



ECCLESIAL MOVEMENTS AND COMMUNITIES

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OVERVIEW

ECCLESIAL MOVEMENTS AND COMMUNITIES

SUMMARY

This Study Circle Guide provides summaries and discussion questions for each chapter of Brendan Leahy's landmark book, *Ecclesial Movements and Communities*. The book explains the history and nature of these new movements in the Church, and what their mission is in the New Evangelization. You will finish the Study Circle *knowing profoundly the Church's understanding of movements and of the spirituality of communion*.

CATEGORIES OF INTEREST

Catholic Doctrine; Prayer and Spiritual Growth; General

RECOMMENDED NUMBER OF SESSIONS

This Study Circle Guide has 17 Sessions. The first session covers the introduction and the first two chapters of the book. Each subsequent chapter of the book has material for its own session.

MATERIALS NEEDED

- A copy of this Study Circle Guide for each person
- At least one copy of the book, *Ecclesial Movements and Communities*, by Brendan Leahy
- **OPTIONAL:** At least one copy of the Regnum Christi Members Handbook (for Regnum Christi Members who will use the discussion questions directed specifically to them).

WHO CAN PARTICIPATE?

Both the book and this Study Circle Guide assume a fairly solid grounding in Catholic theology. Also, each Session contains certain study questions geared specifically towards Regnum Christi members. The content overall, however, is relevant for any Catholic who already has a solid understanding of the Catechism and is interested in the topic.

HOW MUCH HOMEWORK?

The amount of work required for each participant will depend on the method the group chooses for using the Study Circle Guide. The Study Circle Guide for Ecclesial Movements and Communities can be used in two ways:

1. Individually, it can be used for a profound study of the book in which it is hoped the different parts will help with understanding the book. A dedicated group that is willing to do intensive reading of the book before the Study Circle begins can use it in the same way.
2. It can also be used for a group Study Circle in this way:
 - Read the introductory material for each Session (summary).
 - Choose the study questions you would like to use. Propose one to the group. The page numbers after the questions indicate where the answers can be found. Have one member read the relevant section out loud (the moderator would have to identify ahead of time exactly which paragraphs of the page should be read). Then members can offer their answer to the discussion question and discuss it.
 - Move on to another question when you are ready. Members of the groups can choose questions that interest them the most.
 - Cover as many questions as you would like to use or that you have time for.

This second method requires little preparation except on the part of the moderator.



GETTING STARTED

ECCLESIAL MOVEMENTS AND COMMUNITIES

Fr. Brendan Leahy is a professor of theology in Ireland. His specialties are the theology of the 20th century theologian Hans Urs von Balthasar and ecumenism. He has written on interreligious dialogue, issues facing the Church in the 21st century, renewal in the Church, and the priesthood.

Page references are from this book:

Ecclesial Movements and Communities: Origins, Significance, and Issues. Brendan Leahy. New City Press: Hyde Park, NY, 2011.

[Availability of the book in Canada is a little difficult. Apparently Indigo does not carry it except as a used book. However, Amazon.ca carries the paperback (probably the same edition so page numbers should match) and there is a Kindle version as well (both US and Canada). Kindle location numbers are not given in this guide but hopefully the pertinent passages should not be hard to find.]

PURPOSE OF THE BOOK

This book attempts to give a greater practical and theological understanding of ecclesial movements and communities. They are a relatively new phenomenon in the Church and many are curious about them.

UNDERSTANDING THE BOOK

The book is structured as follows:

1. **AN INTRODUCTION** that introduces the topic of ecclesial movements and gives a working definition for them.
2. **PART ONE** gives a historical overview of ecclesial movements in the Church, focusing on the most important statements made concerning the movements and their development in the Church. This part of the book is not too difficult to understand. Chapter 5, on the Second Vatican Council's contribution to the understanding of the movements, and Chapter 6, on the Pentecost 1998 encounter of the movements in Rome, are the most important chapters here.

3. **PART TWO** focuses on theological considerations concerning different aspects of the phenomenon of the movements. Because it is a theological exploration of movements and their contribution to the Church, this part is more difficult and more important than Part I. Chapter 9 on the Institution/Charism dialectic and Chapter 10, going deeper into Cardinal Ratzinger's^[1] explanation of the movements in terms of Apostolic Succession in the Church (already briefly seen in Chapter 6), are most important.
4. **PART THREE** takes a look at some more specific issues related to the movements.^[2]

LINKS

The most important document to come out of Vatican II concerning the ecclesial movements was *Lumen Gentium*. It is available at the Vatican's website:

http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html

[1] Some may wonder why the title Pope Benedict XVI is not used throughout the document. In most cases, this would be correct, but because of the Holy Father's infallibility in matters of faith, it is important to distinguish the statements about faith and morals made before a man is elected to be Pope from those made after he becomes Pope. Infallibility is not retroactive—statements made before someone becomes Pope do not become infallible. Therefore, popes are referred to by their baptismal names when the material used comes from the time before their papal election.

[2] Several of these issues are of immediate interest to members of the Regnum Christi Movement in 2014 (the time of the initial release of this Study Circle Guide). Chapter 13, on Reform, because it is something the Regnum Christi Movement is deeply involved with as we approach some important moments of our renewal process; Chapter 14 on relations with parishes, since this is something we are also looking at currently; and Chapter 16, on Canon Law issues, since many of the decisions we will have to make as a movement in the coming year will be influenced by what Canon Law says. Chapter 15, on priests in the movements, is also of interest since we are currently looking at the way the Legionaries fit into Regnum Christi, however the book looks at the situation from a more generic point of view concerning a movement and the priests associated with it that doesn't exactly correspond to the situation of Regnum Christi.





SESSION I

INTRODUCTION, CHAPTER 1, CHAPTER 2

SUMMARY

Listening to What the Spirit is Saying to the Churches

A GLOBAL MOMENT

New communities are springing up throughout the Church. They are a gift of the Holy Spirit for our times.

NEW ECCLESIAL MOVEMENTS AND COMMUNITIES

Many communities and movements came into existence in the 20th century. They show a great variety in structure, spirituality, formation and goals. Some think they are providential gifts of the Holy Spirit. Some think they are dangerous. Theological thought about the movements has not yet matured, but the 50th anniversary of Vatican II is an opportune moment to make a preliminary evaluation. Most movements are now transitioning out of their period of foundation.

THIS BOOK

The book focuses primarily on movements within the Church, especially on their relationships with developments of the Second Vatican Council. Part 1 is a brief overview of the rise and spread of the movements. Part 2 gives five theological keys to help understand them. Part 2 explores some specific issues of the movements. The book intends to look at movements as a whole rather than look in depth at any particular movement.

MOVEMENTS AND COMMUNITIES IN OUR FAITH JOURNEY

Most members join because they somehow met Christ in the movement or were led by him to that movement. This meeting with Christ made them see Christianity in a new way. This is a common experience throughout the history of the Church. Most people are influenced by some group in their following of Christ.

DEFINING “ECCLESIAL MOVEMENT”

The author believes the term ‘Ecclesial Movement’ best fits the reality of the subject of this book.

THE TERM ‘MOVEMENT’

Since the beginning of the 20th century the term ‘movement’ has come to mean the many biblical and liturgical, patristic and ecumenical currents of renewal spreading throughout the Church.

“ECCLESIAL” MOVEMENT

According to Cardinal Ratzinger, movements have four essential elements:

- Links to a charism that attracts people to what a founder is doing and promoting, saying and writing.
- A spiritual affinity between persons that develops into friendships based on the gospel.
- Movements are examined and officially recognized by authorities in the Church.
- Once approved, they can offer themselves as forms or reflections of the one Church.

Cardinal Ratzinger goes on to distinguish ‘movements’ from ‘currents’ and ‘actions’ in the Church.

Pope John Paul II says that communion and missionary witness are important aspects of movements. Missionary outreach based on a charism tends to express itself in a number of social initiatives.

‘Ecclesial’ is important part of the definition because the movements are not made up merely of laypeople—so, the term ‘lay’ movements is not quite correct.



ELEMENTS OF ECCLESIAL MOVEMENTS

Five features to be kept in mind in classifying movements:

- Each possesses a unique charism.
- The group formed by the charism consists of all categories of the faithful.
- Although there are a variety of ways of living the charism, the community is united by one spirit, structure and goal. Unity of thought and action is their strength.
- There is a renewed understanding of the Church's pastoral, apostolic, and evangelizing mission. There is a real spiritual pedagogy and a particular form of expressing the communitarian sense of the Church.
- The community manifests the universality and catholicity of the faith in the sense of the universal relevancy of the message of Christ. They want to contribute to the building of the human family in today's world.

