

## CO-RESPONSIBILITY IN CHARISMATIC FAMILIES

1

Introduction to the concepts we will be using throughout this day:

The question:

1/ Does your congregation have a charismatic family living your charism?

What are the questions you have?

2

EXPRESSIONS MAY DIE OUT IF THEY  
ARE NO LONGER USEFUL, OR THE  
MEMBERS LOSE MOMENTUM....

HOWEVER

### CHARISM

**Are the USA religious dying out?**

- What do we close next?
- Is there any future?
- Are we in survival mode?

A GIFT OF THE HOLY SPIRIT  
DOES NOT DIE AS LONG AS IT  
IS USEFUL FOR THE MISSION  
OF THE CHURCH

**FROM: "RELIGIOUS ARE DYING"**

**NEED FOR CHANGE OF  
FOCUS**



**TO: "THE CHARISM GIVEN THROUGH THE FOUNDER IS ALIVE AND ACTIVE!"**

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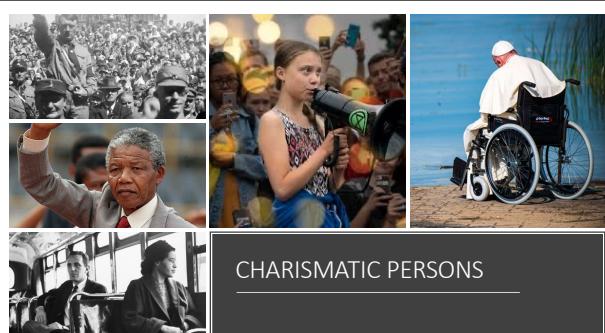
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**FOLLOWING  
THE  
CHARISM  
OF A  
FOUNDER**



**FROM: "RELIGIOUS ARE DYING"**

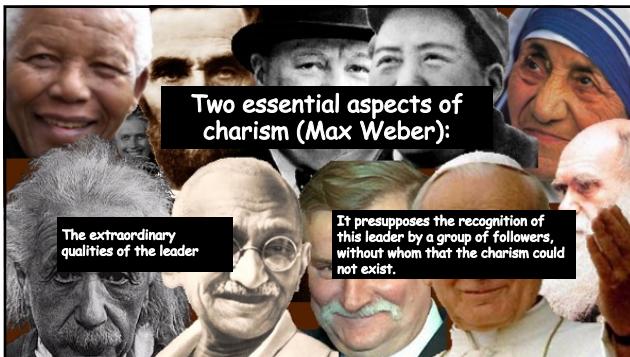
**TO: "THE CHARISM GIVEN THROUGH THE FOUNDER IS ALIVE AND ACTIVE!"**



**CHARISMATIC PERSONS**

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## Other qualities of the charismatic leader

Weber then applied his understanding to charism to the figures of the prophets, who received their mission, not from other people, but by a divine revelation.

- The charism is manifested in particular moments of need or of crisis
- It is confirmed by miracles or by extraordinary acts of bravery by the leader on behalf of the followers
- There is the birth of a community with a high level of zeal
- They have specific ideals which are distinct from daily living
- They have the desire to spread the message of the ideal that keeps them together

**Max Weber**

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## What is a founder?

1/ A person who experienced a CALL to follow a particular way of evangelical life and to consecrate himself/herself to a special service in the Church

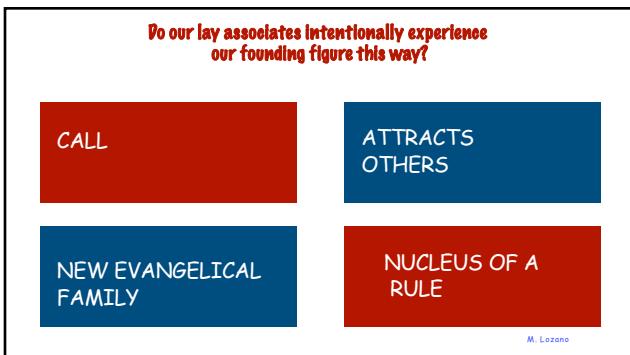
2/ A person who exercises a certain influence, ATTRACTING OTHERS to the same lifestyle and service - and makes them aware of having received the same vocation from God.

3/ One who brings about the BIRTH of a new evangelical family.

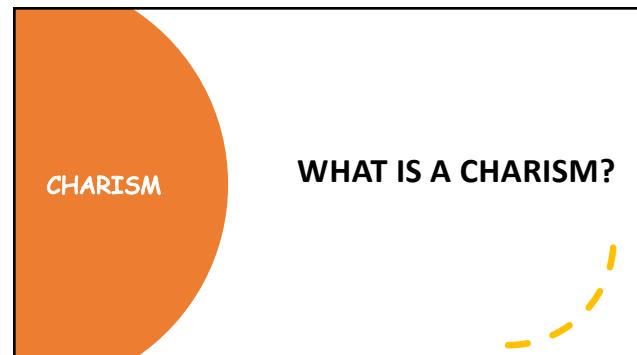
4/ One who has explained his/her vocation in writing or oral COMMUNICATION, thus creating the nucleus of a rule.

