

Acho q a perspectiva certa
p= este questõ do leadership
é a q eu tomei nos artigos da
Pax (!!!) :

namely, a leader é um
leigo em quem as 3 funções
& Igreja adquirem uma
ressonância especial p=
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ficativo de membership na
Igreja como tb. um poder
em ordem a manter o
carácter de "institution" da
Igreja, condição de cresci-
mento da Igreja como
"comunhão".



Achar \bar{g} hávir vantagem
em ver um detalhe o \bar{g} se
estende no Graal dentro
de cada uma das 3 fases
de leadership?



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o \bar{g} hávir é o cha'



- sanctifying → { privacy of prayer
 {ie charitable, misericordians
 {apostoliques } prayer (dedic)
 {univ. love
 {apost. ..
- governing → { policy, decisions, ..
 { developments
- teaching → { ideas on the
 { Church
 { ideas on the Grail

two types of leadership:
 the one who is institutional (hierarchical)
 the one who is accidental (charismatic)

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(roles of inspiration in the community, I would dare

saying that every member of the nucleus should be a leader in that sense ---- "where there is a member of the Grail, something begins to stir ...")

The one who is "institutional" leader should therefore have the other side too - it is not the exercise of a cold function.



- all share the same 3 functions
- Some have 3 functions as powers

→ All have certain functions as their own qualifications as members.

Some have them as powers, in order to provide the growth and the welfare of all the others of the whole communion ~~as~~ and in that, this belongs to the institutional side of it.



If we come to the Gospel, what is there the notion of it?

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- to serve
- to love ("do you love me better than those?")
- to take on his shoulders the sins of the others



- leadership on the top → guidance in ideas (spirit.)
- " at every level → big decisions (policy)
- contents of leadership in every case → govern.

Can one say that any leader shares the 3 functions in a special way, to make them working for the good of the others?

- Inst. leadership couldn't ignore life — it is feeded by it.

For this dialogue ^{is theoretical and general decisions} it:

- exercise of the 3 functions
- personal contact with the people

• Whatever the method may be (election, appointment) there is a spiritual power given by God.

Sacramentalizing:

- to have a ~~space~~ ^{place} where prayer is first:

- example on that, making it the core of meetings, of conversations, of relationships
- to develop the conditions for it
- to develop " " for a charitable life (universal love)
- to develop the conditions for apostolic readiness in the whole



• The leader takes the other as a double situation:



— as member of the com.

" " " " inst.

* For the first, something is un-touchable, remains mysterious, is worthy of a tremendous respect, remains on the same level as the leader in a real sisterly dialogue. For that, it is obvious that the Grail has to be build on adult, mature women,

• For the second, the person is taken, sans doute, in herself, but in the wider context of the institution, of the welfare of the others, of the goal to be reached

• The 2 things together involve the utmost of every person to do ^{what she prefers} what she thinks better and still the possibility of acting in a \neq way, for the sake of the institution as a means towards the communion.

• The communion without inspi-
ration ^{withly} would be possible on
heaven but not on earth. Here
we are in a process of growth.
So, every member in the nucleus
commits herself to the communion
yes, but also to the institution, i.e.,
accepts that process of growth,
accepts therefore the leaderships,
as an innate law, as the very
nature of things.

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• To live up to that one has to
~~start~~ formulate it in several
(moral (?) attitudes or one
which is theological:

— Love, supposing dialogue ^{person}
to person, ^{real meeting, going to the depths of}
— obedience } the other, growing
side by side

Obedience is not envisaged here
as "religious obedience" but as the
expression, the consent of love.
Love supposes unity of mind,



disponability, desire to understand, going forward in acceptance and in agreement, seeing in all the others Lord Himself and perhaps specially in those who have the lead. So, obedience is not only a vertical relationship but a lateral one too.

My obedience is wrong if I only have that attitude of consent to the Dir. Pres; it should come as one expression of a general attitude of consent towards everybody in the community.

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It is possible that a movement come when things don't seem easy. Then, isn't it the love of the Cross which pushes us?

• Obedience for religious people is in a certain way a means in itself, because it is a way of perfection. Should it be for us? Or should we formulate it under the love of the Cross?



En tant qu'elle est pure
com. de vie, les 3 fonctions
existent en elle comme
forme ou dignité de vie
qualifient les membres
comme tels. En tant
qu'elle est institution
et moyen de grâce,
ces trois fonctions
qualifient certains
membres en leur
donnant une charge
ou un ministère au
bénéfice de tous les
autres. et existent en
elle comme des fonctions

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• L'Eglise est bien, en sa
réalité finale, et elle sera
éternellement, communion des
hommes sauvés, mais elle
est aussi l'institution géne-
ratrice d'une telle communion.

{ L'Eglise est faite par
ses membres.
L'Eglise fait et précède
ses membres.

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• L'Eglise est, comme
institution, la forme
visible de l'action de Jc
et, comme communion,
la forme visible de
sa vie (149)



- appearance of loyalty and orthodoxy in certain people, sure of their way, only because they don't dare to go out of a easy conformism.
- victory of faith: to see in an attitude what is wrong instead of trying to find out if the attitude and decisions of the superiors what was wrong
- we are "corrected", guided by the Church and not sent away or paralysed by Her
- a desire for greater efficacy should not make us change the essentials of the message.



- An individuality is the person, something that the leader cannot touch
- A continuous dialogue at every stage - never speaking about the "final decision", which has no meaning
- The leadership cannot go so far as making the person do something which is against her will or capacities
- No obedience is the judgement, strictly speaking
- the relation { person - leader
" - com -

The result of a good leadership towards a person must be expressed in a community

- "love of the Cross" for us includes obedience
- obedience is a moral virtue and we think of something else
- leadership is the nucleus ≠ lead. is the star ?



• A real understanding of the condition of man — situated somewhere — leads us to integrate leadership and obedience in one single attitude which is love of the Cross.

As well as the Jesuits make obedience the starting point of the practice of the counsels, and the Benedict. make the vow of stability its starting point, couldn't we put it under the love of the Cross?