PERSONAL WITNESS DEFINITIONS

To fully understand the movements we need to listen to the members' witness.

VOCABULARY NOTE

ECCLESIAL/ECCLESIOLOGY: 'Ecclesial' means having to do with the Church. 'Ecclesiology' which we will encounter later, means the study of the Church.

STUDY QUESTIONS

1. What is one reason we can say that the phenomenon of the movements is an expression of what the Holy Spirit is saying to the Churches? *(Page 7)*
2. What two things is the Church of Christ being asked to do at this stage in human history? *(Page 8)*
3. What are three contrasting views on the significance of the ecclesial movements? *(Page 10)*

4. What is the reason why we cannot evaluate the ecclesial movements accurately? What is the 'opportunity' given by the author as a reason why he will study the movements in this book anyway? *(Page 10)*
5. What is the time of transition the movements are now passing through? *(Page 11)*
6. What is the testimony given by many members concerning their encounter with their movement? *(Pages 12-13)*
7. What is the challenge in attempting to define the movements? *(Page 14)*
8. What was the general usage of the term, 'movement' by the 20th century? *(Page 15)*
9. What are the four aspects of movements according to the description/definition of Cardinal Ratzinger? *(Page 15)*
10. Why is it incorrect to refer to these movements as 'lay' movements? *(Page 16)*
11. According to Benedict XVI, what is the proof of the missionary zeal of the movements? *(Page 17)*
12. What are the five features of ecclesial movements according to canon lawyer Christoph Hegge? *(Pages 19-20)*

QUESTIONS FOR PERSONAL REFLECTION

1. Did I meet Christ in a new and exciting way when I encountered Regnum Christi? What is my witness about what I found here that I had found nowhere else?
2. If I am not a member of Regnum Christi, have I had any similar experience of Christ in another context?

QUESTIONS ON LIVING THE DOCTRINE

1. What am I doing in my daily life to allow the Holy Spirit to continue influencing and guiding me, even in new and surprising ways, if he so desires?
2. How has my life changed in the light of the outpouring of the grace of the Holy Spirit in the movements at this point of history?



SESSION 2

CHAPTER 3

SUMMARY

Fr. Romano Guardini and Lutheran Otto Dibelius spoke of the twentieth century as an era when the Church would re-awaken in people. The movements are the fulfillment of this prophecy.

REMOTE PREPARATION IN THE NINETEENTH CENTURY

Ecclesial movements did not appear out of the blue. Secular challenges to the identity and mission of the Church resulted in a theological and ecclesiological renewal that paved the way for the appearance of ecclesial movements.

The 'mystery' dimension of the Church was rediscovered in contrast with the hierarchical, sacramental and institutional emphasis that had come down from the Council of Trent (1545-1563). The theologian Mohler (+1838) focused on the interior life that the Spirit generates in the members of the Church through their participation in community life. For him, the Church was not just a bearer of the mystery of Christ, but a part of it.

DEVELOPMENTS IN THE EARLY TWENTIETH CENTURY

The 1917 Code of Canon Law recognized three kinds of lay associations: secular third orders, confraternities and pious unions. Following this, Catholic Action^[3] grew, secular institutes began to emerge, and a theology of the laity began to come to life. Under Pius XI (1922-1939), Catholic Action focused on the laity participating in the hierarchy's apostolate. Under Pius XII (1939-1958), this expanded to collaborative dependency on the hierarchy.

Pius XII developed the Pauline notion of the Church as the Body of Christ in his encyclical, *Mystici Corporis* (1943).

A new development in the life of the Church was when secular institutes began to live out the evangelical counsels in the world without public vows.

Primarily in his work *Jalons pour une theologie du laicat* (1953),^[4] Yves Congar outlined how lay people share in the Church's priestly, kingly, and prophetic functions, which are rooted in Christ's proclamation of the Kingdom. Elsewhere, he wrote on the renewal of Christian society through groups directed to a common leading of Christian life. These groups answered the need to rediscover the Church and to re-enter and renew the Church from below. This approach would allow people to rediscover the living mystery of the Church by living it directly and with great simplicity. While the Church is an objective institution and hierarchical mediation, it is at the same time a community to whose life all its members contribute and which is patterned by give-and-take and a pooling of resources. He also emphasized the laity's right to freely associate with any spirituality or theological tradition, or to engage in different works and enterprises.

Between World War II and Vatican II, the theology of the People of God emerged strongly. It emphasized the common priesthood of all the baptized and generated a new look at the notion of catholicity, the Church's unity and diversity, and the Church as communion. There were also two World Congresses for the Lay Apostolate in Rome.

NEW ASSOCIATIONS OF LAY FAITHFUL

A number of new associations came to life in the first half of the Twentieth Century. They had three distinguishing characteristics:

- They had a strong sense of origination in a charism of foundation.
- They were made up of people of all vocations and walks of life with a wide variety of forms of commitment.
- An interest in renewing ecclesial life itself as well as bearing witness and spreading the Gospel.

[3] Catholics organized to promote a Catholic influence on society.

[4] Signposts toward a Theology of the Laity.



During this period of growth the movements were subjected to study and scrutiny.

STUDY QUESTIONS

REMOTE PREPARATION IN THE 20TH CENTURY

1. What pre-Twentieth Century events laid the foundation for the arrival of ecclesial movements? (Page 25)
2. What dimension of the Church was 'rediscovered' in the 19th century? (Page 25) What element was emphasized by the Council of Trent? (Page 26)
3. What was the key difference in Mohler's thought compared with what had gone before according to Michael Himes? (Page 27)

DEVELOPMENTS IN THE EARLY 20TH CENTURY

4. What three kinds of associations of the faithful did the 1917 Code of Canon Law provide for? (Pages 27–28)
5. What goal of the secular institutes was a new development in the life of the Church? (Page 29)
6. What are the three functions of the Church shared by the laity according to Yves Congar? (Page 29)
7. What theology emerged strongly between World War II and Vatican II? (Page 30) What was its special emphasis regarding the sacramental understanding of the Church? (Page 30)

NEW ASSOCIATIONS OF LAY FAITHFUL

8. What are the three distinguishing characteristics of the new associations that came to life during the first half of the 20th Century? (Pages 31–32)

QUESTIONS FOR PERSONAL REFLECTION

1. Do I see the developments regarding the laity preceding Vatican II as something inspired by the Holy Spirit? Do I believe that the Holy Spirit guides the Church? Or do I think that developments in the Church are shaped by purely human forces? Or by chance?

2. Does Regnum Christi correspond to any of the three kinds of associations of the lay faithful provided for under the 1917 Code of Canon Law? If so, which one? If not, what are the differences from the one that most closely fits the Regnum Christi charism? (Pages 27–28)
3. In this context, is the appearance of the Regnum Christi Movement during the same time significant to me? Is it part of what the Holy Spirit was doing in the Church?

QUESTIONS ON LIVING THE DOCTRINE

Fr. Yves Congar's insight that the laity participate in the priestly, prophetic, and kingly offices of the Church was very influential in the Second Vatican Council and in the documents that followed it. It was also a key to understanding the new ecclesial movements. Read numbers 897-913 of the *Catechism of the Catholic Church*.

1. How is God calling me to live more fully the priestly office (prayer, apostolate and sacrifice) in my own life?
2. How is God calling me to live more fully the prophetic office (proclamation of Christ by the word and testimony of life) in my own life?
3. How is God calling me to live more fully the kingly office (service of the community—above all Christian and family) in my own life?
4. He may be calling me to grow in one or more of these areas right now—or none at all, but I need to be open to his call when it comes.

NOTES





SESSION 3

CHAPTER 4

SUMMARY

The best approach to understanding Catholicism today is through Vatican II. Though the Council did not deal specifically with ecclesial movements, conciliar doctrine became crucial to recognizing their place in the Church. The Council provides a multi-faceted framework for reading and receiving the new ecclesial communities. Since Vatican II was being moved by the same Spirit as the movements, it made their directions its own. The Council changed the way of looking at the Church. Its theological, canonical, and pastoral perspectives became relevant in understanding ecclesial movements—just as the movements became important in interpreting the Council.

MYSTERY-COMMUNION-MISSION

The Council recommended the new associations of the faithful, especially the international ones, and proposed that the Church be renewed through the themes of mystery, communion, and mission.

