). It is an extension of his own work, bearing witness to him so that many others can hear his word, embrace it, and put it into practice, so that they in turn may be sent out (apostles). What the disciples have experienced in their lives with the Master is not only a gift for themselves, but a gift to share with many others. They feel the responsibility to proclaim the Gospel to the whole world.

Making disciples of all nations is accomplished through two actions that Jesus himself indicates: "*baptizing them in the name of the Father, and of the Son, and of the holy Spirit,*" and

"*teaching them to observe all that I have commanded you*" (Mt 28:19–20). This is what they did, according to the testimony of the Acts of the Apostles. We see the disciples preaching the word, baptizing, and forming communities of believers. After receiving the power of the Holy Spirit at Pentecost, Peter proclaimed the message in Jerusalem, and that same day about three thousand were added, who were baptized and persevered in the teachings of the Apostles, in communion, in the breaking of the bread, and in prayer (cf. Acts 2:41–42).

Jesus, embracing all the centuries of the Church with his divine gaze, makes this marvelous promise: "And behold, I am with you always, until the end of the age" (Mt 28:20). This permanence of the Risen Lord in his Church and his divine assistance in its mission are a definitive fulfillment of the promises made by God in the Old Testament when he chose Isaac and sent him out: "I will be with you" (Gen 26:3). In this way, the community of apostles does not act on its own, but is supported and accompanied by the Lord's living presence.

"He Appointed Twelve"

In St. Mark's account, the missionary sending of the Apostles is framed within the institution of the Twelve, that is, in a communal context. The Twelve are a community of those sent out, of apostles. The community created by Jesus has a missionary character. The group is itself a sign whose very existence proclaims the Kingdom. Moreover, it places its efforts at the service of missionary work.

Community of Apostles, Sign of the Kingdom

For this community to be a sign that proclaims the Kingdom, it must be characterized by fraternity and service, as appears

especially in the Gospel of John. The evangelist places love at the heart of discipleship (Jn 13:23; 19:26; 20:2; 21:7, 20).

Jesus loves his disciples and invites them to extend this example of humble, servicial love. He is the model of love and service that the disciples must imitate. This is manifested in the gesture of the washing of the feet, a prefiguration of his total self-giving on the cross (cf. Jn 13:1–17). The "new commandment" is the commandment to love one another. This mutual love makes the community, established by Jesus, a true fraternity, a family of the Kingdom where all are brothers and sisters, children of the same Father (see The Lord's Prayer). The foundation of this fraternity is Jesus himself, who unites as brothers and sisters, people separated by barriers of mistrust, resentment, or hatred, and from all social classes, especially those poorest in love.

The new commandment is the foundation of Christian testimony: "This is how all will know that you are my disciples" (Jn 13:35). Therefore, the community of apostles is a sign of the Kingdom when mutual love exists, manifested in service following the example of Jesus, who "did not come to be served but to serve and to give his life" (Mk 10:45). Service signifies the disciple's inner disposition and shapes all the relationships that arise from love for Christ.

For the early Christian communities, service (*diakonia* in Greek) generally designated the specifically Christian functions of the community: charitable work, the preaching of the word, and the exercise of authority. These were considered as a true service, following the example of Jesus.

In Regnum Christi, the communities of apostles follow this same Gospel ideal: to be a sign of the Kingdom by means of

fraternity and service. By imitating the love of Christ, manifested in the washing of the feet, communities not only view themselves as a spiritual family, but also take on the commitment to serve, evangelize, and accompany in the apostolic mission, aware that it is precisely in this reciprocal and self-giving love that the Kingdom of God is made manifest, today and always.

Community of Apostles on a Mission

The communities of apostles in Regnum Christi are aware that, as a group, they are a sign of the Kingdom of God, and that they are sent to make known the message of the Kingdom like the Apostles, who, at the Ascension of the Lord, received Jesus' promise to be sent out with the power of the Holy Spirit:

> *"You will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth." (Acts 1:8)*

The Acts of the Apostles illustrates the growth of the early Church by emphasizing the action and protagonism of the Holy Spirit. The community discerns where he is moving them. They feel sent out by the Spirit (cf. Acts 13:2–4), guided where he wills (cf. Acts 8:29; 16:6–7), driven in their mission (cf. Acts 10:19–20), strengthened and encouraged in their difficulties (cf. Acts 4:31; 7:55; 13:50–52), and it is the same Spirit who inspires their words in various circumstances (cf. Acts 4:8).

Thanks to the action of the Holy Spirit, the Good News of the Kingdom spreads, and the group of believers grows larger and larger (cf. Acts 6:7). What is essential is the testimony they give: Jesus, at the Ascension, asked them to be witnesses of what they had seen and heard. Therefore, their mission would consist in doing and teaching according to what Jesus himself said

and did. In the testimonies of the early Church Fathers, such as Tertullian, Clement, and Eusebius, it is clear that the first evangelization was a continuation of Jesus' mission.

