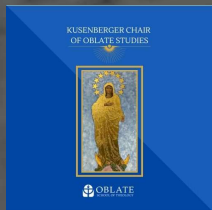
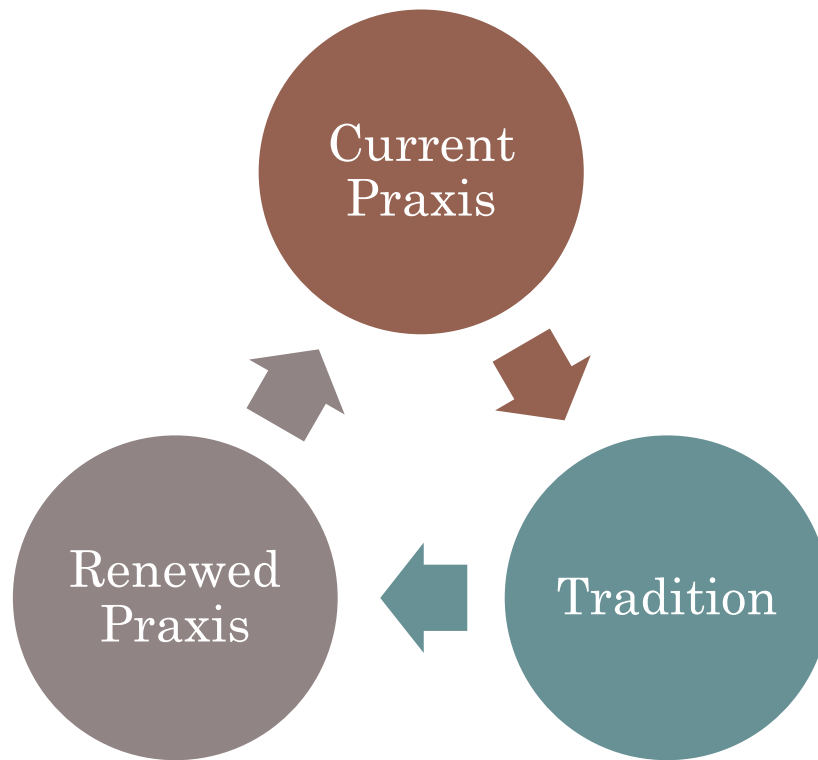


Co-responsibility in Charismatic Families

A Practical Theology Approach for a Renewed Praxis





Current Praxis: Identity

- What is the charism of your Institute of Consecrated Life?
 - Who do people say that I am?
 - Who do you say that I am?
- Tony Gittins, CSSp: “The Church does not have a mission; the mission has a Church.”
 - “The Charismatic Family does not have a charism; the charism has a Charismatic Family.”
- Is the charism the core of a charismatic family’s identity?

- Missionary Oblates of Mary Immaculate:
 - People, and some OMI's, say: "Missionaries to the poor and most abandoned."
 - CCRR #1-2: No mention of the poor and most abandoned.
 - Identity is found at the beginning of an Institute's Rule of Life.

Current Praxis: Identity

Current Praxis: Doing vs. Being

- Institutes tend to focus more on doing rather than being.
 - Doing (mission formulation)
 - Being (formed for mission)
- Oswald Firth, OMI: “The focus is primarily on ‘the man-the-missionary’ rather than on the ‘mission’. On the formation of the missionary, rather than on mission formulation.”
- What does this do to others in the charismatic family?
 - All desire to “do” the same mission.

Current Praxis: Doing vs. Being

- Missionary Oblates of Mary Immaculate:
 - The Rule of Life begins with Jesus Christ, the Savior, model of life and mission.
 - The Missionary Oblate is called to be a cooperator of Christ, the Savior.
 - The mission to the poor and most abandoned must extend from the oblation, total self-giving, of Christ.

Current Praxis: Unity of Life

Fears

- Replacement
- Loss of Identity

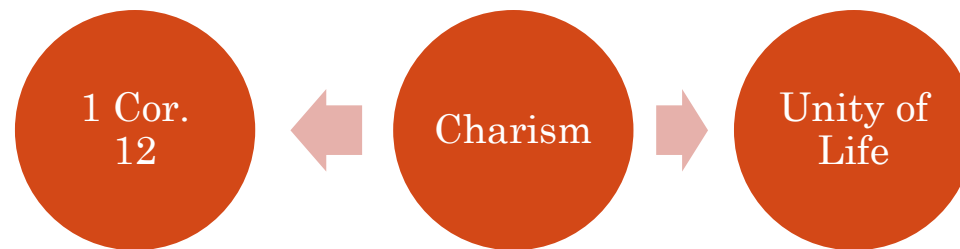
No Unity

- No collaborative Mission
- No formation for Mission?

Personal Charisms

- Possessiveness
- Inauthentic missionary work.

Tradition



**Tradition: 1
Corinthians
12: 4-7**

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.

Parallels: Romans 12:6-8; Ephesians 4:11-12; 1Peter 4:10-11

1 Corinthians 12

- Paul utilizes two different words to refer to what are known as spiritual gifts: *πνευματικός* (12:1—*pneumatikos*); *χάρισμα* (12:4, 9, 28, 30, 31—*charisma*). Paul's use of the word *pneumatikos* is not immediately related to the gifts of the Holy Spirit.
- Paul prefers the use of the word *charisma* to speak of the freely given gifts of the Holy Spirit. He uses *charisma* in the context of some other important words: *διακονία* (12:5—*diakonia*); *ἐνέργημα* (12:6—*energema*); *φανέρωσις* (12:7—*phanerosis*). These words of service indicate that the gifts of the Holy Spirit, while given for individual use, are geared for the common benefit of the Church.
- The danger that Paul recognizes is that spiritual gifts can take on a passive function that focuses on the individual's relationship with God, thus assuming it is a higher gift, reducing to lesser importance the gifts that are actively in service to the Church to.

- Indeed, the parts of the body that seem to be weaker are all the more necessary, and those parts of the body that we consider less honorable we surround with greater honor, and our less presentable parts are treated with greater propriety, whereas our more presentable parts do not need this. But God has so constructed the body as to give greater honor to a part that is without it, so that there may be no division in the body, but that the parts may have the same concern for one another.

1 Corinthians

12: 22-25

- Charisms for the sake of Unity of Life and Mission.
- Each part of the Charismatic Family has its own mission extending from the charism.
- A lay member of the charismatic family does not live the charism in the same manner as a consecrated member or an ordained one.

Tradition: 1 Corinthians 12

Renewed Praxis

- What does corresponsibility in charismatic families teach us?
 - What can the laity offer the consecrated members of an Institute?
 - Wrong question: How does the Tradition challenge the entire charismatic family to:
 - Renew themselves in the spirit of the Founder/Foundress.
 - Evaluate how the charism identifies the missionary response of each member of the charismatic family.
 - Honor the variety of vocations as responses to the charism.
 - Honor moments of collaboratively living the charism and missionary work.

Renewed Praxis

- Unity of Life
- Formation for Mission
- Challenge towards authenticity
- Recognizing individual gifts for the Kingdom