1. THE CHURCH IS MYSTERY

The Church is a human-divine reality in a way analogous to how Jesus Christ is a human-divine reality. Since it is rooted in the plan of God who revealed himself eschatologically in history through Jesus Christ, then what should emerge most is the divine plan of salvation. The hierarchical and mystery aspects do not form two realities, but one complex reality that coalesces from a divine and a human element. In a similar way to the incarnate Word, the visible, social structure of the Church serves the Spirit of Christ who gives it life, in building up the body.

2. THE CHURCH IS COMMUNION

The ecclesiology of communion is the key ecclesiological idea of Vatican II. The Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race. This vertical and horizontal communion includes several strands. Among them are: 1) Equal dignity of all the

baptized, and 2) Distinction and relationship among the vocations.

3. THE CHURCH IS MISSION

In obedience to Christ's command, and moved by the grace and love of the Holy Spirit, the Church makes itself fully present to all persons and peoples in order to lead them to the faith, freedom, and peace of Christ by example of its life and teaching, and also by the sacraments and other means of grace. In its teaching on mission, the Council underlines the universality and dialogical nature of the Church's outreach. The two main points of the Council's teaching include: 1) Universal sharing in the mission of Jesus Christ, and 2) Sent out to the whole world.

PARAMETERS FOR ECCLESIAL MOVEMENTS

The themes of mystery, communion, and mission opened up some parameters for the understanding of the ecclesial movements. Four are dealt with here.

- The Council widens the notion of lay apostolate by rooting it in the baptismal identity and mission of every Christian. The laity are not the 'oppressed workers' of the Church, but active, vibrant members living out their baptism.
- By underlining the universal call to holiness the Council opens the way for greater communion among all the baptized—lay, religious, and ordained.
- In presenting a dynamic sense of revelation and God's continuing dialogue with the Church, the Council underlines the Holy Spirit's role in an ever-deeper penetration of the gospel along the Church's journey, through charisms and spiritual experience.
- The Church's rediscovery of its charismatic dimension has paved the way for understanding the place of movements in the Church. At the Council, the word 'charism' assumed the meaning of a communitarian sense of sharing in a common spirituality or religious family. This became important for later developments in understanding ecclesial movements and communities.



THEOLOGICAL NOTE

VERTICAL AND HORIZONTAL COMMUNION: ‘vertical and horizontal’ in this context refer to communion with God (vertical) and with other members of the human race (horizontal).

STUDY QUESTIONS

1. What does Fr. Gianfranco Ghirlanda point out about the direction of the Second Vatican Council compared to the direction of the ecclesial movements? (Page 34)

MYSTERY, COMMUNION, MISSION

2. What is the Second Vatican Council proposing for the Church in relation to the themes of mystery, communion, and mission? (Page 35)
3. How is the Church ‘mystery’ in its origin and deepest identity? (Page 36)
4. How is the Church ‘communion’ in the relationship of the baptized to one another? (Page 37)
5. How is the Church ‘communion’ in the unity and diversity of its members? (Page 38)
6. How is the Church ‘mission’ as presented by the document of Vatican II, *Ad gentes*? (Page 38)
7. How does the Second Vatican Council underline the universality and dialogical nature of the Church’s outreach? (Pages 38-39)

PARAMETERS FOR ECCLESIAL MOVEMENTS

8. What are the four parameters opened by the Council for understanding ecclesial movements? (Page 39)
9. How does the Council widen the notion of lay apostolate? (Page 39)
10. How does the Council open the way for greater communion among all the baptized? (Page 40)
11. By presenting a dynamic sense of revelation and God’s continuing dialogue with the Church, what does the Council underline? (Page 40)
12. What opens the way for understanding the place of the movements in the Church? (Page 41)

13. What is St. Paul’s meaning when he uses the word ‘charism’? (Page 43) What is the ‘new’ use of the word ‘charism’ that will become important for developments in understanding ecclesial movements and communities? (Page 43)

QUESTIONS FOR PERSONAL REFLECTION

1. How would I explain in my own words what is meant by “Church as Mystery/Communion/Mission”? Which of those concepts resonates more with me and why?
2. Re-read the section on the Church as Communion (Pages 36–38) and then Regnum Christi Member Handbook numbers 15, 16, and 51. Try to see how the notion of Church as Communion is lived in Regnum Christi and applies to Regnum Christi. Which numbers apply more to the equal dignity of the baptized? Which numbers apply more to the distinction and relationship among the vocations?
3. Re-read the section on the Church as Mission (Pages 38–39) and then the Regnum Christi Member Handbook numbers 97-105 on the Spirituality of the Mission. Try to see how the notion of the Church as Mission is lived in Regnum Christi and applies to Regnum Christi. Which numbers apply more to the universal sharing in the mission of Jesus Christ? Which numbers apply more to being sent out to the whole world? Some numbers will be a further development of mission as lived in Regnum Christi rather than a description of how these principles are lived in Regnum Christi.

QUESTIONS ON LIVING THE DOCTRINE

1. As Catholics we experience our communion most fully in the Mass. There, not only do we join together with the other members of the community in the fellowship of the celebration, but we receive ‘Holy Communion,’ the deepest union with Christ and through him with all those who are ‘in communion’ with us (cf. Catechism of the Catholic Church 1324–27 and RCMH 232). How do I experience communion at Mass? What could I do to deepen my experience of it?



SESSION 4

CHAPTER 5

SUMMARY

In the new atmosphere that followed the Council, lay and ordained Catholics alike felt an increasing need to form free and spontaneous groups in which they could deepen their Christian life together and exercise effective Christian witness.

In 1970, Louis Bouyer commented that the movements were part of a single broad sweep of renewal in the Church, stretching from monasticism onwards. He considered them to be ‘pilot’ communities that could help guide the faithful towards the ultimate encounter with Christ at the Parousia.

ENCOURAGING, DIRECTING, INSTRUCTING —POPE PAUL VI AND MOVEMENTS

The popes that followed the Council provided strong support for the movements. Paul VI encouraged recognition of the contribution of new movements and communities to the Church through numerous meetings and addresses and by approving their statutes. In 1973, he assigned to the Pontifical Council for Laity the official Vatican responsibility for ecclesial movements.

THE CHARISMATIC DIMENSION REDISCOVERED —POPE JOHN PAUL II AND MOVEMENTS

Pope John Paul II continued Pope Paul VI’s positive approach, acknowledging the new communities as providential fruits of the action of the Holy Spirit and bearers of renewal for the Church’s apostolic life and mission. For him they were clearly linked to the Second Vatican Council and the “new Pentecost” that Pope John XXIII so desired. His support was most evident at the 1998 Pentecost meeting of movements at St. Peter’s Square.

He understood the movements as an expression of the charismatic principle, but the charismatic principle understood in the light of his own deeply personal awareness of the role of the Spirit in the life of the Church and humanity. He understood the Church to

be in an ever-new situation of Pentecost. And he saw that, based on charismatic gifts and working with the hierarchy, the new movements form part of those gifts of the Holy Spirit with which the Church, Spouse of Christ, is adorned.

DISCERNING THE MOVEMENTS WITH CRITERIA OF ECCLESIALITY

The Council spoke a lot on the topic of charism. In 1985, Fr. Avery Dulles said that the interplay between the institutional and the charismatic would be one of the most crucial problems in ecclesiology

By the 1980s, many other new ecclesial movements were becoming increasingly evident in different forums of church life. Increasingly, it became clear that ecclesial movements deserved more articulate theological and pastoral consideration. The birth and spread of the movements had certainly brought unexpected newness, but this innovation struck some as disruptive, giving rise to questions, uneasiness and tensions. Members of movements and communities often made mistakes in their attitudes to other parishioners, in their behavior and in their unrealistic expectations of parish life.

Against this background of positive and negative appraisal, a lively discussion concerning movements took place during the 1987 Synod of Bishops on the laity. In *Christifideles laici*, the post-synodal Apostolic Exhortation, Pope John Paul II embraces the enthusiasm as well as the reservations expressed. He notes how the Holy Spirit inspired new aspirations towards holiness and the participation of so many lay faithful. This is witnessed, in the flourishing of groups, associations and spiritual movements. The freedom to form such groups is an expression of the sacrament of baptism that calls the lay faithful to participate actively in the Church’s communion and mission. The movements share the common purpose of responsible participation of all in the Church’s mission of carrying forth the Gospel of Christ, the source of hope for humanity and the renewal of society.