M. Lazano

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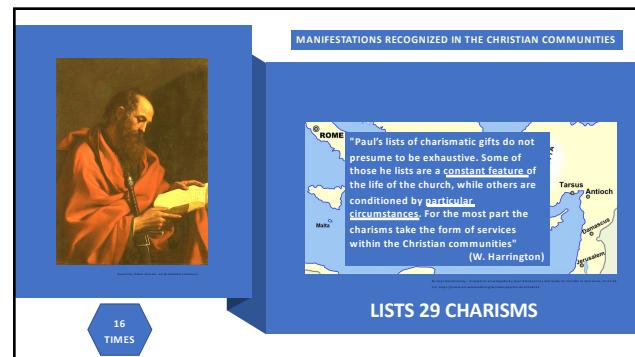
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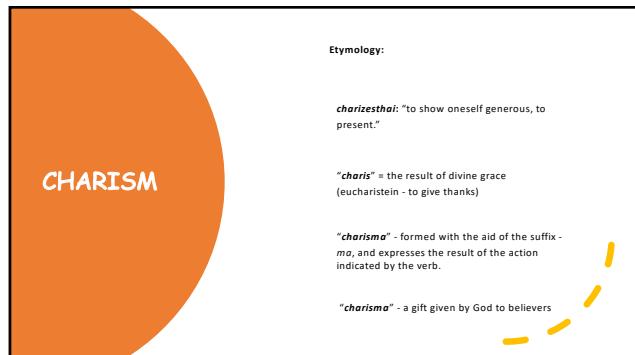
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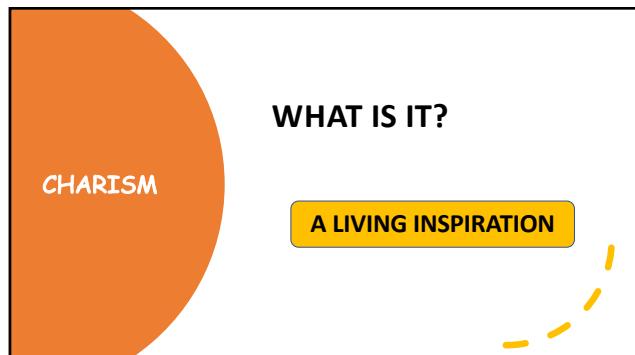
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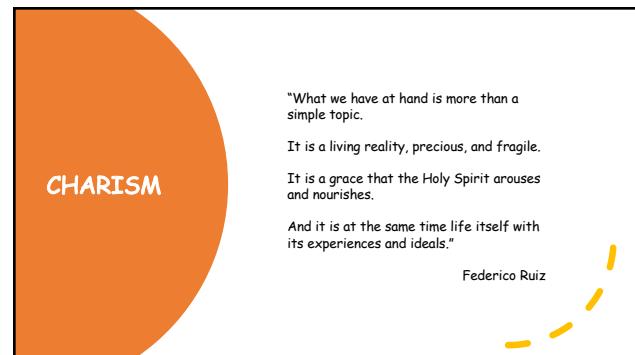
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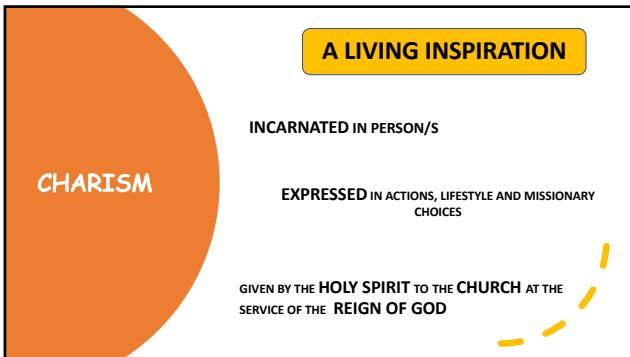
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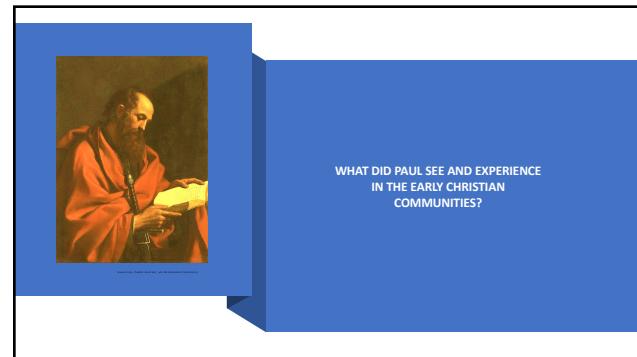
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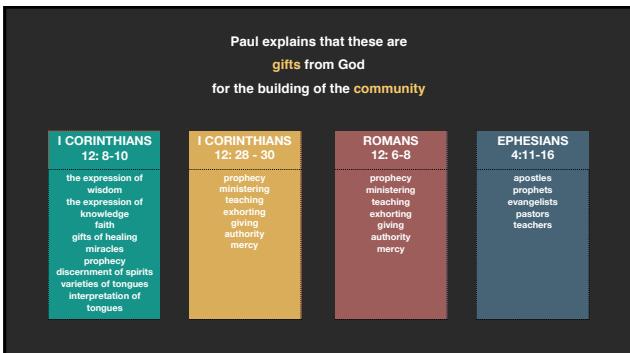
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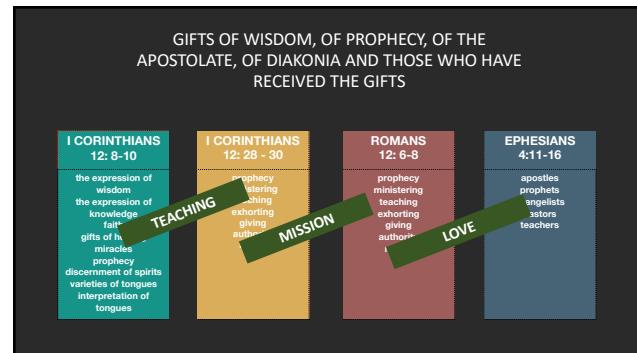
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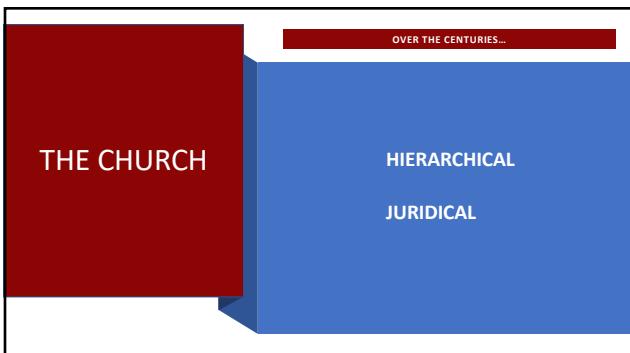
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**The objections of Cardinal Ruffini:**