Being witnesses of the Lord led them to the extreme of giving their lives for him. Martyrdom was the ultimate form of fidelity to the mission they had received, an expression of total love for Christ and his Kingdom. Strengthened by the Holy Spirit, the Apostles did not retreat in the face of persecution, instead trusting in the promise that the Lord would be with them until the end. In this way, the testimony of their blood not only sealed their personal commitment, but also became the seed of new communities of believers, causing the Church to grow and become an authentic community of apostles, united in love and service to the very end.

The first evangelization began in Jerusalem and Galilee among those who had been disciples of Jesus, most of them of Jewish origin, thus forming communities of Jewish Christians. The main characteristic of the apostolic generation was the intense missionary activity they carried out in the land of Israel and its surroundings.

But their mission was not limited to these territories. As Jesus himself had commanded them in the account of the Ascension, the Apostles brought Jesus' message to the ends of the earth. Paul, called to be an apostle of Christ Jesus by God's will, followed the promptings of the Spirit and brought the message of the Kingdom to the Gentile world (cf. Rom 1:1). He became the Apostle to the Gentiles (cf. Rom 11:13). He was not afraid to proclaim salvation even to those who had never heard of the God of Israel and his Messiah (cf. Rom 15:20).

In continuity with the experience of the Apostles recounted in the Acts of the Apostles, communities of apostles in Regnum Christi seek to be witnesses of the Kingdom to the ends of the earth. Like them, they know they will not do so by their own strength, but rather impelled, guided, and strengthened by the Holy Spirit. Their mission is not limited to a restricted group, but, like Paul, they are driven by the desire to proclaim Christ even to those who do not yet know him, making the Kingdom present with courage, love, and fidelity, even in the midst of difficulties. Thus, these communities contribute today to the missionary dynamism of the apostolic Church.

Fundamental Elements of the First Communities of Apostles

The first evangelization, carried out by the apostolic generation, became a model for our communities of apostles. In those early communities, a number of elements can be identified that made the proclamation of the Gospel possible and energized it. Some of these elements, which can inspire the mission of Regnum Christi communities of apostles, are presented below:

1. The power of the mission: A fundamental element is the conviction of the first Christians that they had received a task from Jesus. They thus understood that they were "ones sent out," apostles who shared the same task. This conviction led them to overcome every obstacle and difficulty in order to bring the message of the Kingdom to the ends of the earth (cf. 2 Cor 11:23–27; Acts 20:24).

2. The proclamation of the *kerygma*: The proclamation or *kerygma* was not lost in long arguments about secondary aspects of the faith, but rather consisted of its nucleus, which contains within itself all its evangelizing force and

power: Christ the Lord, and specifically his saving death and resurrection. This is the expression of the faith of the first Christians (cf. 1 Cor 15:3–5). Catechesis for catechumens developed as a successive stage of deeper Christian formation.

3. The witness of life, fraternal charity, and *diakonia* or service: The evangelizing power of the first Christian communities was not limited to a verbal proclamation, but was also supported by the concrete witness of a life transformed by the Gospel. Fraternal charity and service to those most in need became visible signs of the Kingdom, making the preached message credible (cf. Acts 2:44–45; 4:32–35).

   Diakonia, understood as service in the style of Christ, was expressed in the way each lived the ministry that they exercised in the community and in the concrete help to widows, the poor, and the sick, constituting itself as a distinctive characteristic of Christian community life from the beginning (cf. Acts 6:1–4).

4. Listening to the Holy Spirit: The first Christian communities were attentive to the movements of the Holy Spirit, who set the pace of their mission. The Acts of the Apostles bears witness to how the apostolic generation allowed themselves to be moved and guided by the Spirit (cf. Acts 13:2). He is the one who indicates and accompanies the decisions regarding the mission, the destinations to which the Apostles were to go (cf. Acts 16:6), and the internal decisions of the community (cf. Acts 15:28). Docility to the Spirit, what we now call discernment, was a distinctive characteristic of the first communities, who recognized in him the true protagonist of evangelization.

5. Missionary travel and the network of collaborators: Mobility characterized the apostolic generation, both among those who dedicated their lives to the mission and among the laity. We should remember that the Gospel did not reach the city of Rome thanks to the Twelve Apostles, but rather to laypeople who encountered Christians during their travels and brought faith in the Lord back to their homes. The Apostles arrived afterward. In this way, the message of the Gospel was able to reach different territories and cultures, transcending geographical and religious boundaries (cf. Rom 15:19).

   During this period, a network of collaborators and communities was interwoven, which welcomed the missionaries, supported them materially and spiritually, and continued their work of evangelization in different places (cf. Acts 16:14–15). The itinerant missionaries of the first apostolic generation founded new communities and churches, and after establishing them, and forming Christians and entrusting them to the Lord, they set out again to continue founding or consolidating churches in other places.

   Examples of this network of collaborators include missionary companions such as Paul and Barnabas (cf. Acts 13:2), Paul and Silas (cf. Acts 15:40), and disciples and collaborators such as Timothy, Titus, Priscilla, and Aquila (cf. Rom 16:3–4; 2 Tim 4:19). This communion of people sustained the mission, showing that evangelization did not only depend on isolated individuals, but on an authentic apostolic community united by the same goal: to make the Kingdom of God present everywhere.