Another reason that justifies and demands the lay faithful's forming of lay groups comes from a theology based on ecclesiology—the group apostolate is a sign of communion and of unity of the Church of Christ.

The Pope proposed five criteria for ecclesiality—to see if the movements' charism is authentic:

- The community or movement should be an instrument leading people to holiness in the Church.
- Each movement should be a forum where the Catholic faith as the Church interprets it is professed responsibly.
- Each community should be in a strong and authentic communion with the pope and with the local bishop in the local church.
- Movements should make as their own the Church's missionary goals of evangelization, sanctification of humankind, and the Christian formation of people's conscience in order to spread the Gospel into all walks of life.
- The movements should exhibit a commitment to being present in human society so as to bring about more just and loving conditions.

CARDINAL L.J. SUENENS

Cardinal Suenens was important in the story of Vatican II and of charisms. He saw that charisms belonged to the very nature of the Church and so “of vital importance for the building up of the mystical body.” The Church always contains charisms, both the ordinary and the extraordinary.

STUDY QUESTIONS

1. What did Louis Boyer comment about the movements in 1970? *(Page 44)*

ENCOURAGING, DIRECTING, INSTRUCTION—POPE PAUL VI AND MOVEMENTS

2. What was the most important action of Pope Paul VI regarding the ecclesial movements? *(Page 45)*

THE CHARISMATIC DIMENSION REDISCOVERED—POPE JOHN PAUL II AND MOVEMENTS

3. What were the ecclesial movements linked to in the opinion of Pope John Paul II? *(Page 45)*
4. What was the clearest evidence of John Paul II's warm and encouraging support of the ecclesial movements? *(Page 45)*
5. John Paul II said, “Spiritually, the event of Pentecost does not belong only to the past: the Church is always in the Upper Room that she bears in her heart.” From this, what did he understand and see about the Church? *(Page 49)*

DISCERNING THE MOVEMENTS WITH CRITERIA OF ECCLESIALITY

6. What was one topic of the theological literature generated after the Council? *(Page 49)*
7. What three things became increasingly clear about the ecclesial movements? *(Page 51)*
8. Name the Apostolic Exhortation produced by John Paul II based on the results of the Synod on the Laity. *(Page 52)*
9. What does the freedom to form ecclesial movements flow from according to John Paul II? *(Page 53)*
10. Once again, according to John Paul II, what is the profound reason that justifies and demands the lay faithful's forming of lay groups? *(Page 53)*
11. What are the five ‘criteria for ecclesiality’ given by John Paul II for discerning the authenticity of ecclesial movements? *(Page 54)*

CARDINAL L.J. SUENENS

12. Cardinal Suenens saw that charisms were not a mere ‘peripheral or accidental phenomenon in the life of the Church,’ but rather, what? *(Pages 54–55)*



QUESTIONS FOR PERSONAL REFLECTION

1. From my own point of view, why do I think the Holy Spirit would have begun to inspire these new ecclesial movements in the twentieth century? What characteristics of the modern world made this new development necessary, or at least propitious?
2. On January 4th, 2001, Pope John Paul II said to members of the Regnum Christi Movement gathered in St. Peter's Square for our 60th anniversary, "If you are what you should be, you will set the world ablaze!" How does this relate to his understanding that the ecclesial movements represent a new Pentecost for the Church?
3. Is Regnum Christi unique in that it has at times given rise to questions, uneasiness and tensions? Are these things being addressed? If I am aware of something that is not being addressed, am I trying to bring it to the attention of someone who can fix the problem—or am I merely complaining about it to people who aren't in a position to do anything? As a member of Regnum Christi, do I see the ongoing renewal of Regnum Christi as the responsibility of all the members – or of just a select few? If I don't take my share of responsibility for the renewal of the Movement, how can I complain if it doesn't come out the way I think it should?
4. Looking at the five criteria for ecclesiality on page 54. Does Regnum Christi live all five? Is there one or more we don't live well? What can I do to help Regnum Christi move forward in living these criteria?

NOTES



SESSION 5

CHAPTER 6

SUMMARY

Beginning preparations for the Jubilee Year of 2000, Pope John Paul II stated that the ecclesial movements are a sign of the freedom of forms in which the one Church is realized and they represent a sure novelty that still needs to be adequately understood in its positive efficacy for the Kingdom of God working today in history. He said that during 1998, the year dedicated to the Holy Spirit, he would be counting especially on the common witness and collaboration of the movements. This came to pass on May 31, 1998, when over 300,000 members of movements and ecclesial communities gathered in St. Peter's Square.

THE 1998 PENTECOST MEETING—A DECISIVE TURNING POINT

At the 1998 Pentecost meeting of the movements, John Paul II framed his reflection in terms of the Pentecost experience and the Second Vatican Council's rediscovery of the charismatic dimension in the Church. He called attention to a new stage unfolding for the movements – ecclesial maturity. He invited them to bring forth the more mature fruits of communion and commitment that the Church expects from them. There is a great need for living Christian communities and the movements are the response, given by the Holy Spirit to this critical challenge at the end of the millennium.

The Pope listed what he had witnessed in the movements. They had helped people rediscover their baptism, appreciate the gifts of the Spirit, gain a new trust in the sacrament of reconciliation and recognize the Eucharist as the source and summit of all Christian life. Their involvement in movements had helped families to become true domestic churches. The movements also had fostered vocations to ministerial priesthood and religious life, and to the new forms of lay life inspired by the evangelical counsels.

THE WORLD CONGRESS

The World Congress preceded the Pentecost Vigil. Its goal was to deepen theological reflection on the specific nature of ecclesial movements and to help the exchange of experiences among the various representatives.

In his message, John Paul II referred to the movements as one of the most significant fruits of the springtime in the Church that was foretold by the Second Vatican Council. He underlined the co-essential nature of the charismatic and institutional profiles of the Church. This is significant because the Church cannot be limited only to its institutional-hierarchical dimension. The movements, associations, and communities that grow from charism are also the work of the Spirit guiding the Church.

Cardinal Joseph Ratzinger gave an address that came to be considered the Magna Carta for any reflection on the theological locus of the movements. The comment that most impressed the delegates was that not everything should be fitted into the straightjacket of a single uniform organization. What is needed is less organization and more spirit.

A SIGNIFICANT CHURCH EVENT

It may take years to realize the full import of Pentecost 1998. The event made a deep impression not only on the movements' leaders, but also on others who attended.

GROWING IN COMMUNION

The leaders, representatives, and members of the various movements began to explore how they could strengthen even more their relationships of communion with one another. In a meeting held a year after the Pentecost 1998 gathering, Cardinal Ratzinger commented that the tripartite division of priest, religious and laity is fundamental, in the Church now, and in the future. He continued, "It seems to me, however, that after Vatican II, there has been great communication between the three states, in the sense that new ways of linking, new forms of co-operation between the different vocations are being found."



He also said that the question of the place of movement in the Curia should await more clarification. “I think that organization must follow life. It is better therefore to see how life evolves, without rushing to tackle the organizational questions.”

Addressing problems in relations with the dioceses, he said that in his experience, if the persons—the parish priest, the groups and also the bishops—are amenable, solutions will be found. Bishops must consider the gifts that these movements bring to the Church, but also must help the movements to find the right road with responsibility for peaceful harmony within the Church.

STUDY QUESTIONS

1. What did John Paul II note at the Pentecost Vigil in 1996 that he had first noted in 1984? *(Page 56)*

THE 1998 PENTECOST MEETING—A DECISIVE TURNING POINT

2. What was Cardinal Rylko’s evaluation of the gathering of the movements at Pentecost 1998? *(Page 56)*
3. What needs did John Paul II talk about in his address to the movements? *(Page 57)* What was the response to those needs? *(Pages 57–58)*
4. What had the Pope observed in the movements? *(Page 58)*

THE WORLD CONGRESS

5. What did John Paul II say about the movements with regard to the Second Vatican Council? *(Page 59)*
6. What was important about Cardinal Ratzinger’s address to the World Congress? *(Page 59)*
7. What was Cardinal Ratzinger’s comment that left the strongest impression on the delegates? *(Page 59)*

GROWING IN COMMUNION

8. What did Cardinal Ratzinger say about what office in the Vatican should be responsible for the movements? *(Page 62)*

QUESTIONS FOR PERSONAL REFLECTION

1. At the World Congress preceding the meeting of the movements at Pentecost 1998, John Paul II reflected on the relationship between the institutional and charismatic dimensions of the Church. *(Page 59)* How do I understand and live that relationship?
2. Read the Regnum Christi Member’s Handbook numbers 11-15 (especially 15) and reflect on our own understanding of that relationship.