"We cannot stably and firmly rely on charismatic lay persons for the advancement of the Church and the apostolate, for charisms—contrary to the opinion of many separated brethren who freely speak of the ministry of charismatics in the Church—are today very rare and entirely singular."

**Cardinal Suenens**

charisms are not extraordinary gifts belonging to a few within the Christian community



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**Leo-Joseph Suenens**

"Do we not all know laymen and laywomen in each of our own dioceses who we might say are in a way called by the Lord and endowed with various charisms of the Spirit? Whether in catechetical work, in spreading the Gospel, in every area of Catholic activity in social and charitable works?"

Do we not know and see in our daily experience that the action of the Holy Spirit has not died out in the Church?

Charisms still exist in the Church. Recognition of this fact is important for any well balanced view of the Church. Such charisms are not mere peripheral phenomena or accidental appendages to the Church, but part of its nature. We must avoid giving the impression that the Church is no more than an administrative machine completely cut off from the influence of the Spirit of God."

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**Leo-Joseph Suenens**

Charisms are given to Christians for their daily-life activities

The charisms which were so ordinary in Paul's time are not limited to remarkable aspects of the Church's life.

The Church must pay attention to and nurture those charisms of the Holy Spirit that are always present in the faithful who occupy no position of authority in the Church

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With Vatican 2, the Church began to express its self-understanding using Pauline vocabulary to describe itself:

- Body
- People of God
- Temple of the Holy Spirit
- Communion ...

VATICAN II

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With Vatican 2, the Church began to express its self-understanding using Pauline vocabulary to describe itself:

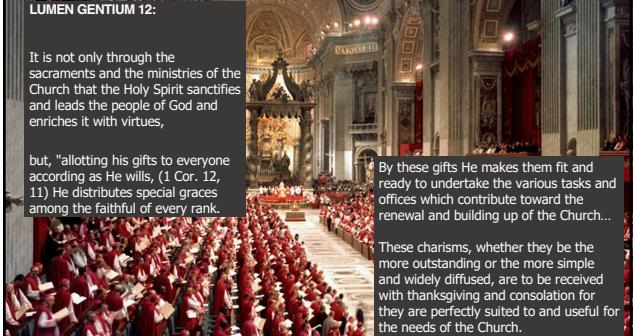
It was the life-giving actions of the Holy Spirit in Christian life that were expressed and the word "charism" began to be used again in Pauline terms.

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LUMEN GENTIUM 12:

It is not only through the sacraments and the ministries of the Church that the Holy Spirit sanctifies and leads the people of God and enriches it with virtues,

but, "allotting His gifts to everyone according as He wills, (1 Cor. 12, 11) He distributes special graces among the faithful of every rank.



By these gifts He makes them fit and ready to undertake the various tasks and offices which contribute toward the renewal and building up of the Church..

These charisms, whether they be the more outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation for they are perfectly suited to and useful for the needs of the Church.

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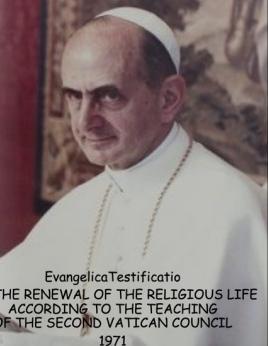
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11. Only in this way will you be able to reawaken hearts to truth and to divine love in accordance with the charisms of your founders who were raised up by God within His Church.