6. Plurality: The first evangelization was characterized by the presence within the community of a plurality of accents in

the way of living the mission and in contact with the socio-cultural diversity of the time.

First, we see a plurality of groups and missions. In the early Church, we distinguish the group gathered around the Twelve, the Hellenists, the group led by James, the Pauline communities, the Johannine communities, and also itinerant missionaries like Apollos, who, integrated into the common mission, contributed to the proclamation of the Gospel with his preaching and teaching.

Second, there is a plurality in the way of living the mission: a diversity of charisms, all placed at the service of the same mission, and also expressed in the various services within the community. This is how Paul expresses it when he compares the Church to a single body composed of many members (cf. 1 Cor 12:4–5, 12). Each member has a specific function—whether it be proclaiming the word, providing material service to those most in need, or the service of authority—and they all contributed to building up the body of Christ and making the Kingdom present (cf. Rom 12:4–8).

Third, contact with the socio-cultural diversity of the time generated forms of inculturation in dialogue with the most valuable cultural expressions of each people, such as Greek philosophy. This explains the enormous capacity of the nascent Christian movement to penetrate very diverse environments. In this way, the proclamation of the Kingdom was not confined to a single society or social class, but was offered as a universal proposition, capable of being assimilated in the most diverse situations.

Inspired by the experience of the first evangelization, Regnum Christi communities of apostles recognize a timeless model for their mission in these fundamental elements. The awareness of having been sent out, the clear proclamation of Christ's message, the testimony of their lives, concrete acts of charity, discernment in the mission, teamwork, and the ability to adapt to diverse realities continue to shape their way of being and acting even today, as they seek to make the Kingdom of God present in the world with the same spirit that motivated the first Christians.

Part Two: Communities of Apostles in Regnum Christi

In the first part we have identified the biblical foundations of communities of apostles. In the image of these communities, and in the light of the Magisterium and the charism, communities in RC are characterized as communities that are called together, gathered around Jesus, configured with him, and sent out on mission.

I. Communities with Christ at the Center

Communities Where Jesus Christ Takes the Initiative

"An evangelizing community knows that the Lord has taken the initiative, he has loved us first".[1]

Regnum Christi communities are born of Jesus' initiative. Just as Jesus appointed the Twelve to be with him and to be sent out (cf. Mk 3:13–15), so also he goes out to meet each person today, calling and welcoming all in their concrete reality, considering their identity, their culture, and their needs, in order to invite them into a personal and transformative relationship.

1 *Evangelii gaudium*, 24.

From this personal friendship with Christ, we are called to live alongside others what he himself lived with his disciples. The Christian God is the God of encounter; therefore, our communities are, above all, an expression of that encounter: diverse people who, touched by his love, gather around him to participate in his mission.

Learn more in the Essay *Live the Mystery of the Kingdom: Make it Present in Your Heart, in Other People's Hearts, and in Society*

Therefore, Regnum Christi communities are not simply groups of people with common interests, NGOs, or social clubs. What unites us is the gift of a common charism, which creates a community in which we share a spirit and a mission, and we thus form a spiritual family and an apostolic body.

> The strength of the bond that unites us is the life in Christ we were given by baptism, and the common call of the Lord to share the gift of a particular mystery of his life that makes his Kingdom present in our hearts and in society (*Regnum Christi Identity: According to the Statutes of the Regnum Christi Federation Statutes,* 17).
>
> They cannot simply be understood as a voluntary association of persons desiring to pursue a particular social or religious goal (*Iuvenescit ecclesia,* 2).

Communities Where Christ Is the Center, Standard, and Model [2]

Our spirituality is centered on Jesus Christ (cf. SRCF 12), who configures and shapes our communities with his style, because he is their center, standard, and model.

Therefore, every community of apostles is called to follow Jesus and to adopt his criteria and his lifestyle, which implies leaving behind what is not evangelical and taking on choices and renunciations.

That is why it is important to keep in mind one of the temptations of our communities: "adopting the prevalent principles, criteria, and methods of the world to which the Lord sends us. In the search for acceptance and recognition, the urgency of immediate solutions, or the eagerness for success, we risk forgetting that although we are in the world, we are of Christ" (*Statement from the RC General Convention 2024*, 12c).

To live the centrality of Christ in a concrete way, our communities must nourish themselves and encounter Christ in the Word of God, the sacraments, and prayer.

> The privileged means we have for encountering Christ after his Ascension into heaven are the text of Sacred Scripture and the act of breaking the Bread. These are the two foods—Word and Bread—that configure the Church as the Body of Christ and that are offered to us on the one Table in our Sunday celebrations (cf. RC Essay, *The Encounter with Christ*, 21).

2 *SRCF* 12.