QUESTIONS ON LIVING THE DOCTRINE

1. Going back to the Holy Father’s comments on what he observed in the movements *(Page 58)*, what characteristics of the member of a movement would he observe in my life and which ones would he fail to see? What failings do I have in the way I live my baptismal commitments? How do I live my appreciation of the gifts of the Spirit? How do I live my trust in God in the sacrament of reconciliation? What failings do I have in seeing the Eucharist as the source and summit of all Christian life? How do I make my family a true ‘domestic church’? How do I foster vocations to the priesthood, religious life, and consecrated life? Do I think these things don’t apply to me, that I don’t need to do them?

NOTES





SESSION 6

CHAPTER 7

Pope Benedict sees in the movements the work of the Risen Christ in the power of the Spirit through the lens of the hermeneutic of reform that emerged during the Second Vatican Council.

THE POPE'S PRIOR CONTACT WITH MOVEMENTS

Pope Benedict speaks to and of movements from his own first-hand experience. As early as the 1960s, he met some movements, including the Neocatechumenal Way. His own studies of the Church Fathers convinced him that baptism had become an almost forgotten sacrament. In the Neocatechumenal Way, he found that they had re-appropriated their baptism as individuals and as a community. A later contact with members of Communion and Liberation led to the establishment and publication of the international Catholic review, *Communio*. In the Charismatic Renewal, he noticed how the young Christian members were energized by the power of the Spirit.

Every council must be followed by a wave of holiness. In the new movements, he saw a new Pentecost called into being by the Holy Spirit. The task of the Church is to keep the door opened for them. While one can always raise objections to individual movements, but innovative things are emerging there.

APPROACHING THE MOVEMENTS WITH A GREAT DEAL OF LOVE

Pope Benedict encouraged bishops to foster a more missionary attitude in their daily pastoral work in order to be open to a more intense collaboration with all the living forces in the Church today, especially to strengthen the communion between the parish structures and the various charismatic groups that have sprung up in recent decades so that the mission can reach out to all the different walks of life.

A few months after World Youth Day in Cologne (2005) he encouraged German bishops to approach movements with a great deal of love.

In the 2006 meeting of the movements in Rome, he described the vocation of ecclesial movements as schools of freedom.

He sees ecclesial movements are important for all members of the Church, including bishops. The multiplicity and the unity of the charisms and ministries are inseparable in the life of the Church. The communion between bishops and movements provides a valid impulse for a renewed commitment by the Church in announcing and witnessing to the Gospel of hope and charity in every corner of the world.

HOLINESS AND THE RADICALISM OF THE GOSPEL

Pope Benedict XVI remains convinced that the movements are a vital source of life within the Church not yet fully discovered. He views them also as movements of holiness. At Fatima in 2010, he recalled how watching them he had the joy and the grace to see how, at a moment of weariness in the Church, at a time when we were hearing about the winter of the Church, the Holy Spirit was creating a new springtime, awakening in young people and adults alike the joy of being

CHRISTIAN, OF LIVING IN THE CHURCH, WHICH IS THE LIVING BODY OF CHRIST.

Ecclesial movements and associations are an expression of that great Church which Christ came to form. They serve not themselves, but Christ and the Church. They produce fruits of holiness.

VOCABULARY NOTE

HERMENEUTIC OF REFORM : This is a phrase of Benedict XVI by which he means interpreting the changes instituted by Vatican II as being in continuity with what had gone before rather than a 'rupture' or complete change of direction.



STUDY QUESTIONS

- I. What is the lens through which Pope Benedict saw the movements? (Page 64)

THE POPE'S PRIOR CONTACT WITH MOVEMENTS

2. Name three movements Pope Benedict had contact with before becoming pope. (*Pages 64–65*)
3. Although he was disillusioned by some developments in the Church, what did Cardinal Ratzinger see in the movements? (*Page 65*)

APPROACHING THE MOVEMENTS WITH A GREAT DEAL OF LOVE

4. How did Benedict XVI describe the vocation of the ecclesial movements at the June 2006 meeting? (Page 67)
5. What does communion between bishops and movements provide? (Page 68)

HOLINESS AND THE RADICALITY OF THE GOSPEL

6. Besides being sources of life within the Church, what else do the movements provide according to Benedict XVI? (Page 69)

QUESTIONS FOR PERSONAL REFLECTION

1. Pope Benedict saw the movements as schools of holiness. What is my school of holiness? What is my idea of holiness?
2. Read the Regnum Christi Members Handbook #273. Is the definition of holiness a good one? Does it help me understand how to seek holiness in my own life?
3. Read RCMH 274 and 275. Did I realize that God demands holiness from everyone? How does my life in Regnum Christi help me fulfill that demand?

QUESTIONS ON LIVING THE DOCTRINE

- I. Pope Benedict XVI sees great hope for the Church in the new movements. What gives me hope for the Church? Would I consider myself as someone who contributes to the vitality of the Church, or someone who drains it? Why? What can I do to be a more vital contributor?

2. Read RCMH 276. Many Christians don't have the attitudes described here, but these are the basic attitudes of faith and desire for holiness that all Christians need. How does this number help me grow closer to having these attitudes in my life? For many members, these are the attitudes that they found in Regnum Christi members and helped attract them to the Movement in the first place. They wanted to make these attitudes a part of their own life. Is that true for me? How much have I grown in these attitudes since joining Regnum Christi? How do I need to change the way I live these attitudes so that my life too is attractive to potential members of the Movement?

NOTES





SESSION 7

CHAPTER 8

SUMMARY

The Second Vatican Council concluded in 1965, but its full impact is still developing. This means the lively, ongoing, Spirit-led process of the Church's 'taking over' or appropriating as a whole the vision and implications in doctrine and practice of the council.

Some say that the movements seem to have been created precisely so that people can understand and experience the ecclesiology of Vatican II.

ECCLESIOLOGY OF COMMUNION AS A MODERN FORM OF "SPIRITUAL EXERCISES"

(These are the thoughts of Fr. Piero Coda on the movements. He is a theologian and member of the Focolare Movement. He is also a Hegelian and so Hegelian dialectic forms a part of his way of thinking.)

The Council of Trent (1545-1563) was followed by an effective programmed implementation of its agenda. Fr. Coda believes that the Holy Spirit is accomplishing the same thing especially through the mystery, communion, and mission lived by the movements.

The Holy Spirit is working through new charisms distributed to the lay faithful to help them live their baptismal priesthood. The special charisms received by the movements are a faithful and creative reception of Vatican II's teachings

Society is leaving behind the modern age and advancing to something else. Led by the Holy Spirit, new ways of living communion in the Church are coming into existence. This will lead to a greater acceptance of differences between people. The relationship of charity between persons will become more similar to the relationships between the persons in the Holy Trinity.

Coda believes the movements are part of the development of a new culture of reciprocity. The new communion lived in the movements is more fulfilling and helps people to become more fully human. The movements are a new kind of spiritual exercises on being-in-Christ.

In the movements and new communities, faith becomes more consistent and visible.

UNITY BEFORE DISTINCTION

(These are the thoughts of Fr. Ian Ker on the movements. He is a theologian and expert on Blessed John Henry Newman.)

Newman believed that councils are often moments of great trial for the Church. It's hard for the teachings of the council to be put into practice as they are meant to be practiced. It took 300 years for the Council of Trent to become fully the life of the Church. The significance of Vatican I was not fully appreciated in its own day. After a council the voice of the whole Church has to be heard and Catholic attitudes and ideas have to assimilate and harmonize the teaching of the councils.

Newman suggests that councils open up new directions not only by what they teach explicitly but also by what they do not say, emphasize, or state in a balanced manner. In other words, what many people are excited about during or immediately after the Council is different from what the Holy Spirit is working on. After Vatican II, the chapters in *Lumen gentium* on the hierarchy and laity were the center of focus, while the first chapter, "The Mystery of the Church" was not noticed. It may be the most important text of the Council. It provides the basis for a complete understanding of the Church as the People of God, a concept that initially after the council was 'widely believed to be about the laity, whereas in actual fact it is about all the baptized, that is, all the members of the Church.'

The council did not speak of a division between clergy and laity, something quite different from the clericalized vision common before Vatican II. Instead, it highlighted that "the members of the Church are not first and foremost either clergy or laity but simply Christians who all initially receive the three sacraments of initiation, baptism, confirmation, and Eucharist."