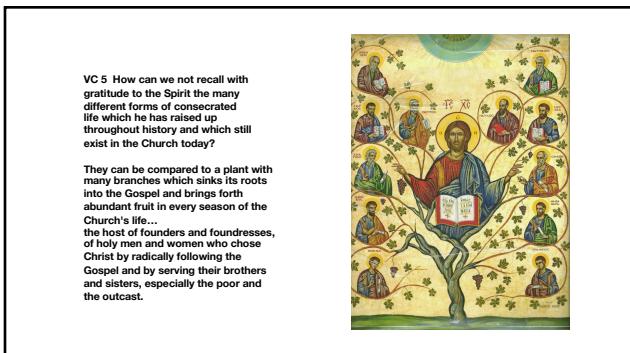
Thus the Council rightly insists on the obligation of religious to be faithful to the spirit of their founders, to their evangelical intentions and to the example of their sanctity. In this it finds one of the principles for the present renewal and one of the most secure criteria for judging what each institute should undertake.

In reality, the charism of the religious life, far from being an impulse born of flesh and blood or one derived from a mentality which conforms itself to the modern world, is the fruit of the Holy Spirit, who is always at work within the Church.

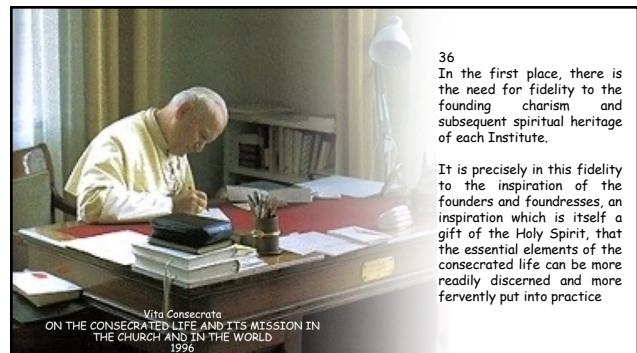
Evangelica Testificatio  
ON THE RENEWAL OF THE RELIGIOUS LIFE  
ACCORDING TO THE TEACHING  
OF THE SECOND VATICAN COUNCIL  
1971