Some specific examples are:

- Eucharistic life: The community encounters Christ in the celebration of the Eucharist, Eucharistic Adoration, visits to the Blessed Sacrament, the fruit of which is communion with God and our brothers and sisters (cf. SRCF 22).
- The place given to the sacrament of reconciliation, which renews us in love and configures us to Christ by separating us from sin.
- The Encounter with Christ: Regnum Christi members, as a community of faith, by the light of God's Word, examine their Christian life, discern what the Lord expects of them in evangelizing the reality of the world they live in, encourage each other in their following of Christ, and enkindle their apostolic zeal (cf. *Rule of Life of the Lay Faithful Associated to the Regnum Christi Federation*, 15).
- Community prayer: Just as a family that prays together stays together, a community that prays together is strengthened in Christ and prepared to live out its evangelizing mission. As members of a community, personal prayer is not enough; community prayer nourishes, strengthens, and drives us forward. We are called not only to gather to "do things," but to listen to the Master, discern, and respond to his call and invitation. Without community prayer, there is no true community of apostles.

Thus, the Word, the Eucharist, and communal prayer are forces of cohesion and mission. Through them, we come to understand the style of Jesus, with which we are called to live the mission.

II. Communities Sent Out on Mission

Evangelizing Communities

When they were sent out to proclaim the Kingdom, the first Apostles announced through their testimony and words what they had "seen and heard"—that is, the person of Jesus and the Good News of the Gospel—and confirmed it with the signs they performed in his name. In the same way, communities of apostles in Regnum Christi communicate their experience of Jesus to others and become messengers and a presence of the Kingdom in the world from which they are called and to which they are sent. They confirm their message with the signs of the new life they have received by baptism, which shapes the way they relate to God and others.

Regnum Christi communities seek to live as missionary communities in which the force of being sent springs from the experience of Christ's love and generates in one's heart an inner urgency to dedicate oneself passionately to making his Kingdom present: "The love of Christ impels us" (2 Cor 5:14)[3]. Impelled by Christ's desire to kindle in our hearts the fire of the Father's love, as missionary disciples we live out the task of proclaiming the Kingdom and bringing the light of the Gospel to the world.

This is not merely a personal commitment, but a communal one, because the community possesses a special force of evangelization. There is a strong communal aspect when we speak of proclaiming the Kingdom: We want it to be present not only in individual hearts, but also in society. We seek to do so not only through personal apostolic action, but also through

3 Cf. *SRCF* 10. "The love of Christ impels us."

communal action[4], making our own the words of St. Paul VI: "Those who sincerely accept the Good News, through the power of this acceptance and of shared faith therefore gather together in Jesus' name in order to seek together the kingdom, build it up and live it. They make up a community which is in its turn evangelizing"[5].

The community as such also has its apostolic function. On the one hand, it is the home where the apostles encounter the Master in prayer, are formed, strengthened in communion, and renewed. At the same time, before the world, the community of apostles is a beacon, a city set on a mountain that cannot be hidden (cf. Mt 5:14). In this sense, the typically Christian atmosphere of unity and charity is the primary apostolate of the community as such: "That they may all be one […] in us, that the world may believe" (Jn 17:21). This means that living the spirit of Christ in our communities must be an apostolic priority, because it is a guarantee of apostolic fruitfulness and not simply a laudable goal of inner mysticism to create a pleasant atmosphere.

It is not about "covering more ground" or "going faster" like solitary apostles. That is not how Jesus carried out his mission. He gathers the community of the twelve to proclaim the Good News of the Kingdom with them and through them. Even when he sends them ahead of him to prepare the way, he sends them out two by two so that, "being made perfect in one, the world may believe that you have sent them" (cf. Jn 17:22).[6]

We are called to rediscover this essential and apostolic aspect of community, since community, "in addition to being an essential witness for evangelization, has great significance for apostolic activity and for its ultimate purpose. […] In fact,

4 Cf. *SRCF* 7.
5 *Evangelii nuntiandi*, 13.
6 Statement from the Regnum Christi International Young Adult Ministry Team, Communities of Apostles forming communities of apostles, 2023.

fraternal communion is at both the beginning and the end of apostolate"[7].

Communion and mission are profoundly connected with each other, they interpenetrate and mutually imply each other, to the point that *communion* represents both the source and the fruit of mission: *Communion gives rise to mission and mission is accomplished in communion*.[8]

Communities That Make Courageous and Radical Missionary Choices

Living a lifestyle of self-giving, we feel called to be and form communities that go out to address the most pressing needs of the world and the Church; that make the most of the opportunities that arise in life to proclaim the love of Christ with Christian audacity; and that undertake with a magnanimous, enthusiastic, and creative heart the actions that make the Kingdom present in greater depth and extent (cf. SRCF 10).

The first Ordinary General Convention of the RC Federation, in its statement, presented some missionary options that we feel called to pursue. It also mentions some temptations we might fall into and invites us to be vigilant.

A community of apostles is an open and outward facing community, which overcomes the possible paralysis of confinement, of withdrawing into itself, and of the fear of going out to meet those realities—many of them new or complex—that require the presence of the Risen Christ.

7 *Fraternal Life in Community,* 2d.
8 *Christifidelis laici*, 32.

We are called to view reality in a way that helps us discover in our surroundings the presence of the seeds of the Kingdom, growing silently yet powerfully. We are called to give an interpretive value to the here and now of the present time, as a true kairos, to read the signs of the times and transform them into signs of hope[9]. To do this, we are called to develop new missionary proposals capable of coming into contact with humanity's reality and today's world, establishing a fruitful dialogue and meaningful relationships that allow us to proclaim and make present the living Christ.

