



# INTERNATIONAL FORUM ON THE LAY MARIST VOCAATION

STAGE II  
July 2021 - June 2022

WELCOMING, NURTURING, LIVING AND SHARING OUR VOCATION. Formation and mentoring

Sheet 2 / 3

## ITINERARIES AND PROCESSES OF FORMATION AND MENTORING - SHEET 2 / 3

### WE CARE FOR OUR PROGRESS IN MARIST LIFE

ANNEX 3

## PROCESS

[LEXICON PROJECT \(www.champagnat.org\)](http://www.champagnat.org)

In Marist documents, the term *process* is commonly used to designate the carrying out of a well-reflected activity over time. It is synonymous with ongoing action, follow-up, evolving activity, journey, and path set up by a project. Process also denotes a set of consistent or regularly interconnected operations. It may refer to a way of doing something, a method, a formal procedure. In the context of formation and education, process can indicate the relationship between the development of a person or group and a timeline. Process is the time ideas and concepts take to achieve maturity and the circumstances they go through. It can also mean discernment.

Most common uses:

“(…) children will then be considered comprehensively as beings undergoing a physical, mental and psychological *development process*, therefore subject to measures of protection, promotion, and special care”<sup>1</sup>. “Public Policies for children come in response to a *process of social mobilization* (...)”<sup>2</sup>.

“We accompany adolescents in *their coming to personal identity and balance*: their acceptance of their own gifts and limitations (...). We help them in their search for values and ideals which can help them direct their

life”<sup>3</sup>. “Through fostering such participation and creativity in the *learning process*, we assist students to gain in self-confidence”<sup>4</sup>.

“The *vocational way* of Marcellin is marked by questionings and doubts. His pilgrimage to La Louvesc is a time of prayer and discernment. Marcellin experiences his search for identity and human growth as a time of grace”<sup>5</sup>.

“A third group of persons exist who, after a *personal journey of discernment*, have decided to live their Christian spirituality and mission in the manner of Mary, following the insight of Marcellin Champagnat. These are we, the Lay Marists”<sup>6</sup>. “An especially important place for raising consciousness of vocation lies in the *processes of youth ministry* (...). Living among young people, sharing their concerns and needs, we encourage them to encounter God and to respond to him with generosity”<sup>7</sup>.

“When *engaging the young in activities* (...), we are called to respect how they organize themselves. This requires not only communicating with them on the same level but also enjoying searching for common interests, and implies involving young women in activities in which young men tend to predominate”<sup>8</sup>. “Our acti-

1 Paths of Marist Solidarity in the Americas, 12.  
2 Paths of Marist Solidarity in the Americas, 95.

3 In the Footsteps of Marcellin Champagnat, 88.  
4 In the Footsteps of Marcellin Champagnat, 135.  
5 Water From the Rock, 59.  
6 Gathered Around the Same Table, 11.  
7 Gathered Around the Same Table, 152.  
8 Evangelizers in the Midst of Youth, 49.



vities with the young take place using methods common to *educational and communications programs*<sup>9</sup>. “Our options at the pedagogical and ministerial level assert what we believe, select and define as the priority proposals we use to guide us in our *process for evangelizing youth* in the Marist and ecclesial sphere (...), keeping in mind the educational programs for ministry and the circumstances on each continent”<sup>10</sup>.

“The process of educating in the faith: in MYM we understand education in the faith to mean a *dynamic and integral process*, a journey that the young people have to make on their own. This process, i.e., the road to maturing in the faith, is not something that one creates automatically. On the contrary, it has a starting point and presupposes a distance already traveled. Neither the human person nor groups are born as finished products, perfect in every way; they need to be formed over a long period, involving different requirements. We call this *process* education in the faith”<sup>11</sup>.

“At the request of the Brother Provincial of Provinces where the animation and government needs the assistance of other major Superiors, the Brother Super-

9 Evangelizers in the Midst of Youth, 89.

10 Evangelizers in the Midst of Youth, 140.

11 Evangelizers in the Midst of Youth, 148.

rior General, with the consent of his Council<sup>12</sup>, may authorize their naming and the *process* by which they will be designated”<sup>13</sup>.

Without a doubt, the term *process* is commonly used in our Institute to designate the personal development that starts in our own heart. We can say that we live in a permanent process. This does not mean establishing a strategy to gradually assimilate the Christian contents or, in the context of the consecrated life, the serious assimilation of the corresponding charism and way of life. Process does not mean assimilation. Above all, it is a non-programmable transformation-movement taking place in our heart. Process therefore refers to a thorough way of living, implying existential authenticity, which is capable of eliciting what lies beyond words in the expression of freedom, of assuming the insuperable limits and contradictions of existence in order to live with faith, and to “be ourselves beyond ourselves”<sup>14</sup>.

12 Cf. Constitutions and Statutes, 137.3.14.

13 Constitutions and Statutes, 143.7.

14 Cf. Garrido, Javier. *Vivir en proceso. Un modo de plantearse la vida*. Frontera Hegian, p. 55.



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