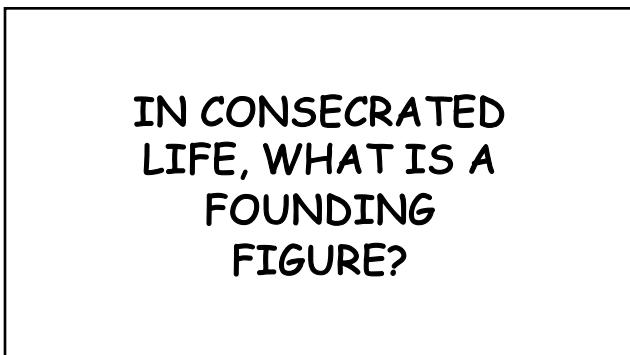
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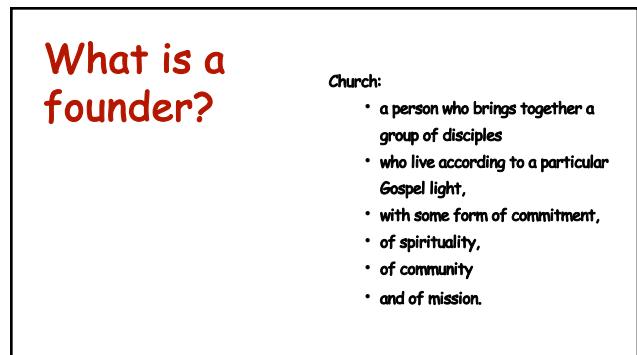
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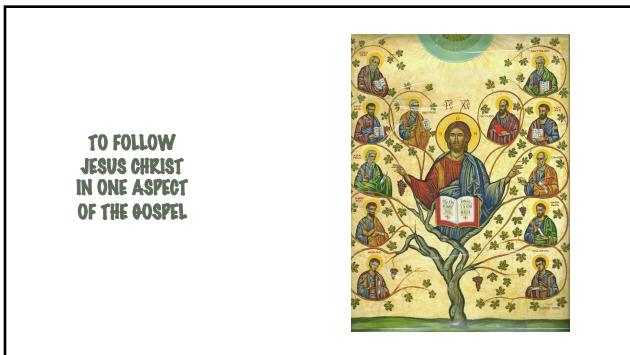
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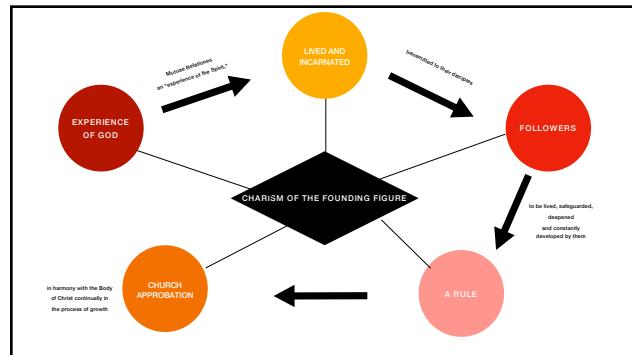
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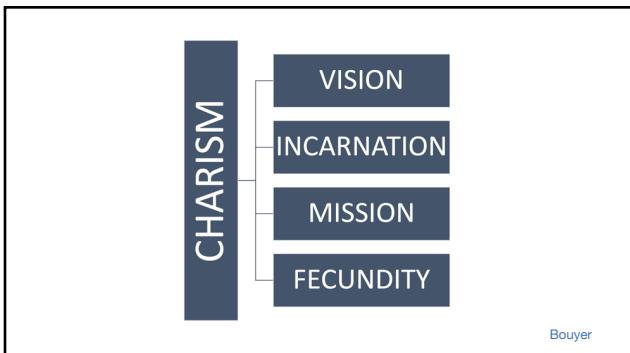
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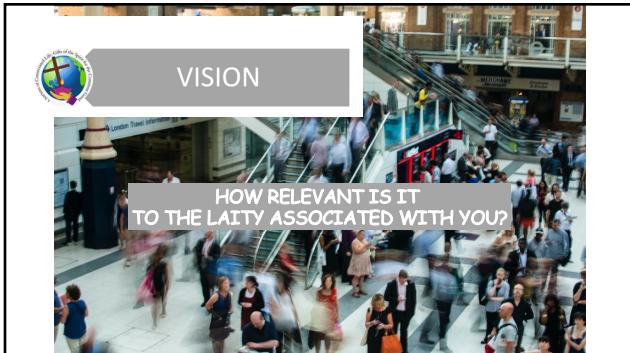
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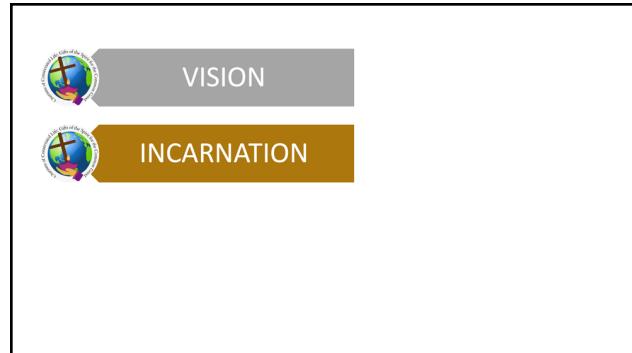
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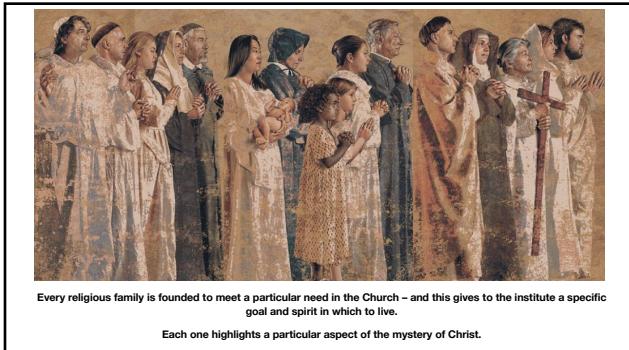
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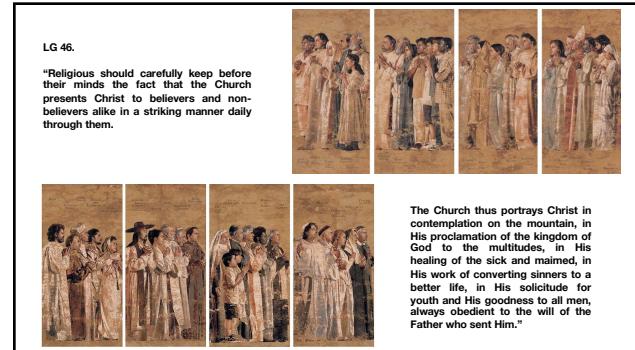
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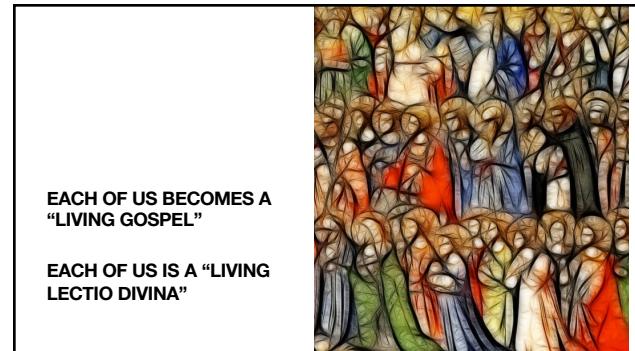
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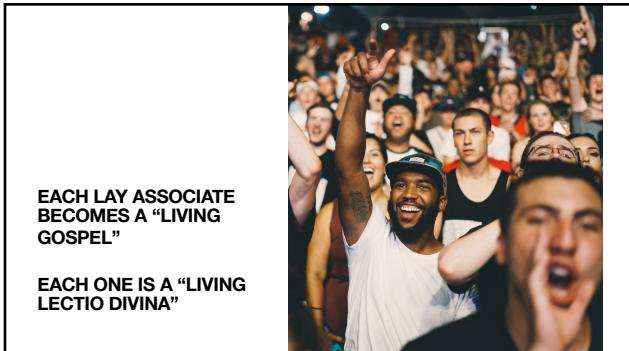
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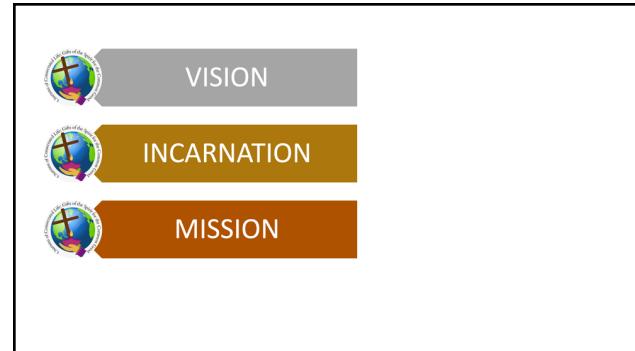
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## MISSION