Communities That Share a Mission and Evangelizing Focus

When we speak of common mission, in the broadest sense, we are referring to the mission of Regnum Christi in which all members participate, based on our own vocation and state of life (cf. SRCF 6–8).

In a more specific sense, we speak of a common mission when we refer to the mission shared by a particular community—team, section, locality, etc.—at a specific time, place, and under specific circumstances. This mission must be discerned by those who are part of that community; it needs to be embraced and lived by all, each from their own personal or institutional identity.

Discerning one's mission is the process by which a group of people seeks to understand where God is sending their community. This requires learning to interpret the reality around us from the basis of faith, using the Gospel and the charism God has given us. We need to be able to see the world through

9 Cf. *Spes non confundit*, 7.

Christ's eyes, to judge and act from his heart, and to have a realistic and hopeful understanding of our surroundings, which allows us to make an authentic apostolic discernment of reality, so that we can respond more effectively to the challenges it presents.

> Each Christian and every community must discern the path that the Lord points out, but all of us are asked to obey his call to go forth from our own comfort zone in order to reach all the 'peripheries' in need of the light of the Gospel[10].

Community discernment thus becomes a spiritual path to discover together the best way to serve God and others. It requires the participation of each person and the community through:

- Deep, continuous prayer to prepare the heart. Prayer frees the community from prejudices, fears, or disordered desires, and enables them to be available for any path that God indicates.
- Listening to the Spirit and to others. Listen attentively to what each person says, and also to what is happening in reality.
- Interpreting reality. Discernment is not done in a vacuum; it involves reading "the signs of the times" (Mt 16:3). What do the world, the Church, and those in need—both materially and spiritually—need today? Where is God calling us?
- Spiritual mentoring and shared deliberation. It is not a discussion of opinions, but an exchange that flows from prayer and seeks to identify the movements of the Spirit in order to discover where and to whom he is calling us, and how he is sending us out.

10 *Evangelii gaudium*, 20.

- Spiritual confirmation. The hope is that when making a decision, there will be shared consolation, peace, clarity, or a sense of inner unity and shared enthusiasm. This can be a sign that the chosen path is according to God's will.
- Spiritual accompaniment and leadership. A facilitator or guide helps maintain the spiritual focus of the process and protects discernment from falling into mere human strategies. Organizational tools are also very necessary and helpful, provided that they are means oriented toward the desired end and not ends in themselves.
- Time and patience. Common discernment is not instantaneous. It requires patience, humility, and a willingness to wait and review decisions.

Once this discernment has been made, formulating the shared mission is a key step: It is about expressing with clarity and communion the call that God has made resonate in the community for a specific time, place, and context.

The mission statement is a synthesis, an expression, and a commitment. It should capture what the Spirit has been revealing throughout the discernment process and should lead to a shared operational direction. The statement must be:

- A prayerful and spiritual synthesis. The mission is not a human strategy, but a response to a divine call. It must be drafted in a spirit of prayer, gathering elements that resound among all the clearest signs of the Spirit and the concrete calls of reality.
- Clear, concrete, and evangelizing. It must be understandable, inspiring, and offer clear guidelines for living the mission.

- Common, not just approved. It is not enough for it to be drawn up by a few people and approved by others. There must be a deep sense of ownership: Everyone must be able to say, "This is our mission."
- Guiding, yet open. It is not a rigid plan, but a compass that directs the actions of all who are to live it out. It must leave room for the Spirit to continue guiding them along the way.

As has been said, discernment and formulation are not enough. The shared mission has very concrete implications for everyone and entails:

- A commitment shared by all. The mission becomes a common criterion for action and review.
- Building unity in diversity. While not everyone will act the same way, everyone is rowing in the same direction. Everyone is called to embody this unity according to their identity, gifts, roles, and possibilities.
- Ongoing conversion. The mission impels us to examine our lifestyles, priorities, and structures. It leads us to an apostolic conversion: letting go of what no longer helps us and opening ourselves to the new things the Spirit inspires[11].
- Periodic evaluation and review. It is not enough to formulate the mission once. It is necessary to regularly evaluate whether we are living it, and whether new calls require us to update it.

The mission is not limited to the explicit proclamation of the Gospel, but is also expressed in the public and transformative testimony that our communities offer in social life: education, family, culture, the economy, politics, the media, art, and pub-

11 Cf. *Evangelii gaudium*, 27.

lic life. To be communities of apostles means to be salt and light in the heart of the world, living the faith with boldness and creativity, joyfully proclaiming the message of the Kingdom in dialogue with the realities and needs of our time (cf. SRCF 11).

Communities of Apostles Forming New Communities of Apostles.

Communities of apostles are called not only to live their faith actively, but also to be a leaven that creates new apostolic life. These communities, deeply united to Christ and to one another, become vibrant centers of evangelization that are not content with merely maintaining what they have received, but, impelled by love for Christ and for others, give rise to new communities of apostles. Thus, the mission overflows in a dynamic of apostolic charity, where each apostle becomes a formator of other apostles, responding to the Lord's mandate to make disciples of all nations and extending the Kingdom of Christ in hearts and in society.

