

Presentation - The Secular Institute Mary Mother of the Redemption

From the exhortation words of Mrs. Maria Marino, Inspirer and Founder of the Apostolic Movement

- S. Ianni, 23.01.2006:

« 6 January 2006 my Bishop approved the Secular Statute "Mary Mother of the Redemption".

The 26 February 2006, five of us will be consecrated Lay Sisters.

This is a way for a bigger love wanted by the Virgin Mary, Redemption Mother 12 years ago, when she told me: "We need Sisters in the Movement, laical, too".

Now this word came true. Not a think remains half done to the Lord and Our Lady.

Whoever wants may consecrate her life to the Lord».

What is a secular institute?

The secular institutes, according to the canon right, are institutes of consecrated life "in which the believers, living in the world, tend to the perfection of the charity and pledge themselves for the sanctification of the world, above all operating from inside of it" (canon 710).

Therefore, they provide for a consecration to the Lord - with the profession of votes of chastity, poverty and obedience - and a commitment of mission and witness to carry out in the personal environment of the daily life. "The members of such institutes express and realise the personal consecration in the apostolic activity and as a ferment they strive to permeate every reality of the evangelical spirit, in order to consolidate and make the Body of Christ grow (canon 713 § 1).

They are regulated by the personal constitutions, that reflect their spirituality and are approved by the Church.

What is the peculiarity of the Secular Institute Mary Mother of the Redemption?

The Secular Institute Mary Mother of the Redemption was founded from the spirituality of the Apostolic Movement. It is named after She who thought of and wanted it: it is the Mother of the Redemption who called Mrs. Maria Marino, and through her all the Movement: "The world has forgotten the Word of My Son Jesus. Do you

want to remind It?"; it is the same Virgin Mary who thought, within the Movement, the foundation of the consecrated lay persons. Therefore, the women who, in the way of the special consecration, love to answer to this wish that comes from the Heart of the Most Holy Mary, ask to be a part of the Institute.

The consecrated offer all their lives to Christ Jesus so that he may make of them a sacrifice pleasing to God for the salvation of the world. They choose to be only of Christ in order to carry out His work and His interests which are of salvation, redemption, evangelisation, mission, conversion of the souls.

The spirituality of the Institute derives from the "orating contemplation of the Face of Christ", from which mature fruit of holiness; it feeds on the "listening and the assimilation of the Word", on the "persevering normal practice of the sacraments", on the "assiduous prayer" and on the "practice of charity" (cfr. Constitutions 9-13).

The activity of apostolate in the Church, according to the Spirituality of the Apostolic Movement, is its specific mission.

What forms of life characterise the consecrated of this Institute?

The consecrated express votes of poverty, chastity and obedience.

The constitutions approved by the bishop do not ask of them the obligation of life in common (cfr. Constitutions 69-73). They can choose to dwell in private, with their own families or in groups of three or more sisters.

A sign of belonging is constituted not by a particular dress, but by a medal that expresses the charisma of the Institute (cfr. Constitutions 74).

What training and spiritual itinerary do they need to follow in order to be a part of the Institute?

The candidates are admitted to the novitiate, period of training and discernment that lasts at least two years. Passed such a period, they can express the temporary profession before the bishop, committing themselves in the votes for at least five years. It is at the end of this phase that the "permanent profession" and the definite incorporation to the Institute takes place. The training of the novices and of the consecrated makes use of the collaboration of the priests that come from the Apostolic Movement. It contemplates a specific itinerary of meetings, whose responsibility is initially entrusted to the

central assistant of the Movement.