WHAT SPECIFIC NEEDS OF THE CHURCH  
WERE YOU FOUNDED FOR?

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## MISSION

CHARISMS EXIST FOR THE CHURCH

THE HISTORY OF CHARISMS IN CONSECRATED  
LIFE IS INTIMATELY LINKED WITH MOMENTS OF  
CRISIS IN THE CHURCH

- Benedict
- Augustine, Basil...
- Francis and Clare
- Dominic
- Francis de Sales and Ignatius
- Post-French Revolution
- Missionary groups
- Evangelical movements

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WHAT SPECIFIC  
NEEDS OF THE  
CHURCH ARE  
YOU  
RESPONDING TO?



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## VISION



## INCARNATION



## MISSION



## FECUNDITY

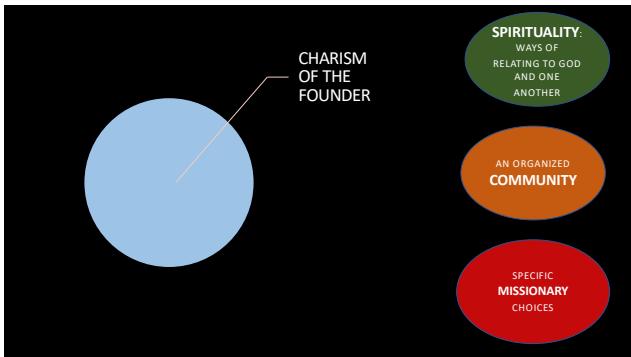


## FECUNDITY

WHAT IS THE PATRIMONY  
OF YOUR INSTITUTE OF CONSECRATED LIFE?

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## FECUNDITY

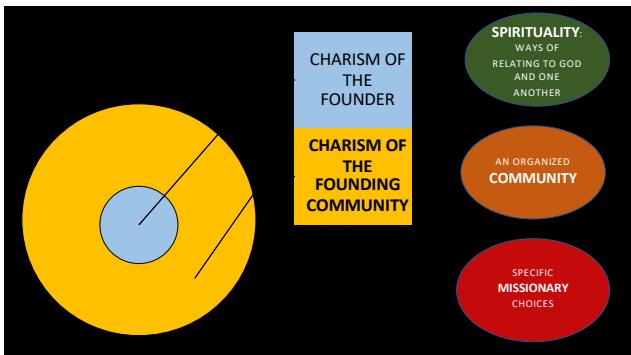
The Founder's inspiration generates life

fruitfulness / fecundity/ fertility = always for the good of the Church at the service of the Reign of God

A founding community or generation – "charism of foundation"

The members of this group are moved by the Holy Spirit to receive the charism and to give it a **lived expression**.

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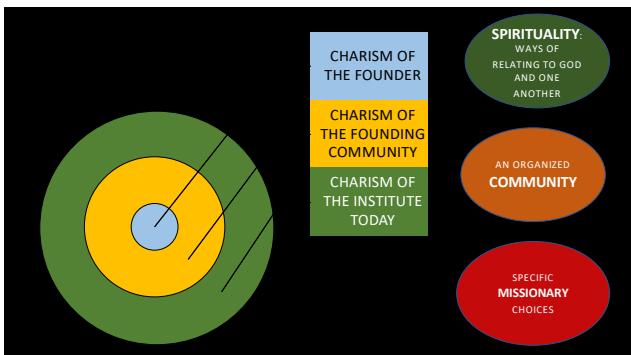
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## FECUNDITY