The recovery at the council of the charismatic dimension has tended to be sidelined because of a new preoccupation with the laity as opposed to the clergy. This way of looking at things is a remnant of clericalism.



Ker considers new movements and communities important because they represent an experience of the organic and unified community of the baptized as represented in the New Testament and *Lumen gentium*. Vatican II encouraged a new perspective: one that begins from the Church of all the baptized and then distinguishes how some serve the organic communion in particular ways.

Newman called attention to the organic communion among all the baptized, independent of any one person's particular status in the Church. Ker believes that Newman would have been particularly pleased to see how the first two chapters of *Lumen gentium* underline this communion. In Ker's view, Newman would have seen the ecclesial movements similarly in relationship to the reforms of Vatican II.

EVANGELIZATION

In Ker's view, although Vatican II produced a decree on missionary activity, *Ad gentes*, it did not really develop the theme of evangelization. The movements are relevant in advancing evangelization, which was implicit in the council but developed afterwards. Piero Coda also considers the theme of evangelization as central in identifying the role and place of the movements in the Church.

PHILOSOPHICAL NOTE

HEGELIAN DIALECTIC (I) : Hegelian dialectic holds that there is a process in human events composed of an original position or attitude called a 'thesis'. Eventually a reaction against the shortcomings of the thesis arises called an 'antithesis', which negates or contradicts the thesis. Finally, a middle ground solution or compromise is reached called a 'synthesis'. While this may be true in some cases, there is a danger of causing disunity and divisions when it is applied to the Church.

STUDY QUESTIONS

1. Although the Second Vatican Council concluded in 1965, Leahy claims that the reception of it is far from complete. What does the reception of the Council entail? (Page 73)

2. Why were the movements created according to some authors? (Page 74)

THE ECCLESIOLOGY OF COMMUNION AS A MODERN FORM OF "SPIRITUAL EXERCISES"

3. What two things allowed the Council of Trent to pass into the life-stream of the sixteenth-century Catholic Church? (Page 74–75)
4. How is the Holy Spirit working in the Church in the wake of Vatican II? (Page 75)
5. What opportunities do movements provide? (Page 77)

UNITY BEFORE DISTINCTION

6. What did Newman's study of history show him? (Page 77)
7. What part of *Lumen gentium* was overlooked after Vatican II according to Ian Ker? (Page 78)
8. What understanding does the first chapter of *Lumen gentium* provide? (Page 78)
9. How does Vatican II view the faithful as opposed to the common vision that preceded the Council? (Page 78)

EVANGELIZATION

10. What do Ker and Coda say about the theme of evangelization and the movements? (Page 80)

QUESTIONS FOR PERSONAL REFLECTION

1. What do I really know about the Second Vatican Council? Reflecting on the ideas in this Chapter, how can I see evidence of the effect of the Council in my experience of life in the Church? What does Vatican II mean to me and my family?
2. The idea that all the members of Regnum Christi form a spiritual family is contained in RCMH 314. How does the way we live this as described in this number coincide with Coda and Newman's ideas of communion? Does it differ in any ways?
3. Evangelization is a central part of our charism. Our living of this charism is well expressed in RCMH 97-105, especially in number 101. According to Ker and Coda, the movements advance the theme of evangelization that the Council touched



on but didn't develop much. From my personal perspective, how can the Movement's way of living apostolic zeal and evangelization become an even more helpful contribution to the advancement of the understanding and implementation of Vatican II—something positive for the Church?

QUESTIONS ON LIVING THE TEACHING

1. What can I do to promote the kind of communion among Catholics that was so prominent in the vision of Vatican II?
2. What can I do to live more deeply the spirit of evangelization that the movements are stirring up in the post-Vatican II Church.
3. In what ways can I consider myself a real apostle of Jesus Christ? How do I see myself witnessing to the joy of living the Gospel? How good a witness am I to living my faith with fidelity? Preaching with actions is more convincing than preaching with words. How am I improving in my way of preaching primarily through my actions? What am I doing so that my words are backed up with joy and fidelity so they don't end up being more damaging than helpful to peoples' faith? What reasons am I ready to give for what I believe as St. Peter says in his letter (1 Peter 3:15)? What am I doing to form myself in my knowledge of my faith?

NOTES

SESSION 8

CHAPTER 9

SUMMARY

After Vatican II and the revival of the charismatic principle, the movements came to be viewed as an expression of the Church's charismatic element, embedded in the very heart of its inner dynamic between institution and charism. John Paul II stated that there is no conflict or opposition in the Church between the institutional dimension and the charismatic dimension, of which the movements are a significant expression.

This chapter explores the understanding of the movements as an expression of the charismatic dimension of the Church in the following ways:

- Briefly tracing the history of the Church's own teaching and theological reflection on charisms
- Revisiting the Second Vatican Council's teaching
- Noting some theological points made by 20th century theologians Karl Rahner and Avery Dulles.

CHARISMS—A HISTORICAL OVERVIEW

The word 'charism' is related to many Greek terms including *charis* (grace) and *eucharistein* (to give thanks). In the New Testament the word signifies 'gracious grace' or 'gift'. The word does not seem to have a technical sense in the New Testament.

Paul uses the word most frequently. He does so in reference to the gift of redemption and eternal life and to the gifts given to the people of Israel. Significantly, he uses the metaphor of the body and its members to show that the variety of gifts is not contrary to unity but necessary to it. It builds up the body of Christ. Paul is clear: Charisms are given for the common good in Christ's body.

By the fourth and fifth centuries, theological reflection on charisms begins to fade.

With the rise of the mendicant religious orders and the need to discern the authenticity of new experiences that were appearing in the Medieval Age a new interest

in charisms and their discernment grew up. They distinguished between the gifts of the Holy Spirit necessary for salvation – the gifts that arise from sanctifying grace (*gratiae gratum faciens*, grace making gracious) – and other gifts of the Spirit called gratuitous gifts (*gratiae gratis data*, grace freely given and conferred on a person or group for the salvation of others). These latter correspond to what we today call 'charisms.'

St. Thomas Aquinas (1225-1274) also distinguishes between sanctifying grace and gratuitous gifts (*gratiae gratis datae*). He notes the usefulness of the latter for spreading and confirming the faith. He places his treatment of them in the heart of his treatise on morality, as if to underline their centrality in the life of the Church. The Spirit works in human beings, dwelling in them by 'inhabitation' and making them new by 'innovation'. The Holy Spirit can be sent to a person in whom he is already indwelling: there is an invisible sending also with respect to an advance in virtue of an increase of grace. Such an invisible sending is especially to be seen in that kind of increase of grace whereby a person moves forward into some new act or some new state of grace.

In the nineteenth century, R. Sohm (1841-1917) applied the concept of charismatic organization to the Church. He proposed that the early Church was purely a spiritual and charismatic body, governed by the word and charismatic leadership.

In the nineteenth century, the language of charism began to reappear in Church documents. The First Vatican Council mentions 'charism' in relation to the role of the hierarchy and the Roman pontiff's prerogative of infallibility.

Pius XII referred to charism in the encyclical *Mystici corporis* (1943) and again at the canonization of Pius X. On the one hand, he presents charism in terms of a miraculous gift that relates to the extraordinary phenomena associated with saints and mystics. On the other hand, however, he also broadens the notion of charism, underlining gifts given for the Church as a whole. In other words, charisms have an ecclesial role. He seems to believe that charism can be found also on the more general level of ecclesial life.



Pius XII recognizes the creator Spirit always at work in the Church—not just in the early Church—and believes in the free action of the Spirit throughout its history, distributing gifts also outside the hierarchy. However, he gives clear priority neither to the hierarchic nor to the charismatic.

VATICAN II

The documents of the Second Vatican Council make fifteen direct references to the notion of charism, not including the many other cognate terms or notions such as ‘gift,’ ‘graces,’ ‘operations,’ virtues,’ ‘ministry,’ ‘vocation,’ ‘munera’ (office). The prophets and the prophetic charism can’t be relegated hastily only to the period of the primitive Church. They are always a constituent part of the Church and always possess a permanent and irreplaceable significance for the Church. There is a clear distinction—but not an opposition—between institution and charism.

