

Acho q̄ a perspectiva certa  
é est. questiōs do leadership  
í a q̄ eu tomei nos artigos da  
Pax (!!!) :

namely, a leader é um  
leigo em quem as 3 funções  
da Igreja adquirem sua  
ressonância especial p̄q  
o Fundação Cuidar o Futuro  
é qualificativo de membership na  
Igreja como tb. um poder  
em ordem a manter o  
carácter de "instituç̄" da  
Igreja, condição de crescimento  
da Igreja e suas  
"comunidades".



Achas q̄ haver vantagens  
em ver em detalhe o q̄ se  
extende no Brasil dentro  
de cada uma das 3 fases  
de leadership?



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rosto é vermelho

• sanctifying → { privacy of prayer  
charitable, ~~in~~ ~~accordions~~  
apostolique } { prayer (dedic)  
univ. love  
apost. --

• governing → { policy, decisions,  
developments

• teaching → { ideas on the  
~~Church~~ 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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(from: Organization 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 - . . .")

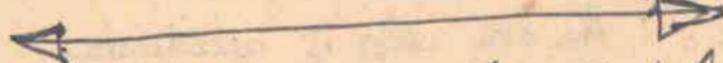
The one who is "institutional"  
leader should therefore have the  
other side too — it is not the  
exercise of a cold function



- 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 → and in that, this belongs to the institutional side of it.



If we come to the Gospel, what are there the 3 functions of?

- 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 is ideal (spirit.)
- " at every level → big decisions (policy) govern.
- contents of leadership in every case

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

- Pastoral leadership couldn't ignore life — it is feeded by it.  
For this dialogue is:  
~~is theoretical and general~~  
— 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.
  - Sanctifying:
    - example on that, making it
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- the care of the present for the future
- conversations, of relationships
  - to develop the conditions for it
  - to develop " for a charitable life (universal love )
  - to develop the conditions for apostolic readivers in the whole



• The leader takes the other ~~as~~ is in 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 in 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 <sup>and to express</sup> what she thinks better and still the possibility of acting in a f way, for the sake of the institution as a means towards the community.

• The communion without institution <sup>willy</sup> would be possible on heaven but not on earth. Here we are in a process of growth. So, every member is the nucleus commits herself to the communion yes, but also to the institution, i.e., accepts that process of growth, accepts therefore the leadership, 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 ~~reverence~~ moral (?) attitudes on one which is theological:

— Love, supposing dialogue person to person, real meeting, going to the depths of ~~the other~~ growing side by side

— Obedience

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 Dst. Rec; it should come as one expression of a general attitude of consent towards everybody in the community.

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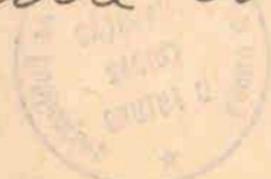
come when things don't seem easy. Then, isn't it the love of the Cross which pushes us?

- 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  
qualifiant 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  
du un mil 3 de la au  
bénéfice de tous les  
autres. et existent en  
elle comme des pouvoirs

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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 génératrice 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 Jésus et, comme communion, la forme visible de sa vie (189)



- 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 our attitude what is wrong instead of trying to find out what the attitude and decision of the superior was wrong
- Fundação Cuidar o "Futuro"
  - we are "connected", guided by the Church and not sent away or paralyzed by her
  - a desire for greater freedom should not make us change the essentials of the message



- An individuality is the person, something that the leader cannot take
- 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 his will or capacities
- No obedience is the judgment, strictly speaking ... --
- the relation {person-leader} .. - com -

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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. if the Hor. ---?
- 



• 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 wow of stability its starting point, couldn't we put it under the love of the Cross?



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