The first Christian communities naturally formed formators as an essential part of their evangelizing mission, and they did so through a network of collaborators who were deeply united in faith and mission. As we have seen, St. Paul, for example, relied on a network of collaborators whom he trained and sent out so that they, in turn, could form new communities. This logic of missionary communion ensured the spread of Christianity and the strength of its communities. In the same way, the Church today—and Regnum Christi in particular—is called to live this apostolic model: to form formators within networks of collaborators who, with shared responsibility, continue to multiply apostles the way the first communities did.

If you want to delve deeper into this topic, you can go to: *Evangelii gaudium*, 102, 12, 160, 173.

This task requires integral preparation—human, spiritual, intellectual, and apostolic—that enables formators to accompany, discern, and multiply apostles with authenticity and maturity. Recent Magisterium insists that a Church without formation cannot sustain its mission over time, and that forming formators ensures the continuity, depth, and fruitfulness of the Gospel proclamation. Thus, investing in the formation of formators is not a luxury, but a priority at the service of the Kingdom of Christ.

If you want to delve deeper, you can go to the essay *Here I am because you have called me: culture, pastoral care and vocational promotion in the Regnum Christi.*

Communities of apostles are not only called to form more communities of apostles, but also to become fertile ground where specific vocations grow. In the shared experience of the charism, many discover, embrace, and respond to God's call to a fuller commitment, whether in the priesthood, in consecrated life, or in a marriage deeply dedicated to the mission of Christ. In this way, the Regnum Christi communities also become spaces where a true vocational culture is generated and cultivated, which welcomes, accompanies, and promotes the Lord's personal calls within the framework of a shared mission. Apostolic fruitfulness is thus also manifested in the capacity to awaken and support new vocations at the service of the Kingdom.

III. Relationships in Communities

Spiritual Family and Apostolic Body

Identity and sense of belonging

The sense of community and teamwork, a gift of the Spirit rooted in the heart of the Trinity[12], is a fundamental part of our identity in Regnum Christi. The Statutes state that "bearing witness to, proclaiming, and expanding the Kingdom of Christ constitutes the ideal that inspires and directs us" (SRCF 12). This ideal makes us feel part of a body in which each member has their place, their specific contribution, like in a family or in a living organism. Although each person lives their vocation in a unique way, we all contribute to the same mission.

"There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit" (1 Cor 12:4–7)

It is within their community that each person finds recognition of their unique value and the pursuit of their own good. At the same time, like interconnected vessels, each person seeks the good of the community.

All of this is visualized and made real in an understanding of Regnum Christi as a spiritual family and apostolic body.

Spiritual family and apostolic body

Regnum Christi defines itself as a "spiritual family and apostolic body" (SRCF 3). What does this mean? What are the implications of this definition,

12 Cf. *Fraternal Life in Community*, 8.

both for Regnum Christi as an institution within the Church, and for the localities, sections, and teams that comprise it?

Regnum Christi is a spiritual family

A family is composed of different people, each with their own identity, and at the same time possesses elements that forge very deep bonds, encompassing yet transcending physical ties. Similarly, the Church uses the image of a spiritual family to describe communities whose members are bound together by sacramental and spiritual bonds: baptism, a shared spirituality, a mission, moments of evangelization, and so on.

This image is deeply rooted in Sacred Scripture. Two texts can shed light on this. On the one hand, the Acts of the Apostles tells us how the Christian community of Jerusalem lived this ideal radically: "The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common" (Acts 4:32). On the other hand, in the biblical image of the mystical body, we find a particular light for better understanding this reality. St. Paul, speaking to the Christian community of Corinth, marked by a great diversity of people, talents, concerns, and charismatic gifts, reminds them that "as a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit. Now the body is not a single part, but many" (1 Cor 12:12–14).

Similarly, following the example of the early Church, in which there were different states of life and diverse gifts and charisms at the service of the community and the mission, in Regnum Christi this reality of being a spiritual family is lived out in a

palpable way: Diverse vocations and states of life form a living part of the whole, each with its own identity and specific contribution (cf. SRCF 5), which at the same time share a charism, a spirituality , and a mission. The identity of each part is a gift for the whole, and we are called to recognize, value, welcome, and integrate the contribution of each vocation and each individual.

Each family is characterized by the particular way in which its members interact. Based on the desire to be of one heart and one soul, within each family there are moments of unity and shared presence, but also areas of personal interests and concerns. This also happens in Regnum Christi. The particular individuality of each member and of each institution that comprises it grows and develops within this dynamic of "sharing gifts" and "respecting individualities."

Regnum Christi is an apostolic body

The members of Regnum Christi also experience a profound sense of communion in the mission: They aspire to the same thing—that Christ may reign in the hearts of people and society "here and now"— albeit in different ways and by means of different actions.

Being an apostolic body means, therefore, that we are ordered to the mission, and that we aspire to do it in a coordinated way, as a body in which there is order, direction, and mutual support.