CHARISMS WITHIN A TRINITARIAN ECCLESIOLOGY

The Second Vatican Council presents a Christocentric and Trinitarian vision of the Church. The Holy Spirit preserves the Church as a movement of eternal youthfulness awaiting the coming Christ. The Church is unified by the many facets of the action of God’s grace as it gathers all souls toward the final full participation in the life of the Holy Trinity. The council underscores the variety of gifts as distinct aspects linked to the freedom of each baptized person. The Church is the place of authentic freedom in charity.

Although the New Testament does not use the term ‘charism’ as linked to apostolic communities, the Council applies Pauline expressions that contain the term ‘charism’ to contemporary apostolic communities, their founders and spiritualities. The concept of charism was viewed by the Council not only in an individual sense, but also in a communitarian sense, attaching to a community or institution and lasting over time.

CHARISM AND HIERARCHY

The Council was not concerned about the issue of the criteria of discernment. It simply states in a generic sense that the judgment regarding the genuineness of charisms

is up to the hierarchy. Neither the New Testament nor Vatican II warrants a contrast between inspiration and institution, charism and structure, prophecy and authority. Institutional and charismatic aspects within the Church can be distinguished, but they cannot be separated completely or viewed as countering one another.

THE PRIMACY OF LOVE

Love is the prime principle of the whole life of the Church. It is at the heart of the sacramentality of the Church. Charism is authentic not only if it expresses charity but also if it contributes to making the general charism of the Church emerge, that is, its nature as the gift of love offered by Christ to humanity.

With regard to founders or communities and by extension, members of movements, what is required is a great love for the Church – the passion to serve the Church, the true sense of the Church, the feeling with the Church and the feeling Church. The Council also reminds us that hierarchical gifts are also gifts of the Spirit. Bishops, priests, and deacons receive charism through sacramental ordination.

Concerning the new movements, the dynamic of *perichoresis* (a lively, ever new, mutual dwelling in one another) is to be exercised in the mutual relationships of institutional office holders and charismatics in the Church.

KARL RAHNER

Karl Rahner believes that charisms may be extraordinary but they also become daily bread, normal and usual in the life of the Church. Though not referring directly to new ecclesial movements as such, Rahner’s theology and commentary on charisms is important in interpreting their significance. Besides the institutional forms of mediating the life of grace, there exist charisms that equip members of the Church in the freedom of their human response to the Christ event to carry out tasks within the life of the pilgrim community. Rahner contends that charism guarantees the institution in the sense that human freedom is weak and defective but through God’s action in a charism a person is enabled to be faithful in freedom to living under the institution. He further believes there is a need to open the structure of the Church so that charisms, from the point of view of the institutional side of the Church can work as forces for renewal.



EVERY DULLES

Cardinal Dulles was steadfast in his fidelity to *Lumen gentium's* insistence that the Church of Christ consists of two inseparable dimensions—the charismatic and the institutional. The members of Christ, insofar as they are remade in Christ's image by the power of the Holy Spirit, represent Christ to one another and to the world.

Dulles dedicates a chapter of his book, *A Church to believe in: Discipleship and the Dynamics of Freedom*, to charisms. He outlines his view that institutional elements of the Church exist because of and to serve the charismatic, and that the charismatic elements are not for individual aggrandizement but for communal growth and well-being.

The institutional and the charismatic are irreducibly distinct aspects of the Church in its pilgrim condition. The institutional element in the Church satisfies the public, regular, and officially approved teaching, sanctifying, and pastoral functions. The charismatic gifts are free graces imparted according to the good pleasure of the Holy Spirit, as well as spiritual gifts endowed upon people for their office, state of life and social responsibilities.

The dialectical tension between institution and charism must be understood in the framework of the Church as sacrament. The institutional elements externally signify what the Church represents and effects in the world, the charismatic aspect is no less essential than the institutional because different individuals appropriate the grace of Christ in various ways. Charisms and institutions seem to have grown concurrently, most strikingly in the period after Pentecost.

Ideally, the institutional and charismatic dimensions are in a mutually responsive, open relationship involving correction, gratitude and conciliation. However, in exceptional situations, charismatic leaders may have to resist the official leadership. In doing so, they must be mindful that criticism can have no place in the Church unless it proceeds from faith, from love, and from the recognition of the rights of office, and unless it aims to build up the body of Christ in unity.

CONCLUSION

We've explored the significance of charisms, particularly how charism and institution are co-essential in the life of the Church. John Paul II and

others have presented the dynamic between charism and institution as a way of putting in proper context the phenomenon of movements in the Church today.

PHILOSOPHICAL NOTE

HEGELIAN DIALECTIC (II) : Beginning with Sohm, we start to see the problems of applying Hegelian dialectic to the Church. There is a tendency to see the hierarchical and charismatic dimensions as being in conflict, perhaps considering the hierarchical as being a human addition. Both need to be seen as part of God's plan for the Church. There is also the problem of thinking that this 'conflict' needs to be resolved by a synthesis (compromise) between the hierarchical and charismatic dimensions, which could create a completely different kind of Church. What is needed, rather, is to find a dynamic balance between the two in which both can make the contribution to the Church desired by the Holy Spirit. This problem will be discussed more in Chapter 10.

STUDY QUESTIONS

1. What is the principle rediscovered by Vatican II that the movements are seen as expressing? (Page 81)
2. What did John Paul II have to often stress regarding the relationship between the institutional dimension and the charismatic dimensions of the Church? (Page 80)

CHARISMS—A HISTORICAL OVERVIEW

3. What is the general meaning if the word, 'charism,' in the New Testament? (Pages 81–82)
4. What metaphor does St. Paul use to emphasize that the gifts do not oppose unity but build it up? (Page 82)
5. How does St. Irenaeus use the word charism? (Page 82)
6. Monasticism for the first time sees charism in a sense that is similar to how we use the term when speaking of the 'charism of the Movement.' What is that sense of 'charism'? (Page 83)



7. St. Thomas Aquinas uses the word '*gratia* (grace)' to signify what we mean by the word 'charism'. When he uses the term '*gratiae gratis datae* (gratuitous gifts)'—the equivalent of what we mean when speaking of the Movement's charism—what does he say it is useful for? (Page 84)
8. In the Middle Ages, charismatic experiences were looked at more and more from what perspective? (Page 85)
9. Name two Lutheran theologians who began to explore the concept of charism again in the nineteenth century? (Page 85)
10. Where does the term 'charism' make its first appearance in Church documents in the nineteenth century? (Page 86)
11. How does Pius XII broaden the concept of charism in *Mystici corporis*? (Page 86)
12. What is the risk of Hans Kung's thesis about charisms? (Page 88)

VATICAN II

13. What is the relationship between institution and charism found in the documents of Vatican II? (Page 89)

CHARISMS WITHIN A TRINITARIAN ECCLESIOLOGY

14. How must the church present itself according to Sartori's understanding of Vatican II? (Page 90)
15. Although the term 'charism' in the New Testament is not used this way, how does the Council apply St. Paul's use of the term? (Page 90)

CHARISM AND HIERARCHY

16. What is Vatican II's view of the relationship between institution and hierarchy? (Page 91)

THE PRIMACY OF LOVE

17. What does Fr. Castellano Cervera say is required of members of the movements? (Page 92)

KARL RAHNER

18. According to Fr. Karl Rahner, how does charism support institution in the Church? (Page 94)

AVERY DULLES

19. According to Cardinal Avery Dulles, what do the members of Christ represent to each other? (Page 95)
20. In their distinct roles in the pilgrim Church, what aspects pertain to the institutional? What aspects pertain to the charismatic? (Page 96)

QUESTIONS FOR PERSONAL REFLECTION

1. How would I describe in my own words what the relationship should look like between a normal Catholic and the Church's hierarchy? What is my relationship with the Church's hierarchy characterized by? Have I ever interacted with a group in the Church that has a specific charism? What was my experience like and how did it affect my relationship with God?
2. The ideas in this chapter reflect the Movement's principle of living a spirituality in the Heart of the Church (RCMH 79-87). Read RCMH 79 and compare it to the quote from St. Francis that concludes this chapter (Page 98). What is similar between the Movement's attitude toward the Church and Francis' attitude toward the priests of the Church? What is different?
3. Read RCMH 83 on the relationship between the Movement and the local Church. Compare it once again with Francis' quote. Once again try to see what is similar and what is different.
4. Luigi Sartori speaks about Vatican II presenting the Church presenting itself as the place of authentic freedom in charity (p. 90). The Regnum Christi vocation has been presented as a call responded to in freedom and charity; presented in the sense that its members fall in love with Christ and freely choose to follow him in the Movement. Do I see the Movement as fulfilling this aspect of what the Church should be? Is the Movement a place where people can put their gifts to the best use—as Sartori suggests? How could we do that better?