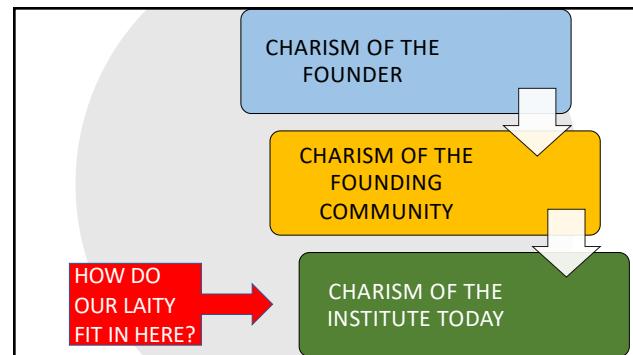
- 1/ CHOOSE to receive the Founder's charism
- 2/ EXPRESS it in life and ministry
- 3/ BECOME disciples who follow the founder's way of being conformed to Christ
- 4/ DEVELOP a distinctive character

Van Lier

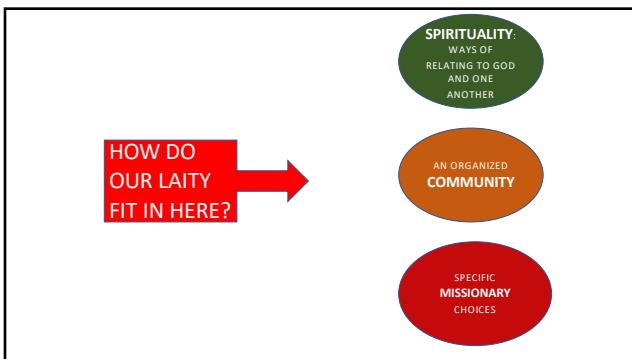
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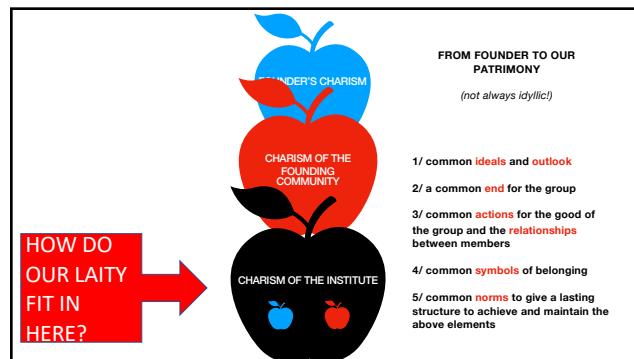
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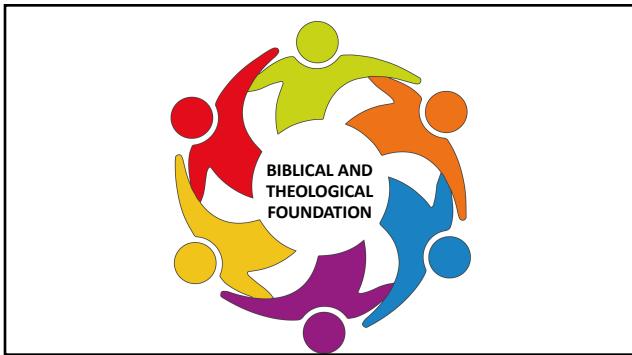
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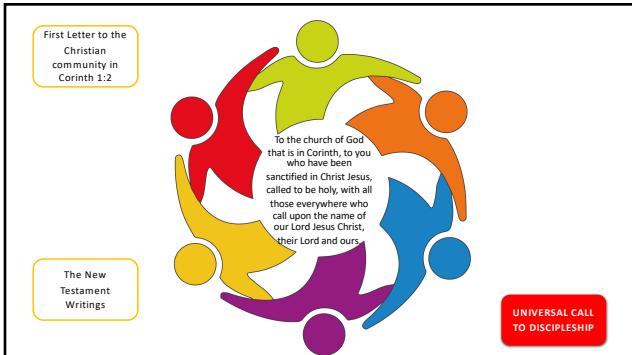
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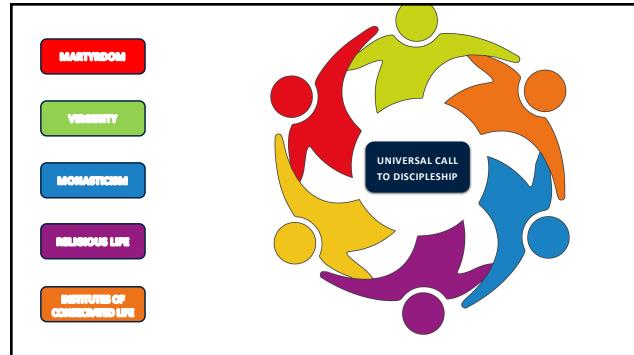
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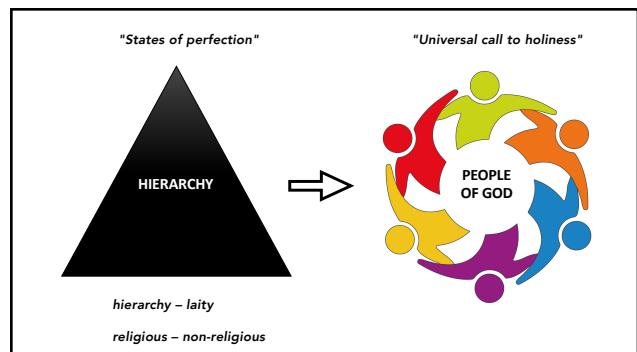
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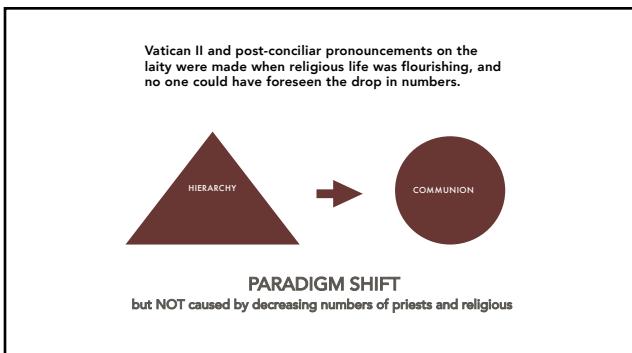
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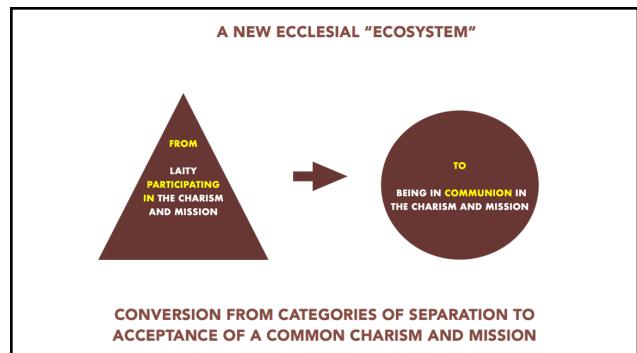
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## POST-VATICAN 2 STRESS ON THE GOAL OF COMMUNION