Charity, Communion, Co-Responsibility, Complementarity

Gathered by the Father, the Son and the Holy Spirit into the one large family, the Church, and united by a shared vocation to Regnum Christi, we foster an esprit de corps and the union

> of hearts, ideals, purposes and efforts. We promote communion and collaboration among all, aware that communion is missionary and that the mission is for communion (SRCF 27).

In Regnum Christi, **charity** is the queen of all virtues (cf. SRCF 23) because it is what Christ asked of and taught his Apostles: "As I have loved you, so you also should love one another" (Jn 13:34). It should be a dimension that touches the internal life of each community and the relationship between the various communities. This is clearly reflected when the Christian ideal of living "in a profound communion" and being "witnesses to the love of Jesus Christ by the unity and charity among us" is proposed to us (SRCF 6).

Differences between persons and communities can sometimes prove uncomfortable, but the Holy Spirit, who is the source of that diversity, can bring forth something good from all things and turn it into an attractive means of evangelization. Diversity must always be reconciled by the help of the Holy Spirit; he alone can raise up diversity, plurality and multiplicity while at the same time bringing about unity.[13]

It is a demanding ideal: Charity is a virtue that requires constant exercise. It can be distorted when it is confused with simply understanding one another, getting along well, or with the absence of conflict or major differences of opinion. The Gospels eloquently and honestly present the differences, friction, and misunderstandings that arose among the Apostles (cf. Mk 9:33–37).

To live this dimension, Regnum Christi recommends to its members a permanent path of formation and conversion for **communion**: through prayer, listening, cultivating mature fraternal relationships, appreciating others' gifts, and rejecting any hint of rivalry or mistrust. At the same time, it invites them to value authority as a service to

13 *Evangelii gaudium*, 131.

the community and the carrying out of the mission; and internationality as a sign of the universality of the Kingdom and a strength for evangelization in a globalized world (cf. SRCF 29).

Regnum Christi also proposes two very concrete consequences of communion, which seek to enlighten the relationships between the communities that comprise it and between individuals: **co-responsibility** and complementarity (cf. SRCF 28). Co-responsibility means recognizing the inherent dignity of each person, as well as their shared responsibility in safeguarding the charismatic patrimony and fulfilling the common mission. **Complementarity** reminds us that among the diverse vocations that make up Regnum Christi and their particular way of living the common spirit and mission, there is a relationship in which each person makes a unique contribution to the body and values and promotes the specific contributions of others.

Living these virtues creates a spirit of joy and hope that also becomes a sign. The shared experience of the charism and mission, and the certainty of knowing that you are a family, awakens in people evangelical joy and enthusiasm for the mission. One learns to see the world with the eyes of Christ. This profound joy (cf. Lk 10:21–24) also becomes a sign of the Kingdom, a radiating force, and makes visible the beauty and appeal of the Christian message and of the very charism given by God (cf. *Evangelii gaudium*, 21).

The Communities That Arise in Regnum Christi

Just as Jesus established various types of bonds between people and with him, so too, analogously, in Regnum Christi there are human, spiritual, and apostolic bonds and relationships that generate various types of communities, each with a

particular identity, but all of them united by a shared charism and a shared mission.

On the one hand, there are those fundamental communities that also serve as the hinge of its organizational dimension, such as localities, sections, and teams. There are also communities that arise from apostolic works or activities, such as educational centers. There may also be communities that emerge from shared interests or temporary institutional activities, such as some kinds of networks and work teams. However, all this diversity is sustained by a shared spirit, as mentioned above.

The locality

First of all, in Regnum Christi there arises a broad community, all illuminated by the evangelizing spirit that motivated the first Christians: the *locality*. This is at the same time a "community of apostles and an operative unit of the Federation at the service of evangelization, which covers a geographical area" (SRCF 54 § 1).

Who is part of this community of apostles? Who is involved in the life and mission of Regnum Christi in this geographical area? All those people, institutions, and apostolic activities that share in the common mission of Regnum Christi: the communities of Legionaries, Consecrated Women and lay members; the associated faithful who are part of Regnum Christi; and people of good will who are involved in its life and mission in various ways. Also involved in the evangelizing activity of the locality are those institutions that share the charism, such as schools and parishes entrusted to the Legionaries of Christ.

All these characteristics allow us to affirm that the *locality* is the community that most fully and principally expresses the reality of Regnum Christi as a "spiritual family and apostolic body"; It is a "community of communities," a living fabric of links, efforts, people, initiatives, and institutions that relate to one another through a shared spirit and a mission that unites them.

The goals of the local community can be summarized in three words: communion, mission, and coordination, since it aspires *to promote communion, to advance the common mission, and to coordinate efforts and resources.* The concrete means to achieve these three goals is the *plan of the locality*. In this plan, the richness of gifts, charisms, and talents of each person, each vocation, and each apostolic work converge in a shared vision, a common understanding of the mission.