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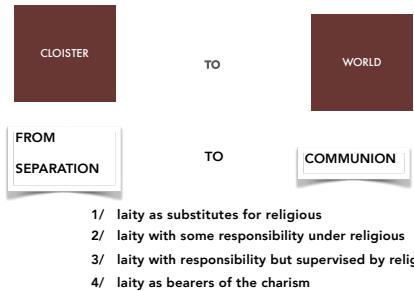
POPE FRANCIS 2014  
YEAR OF CONSECRATED  
LIFE:

- "experts in communion"
- "spirituality of communion"
- "to make the Church the home and the school of communion"



around each religious family... there is a larger family, a "charismatic family", which includes a number of Institutes which identify with the same charism, and especially lay faithful who feel called, precisely as lay persons, to share in the same charismatic reality.

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## CHARISMATIC FAMILIES

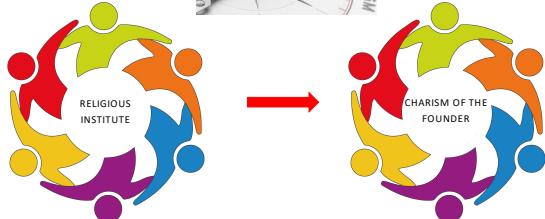


"The strength of the charismatic family does not come from the dominant institution that pulls the others along in its wake, but of the communion between the various institutions and groups, all serving the same mission that is enriched by the particular charisms of each group."

*Botano*

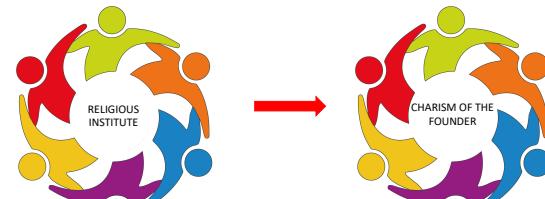
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FROM TO



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FROM TO



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**"ARRIVAL OF THE LAITY IN THE DOMAIN OF THE RELIGIOUS"**

How to handle this and cope?

1/ Fill the gaps

2/ An external phenomenon to be encouraged and "formed" without disturbing the religious community

3/ An invitation to the religious and laity to see themselves differently in a Church of communion

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**"FROM BEING SATISFIED WITH THE CRUMBS TO RESPONSIBLE PARTICIPATION IN THE BANQUET"**

All "come together in an all-inclusive and profound convergence when viewed from the perspective of their common purpose, that is, the responsible participation of all of them in the Church's mission of carrying forth the Gospel of Christ, the source of hope for humanity and the renewal of society."

*Christifideles Laici 29*

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**"ASSOCIATIONS" SOME QUESTIONS TO BE ANSWERED:**

- lack of clarity in documents and lived experience
- what level of sharing?
- who is an associate?
- what type of belonging/commitment?
- signs of commitment?
- skepticism among some vowed religious regarding increased PARTICIPATION IN A COMMON CHARISM AND MISSION

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**"CONVERSION" PROCESS**

- "Universal call to holiness" - the institute's charism at center and groups orbiting around it with varying degrees of belonging



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**"CONVERSION" PROCESS**

- The charism of the Church shared in communion and mission according to the vocation of the participants



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