Indeed, in each locality, there are diverse realities: sections, schools, universities, consecrated communities, institutions, and apostolates, all united by a common mission: to evangelize the society in which they are rooted according to the charism given by God. Therefore, each component is called to contribute to this mission from its own unique identity. The evangelizing focus of the locality guides and coordinates all efforts—in their variety and multiplicity—to achieve a significant impact and enhance apostolic dynamism.

The section

Number 32 of the *Rule of Life of the Lay Faithful Associated to the Regnum Christi Federation* states that the section is "a grouping of teams." Therefore, it can be described and considered as a community of small communities of apostles, which are the teams. Within it, the members find themselves in

a natural environment to learn about, experience, and live the charism and mission in daily life.

Its importance is fundamental: It is the place, the space that aspires to be a true sphere of community life, where a lifestyle in accordance with the spirit of Regnum Christi is cultivated. It is the vital space where the member grows (through prayer life, formation, and accompaniment); where the apostle—whether individually or with others—goes forth, feels impelled toward the mission. It is also where new communities are generated, through the attractive and radiating effect of every open and welcoming community.

Furthermore, from an organizational perspective, the section is the structure that Regnum Christi offers to teams in a given area to offer them support, launch them apostolically, and provide opportunities for formation. Therefore, its more practical dimension of organizational structures, spaces, and projects is also important.

The team

The team is the *fundamental* community that arises within Regnum Christi. It could be considered, as an analogy with the family, a primary and necessary reality for the spiritual and apostolic development of each member. It has a particular dimension, deeply rooted in the New Testament: It is considered the natural environment in which one's life in Regnum Christi grows and develops (RL 14).

In its deepest essence, it is a community of apostles, a group of members united in Christian fraternity to help each other on their path to holiness, in their formation, and in their apostolic work, following the example of the first Christian communities.

Finally, these characteristics of the Regnum Christi team are also found in the consecrated communities in the locality. Their presence is an asset for each member and each team, since they reflect the spirit of the first Christian communities.

The networks

Number 49 of the Statutes states that, in order to imbue the different social and cultural environments with a Christian spirit and to promote specific initiatives to this end, members of Regnum Christi may establish national or international networks of people based on professions or fields of interest, or join existing networks. It offers a definition: "A network is a group of people or institutions with common interests who join together to support each other in planning and implementing evangelization projects in some sphere of society."

In light of this definition, networks can be considered a type of community in a broad sense, as they comprise two inherent dimensions: an associative bond and a missionary outreach. In some cases, the associative bond will be what primarily determines their community dimension (as occurs, for example, in the network of diocesan priests of Regnum Christi, or the network of coworkers); in other cases, it will rather be the shared mission, the apostolic project, that determines that bond.

Educational centers

Within the history of the communities that have emerged within Regnum Christi, educational centers have a special place. These institutions, which are essentially educational communities—though they possess a specific identity and mission as Catholic institutions of Regnum Christi that serve society—have often been the platform and source from which teams, sections, and apostolates have sprung up, even becoming the

central work around which the life of a locality revolves, the motor of its apostolic and formative dynamism.

Therefore, the Statutes give special importance to their connection with the Regnum Christi communities, while respecting their proper identity and indicating that a particular collaborative relationship must exist between works, sections, and apostolate programs, and between the local director and the directors of the works (cf. *Explanatory Note prior to numbers* 42 *to* 45 *of the Statutes of the Regnum Christi Federation*, 42, 4).

Conclusion

Apostolic communities have been at the very heart of the Church's life since its beginnings. In Regnum Christi, this ideal is lived out in a specific way, shaping Christ-centered communities, united in charity and sent out on mission to make his Kingdom present in today's world, in close communion with the local Church. Thus, our communities are integrated into the pastoral life of the diocese and placed at the service of the bishops to collaborate in the evangelization of the People of God. This communion is not only a condition for apostolic fruitfulness, but also a concrete expression of the love for the Church that characterizes our charism. To be apostles of the Kingdom means to be testimonies of ecclesial unity and collaboration.

Throughout this essay, we first contemplated how Jesus formed his community of apostles: He called them to be with him, shaped them with his lifestyle, and sent them out to preach the Kingdom, forming a group that is a sign of fraternity and service to the world. Then, we saw how this style permeates the life and mission of Regnum Christi, where our communities are born from Christ's initiative, and nourished by the Word, the Eucharist, and prayer. They discern their mission together and seek to live it with audacity, charity, and co-responsibility.

At the core of this reflection is the fact that Jesus not only called isolated individuals, but also instituted the Twelve as a community with a common task: to be sent out. They were active participants in the mission, sustained by the power of the Spirit and by the promise of his constant presence. Like-

wise, our communities in Regnum Christi are communities of apostles who embrace together a shared mission, discerned and welcomed as a concrete response to Christ's call.

Just as the first apostles knew they were sent to the ends of the earth, today we too are called to live out our mission with awareness and courage: to go out to meet those who need the Gospel, to form new communities, and to extend the Kingdom wherever the Lord has placed us.

Returning to the biblical sources, rediscovering the missionary dynamism of the first Christian communities, and deepening our understanding of the charism entrusted to us is a call to renew our identity and mission. May this path inspire us to continue growing as authentic communities of apostles, at the service of Christ and his Kingdom.

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