QUESTIONS ON LIVING THE TEACHING

1. As members of the Body of Christ, each Catholic should support the local Church, especially his or her own parish. According to the talents and abilities I have, how can I be a better support of my parish?
2. Some Catholics spend a lot of time criticizing local priests and even bishops and the Holy Father. Under what circumstances could such criticism be inspired by the Holy Spirit? What characteristics would make this kind of criticism clearly not from the Holy Spirit? What role should respect for legitimate authority play in how we speak about priests, bishops, and popes?

NOTES



SESSION 9

CHAPTER 10

SUMMARY

In his May 1998 address to the World Congress of Ecclesial Movements, Cardinal Joseph Ratzinger suggested that movements be considered an expression of apostolic succession. In many ways this talk remains the 'Magna Carta' for a theological and ecclesiological reading of the movements.

UNSATISFACTORY DIALECTIC APPROACHES

Cardinal Ratzinger discusses three approaches to understanding the movements. First, although the institutional-charismatic duality might seem the most useful model for thinking through the theological place of movements, it risks setting up dialectic between institution and charism; such an antithesis between the two terms gives no satisfactory description of the reality of the Church. The dialectic breaks down because the service of bishops, priest and deacons itself is charismatic—a gift of the Spirit. If we attempt to distinguish between institution and charism, the concept of institution collapses when we try to give it a precise theological connotation. Institution is a form of charism.

A second approach to understanding the movements examines the dialectic between the Christological and pneumatological view of the Church in contemporary theology. A distinction does need to be drawn between Christ and the Spirit; nevertheless, just as the three persons of the Trinity should be treated not as a communion of three gods, but as the one triune God, so the distinction between Christ and Spirit can be rightly understood only when their diversity helps us better to understand their unity. He will return to this relationship after reflecting on the theme of apostolic succession.

The third approach to understanding the relationship between the sacramental-institutional side of the Church and the outpourings of the Spirit is hierarchy and prophecy. From this perspective, the movements would be an expression of the prophetic aspect. This interpretation has value but it is extremely imprecise and unusable in this form. There is no Scriptural justification for a dualism between a prophetic class and hierarchical

order. The various functions within the Church should not be viewed dialectically, but organically.

OPTING FOR A HISTORICAL APPROACH

Cardinal Ratzinger prefers a historical approach. He examines the history of the Church, highlighting the link between apostolic succession and apostolic movements.

From Pentecost onwards the immediate bearers of Christ's mission were the Twelve who soon appeared under the name of 'apostles.' Their mission was to go out to the whole world and build up the one Church of Christ. The notion of apostle extended beyond 'the Twelve' to other travelling evangelists in the early Church. All of these first apostles had a supra-local or universal ministry. Once established, local churches appointed local leaders. Their task was to guarantee unity of faith with the whole Church while also developing missionary outreach within the local churches.

The early Church on the one hand included the itinerant apostolic ministry and on the other hand services of the local church. When these universal itinerant missionaries died out, the bishops who presided over the local churches that had been set up by the apostles came to recognize that they were now the successors of the apostles and the apostolic mission lay on their shoulders. However, restricting the ministry of apostolic succession to the local bishops, priests, and deacons might always run the risk of withering into a purely local ecclesial ministry, dimming the universality of Christ's mission in the local community's mind and heart.

APOSTOLIC MOVEMENTS IN THE HISTORY OF THE CHURCH

Cardinal Ratzinger notes that in the second century, as the supra-local universal ministry was dying out and being absorbed by the local episcopal ministry, a new phenomenon emerged – the monastic movement. Fleeing from a Christianity that was adapting itself to the needs of secular life, the founder of monasticism, St. Anthony's choice gave rise to a new spiritual



fatherhood; and this spiritual fatherhood, while it had no directly missionary character, did nonetheless supplement the fatherhood of bishops and priests by the power of a whole pneumatic life. The monastic movement created a new center of life that did not abolish the local ecclesial structure of the post-apostolic Church, but that did not simply coincide with it either.

St. Basil, founder of community monasticism, recognized that the movement to follow Jesus Christ in an uncompromising fashion could not be merged completely with the local Church. The monastic community was to serve as leaven for the Church. The monasteries soon developed into a great missionary movement.

The Cluniac Reform freed religious life from domination by episcopal feudalism and so shaped the idea of Europe. In the eleventh century, it contributed to the emergence of the Gregorian Reform.

Thirteenth century mendicant orders such as the Franciscans and Dominicans wanted to recall the Church to the whole message of the gospel and proclaim it beyond the frontiers of Christendom to the ends of the earth. While secular clergy preferred that the mendicants stay separated from the local churches, they worked in the towns and moved between countries.

The evangelization movements of the sixteenth century embarked on a world-wide mission in America, Africa, and Asia. This evangelizing dynamic continued in the spate of movements that began in the nineteenth century.

Cardinal Ratzinger concludes that the papacy did not create these movements. Rather, the popes saw their missionary potential and became their main supporters. This could happen precisely because the pope is not merely the bishop of the local Church of Rome. His unique universal ministry leads him to have a special interest in encouraging movements whose apostolic dynamism goes beyond the structure and range of the local Church.

The local Church determined by the episcopal ministry is the supporting structure that permanently upholds the edifice of the Church throughout the ages. On the other hand, the history of the Church also has been traversed by successive waves of movements that renew the universalistic aspect of her apostolic mission and thus serve to foster the spiritual vitality and truth of the local Churches.

MOVEMENTS AND THE NOTION OF APOSTOLIC SUCCESSION

The concept of apostolic succession must be broadened and deepened. The events of Christ's Passion and Resurrection must be made present not only in its Christological-Incarnation aspects, but also in its Christological-Pneumatological aspect. Doing this in the power of the Holy Spirit in each new era of history guarantees the newness and the continuity of the living Church.

The successor of Peter is the local bishop of Rome, but his mission extends to the whole Church and in the whole Church. Other ministries and mission not tied to the local Church alone serve the universal mission and the preaching of the gospel. In the harmonious interaction between the two kinds of mission the symphony of ecclesial life is realized. So, apostolic succession includes apostolic moments that appear in ever-new forms throughout history as the Spirit's gift and answer to the ever-changing situation in which the Church lives.

The apostolicity of the Church, guaranteed by its sacramental and ministerial constitution, is constantly re-proposed and enriched by the newness that the Spirit suggests to the churches in each new era of history. Because the movements have an apostolic nature, the Petrine ministry exercised by the Bishop of Rome is their natural reference point.

The primacy and the episcopacy, the local ecclesial system and the apostolic movements need each other. Where any one dimension is weakened, the Church as a whole suffers.

CONCLUSION

Because movements are part of the apostolic dimension of the Church, those involved in them need to recognize more clearly how they are called to follow Christ radically. The wish to lead the *vita apostolica* must be fundamental for them in every period. Only when the person is struck and penetrated by Christ to the depths of his or her being, can others too be touched in their innermost being. The Holy Spirit is quite plainly at work in the Church and is lavishing new gifts on her in our time—gifts through which she relives the joy of her youth.



VOCABULARY NOTES

PNEUMATOLOGICAL : Having to do with the Holy Spirit (from the Greek 'pneuma'—spirit).

ORGANICALLY : As parts of a unified whole.

STUDY QUESTIONS

1. How is Cardinal Joseph Ratzinger's talk at the 1998 World Congress of Ecclesial Movements considered? *(Page 99)*

UNSATISFACTORY DIALECTIC APPROACHES

2. What is the problem with the institution-charism duality model for understanding the movements? *(Page 99)*
3. What is the problem with the Christological-Pneumatological dialectic as a model for understanding the movements? *(Page 100)*
4. What is the problem with the hierarchy and prophecy model for understanding the movements? *(Page 100)*

OPTING FOR A HISTORICAL APPROACH

5. How does Cardinal Ratzinger proceed in opting for a historical approach? *(Page 101)*
6. What is the risk of restricting the ministry of apostolic succession to bishops, priests, and deacons? *(Page 103)*

APOSTOLIC MOVEMENTS IN THE HISTORY OF THE CHURCH

7. What was the new 'movement' that emerged as the supra-local universal ministry of the apostles disappeared? *(Page 103)*
8. What did St. Basil realize about monasticism? *(Page 104)*
9. What did the mendicant orders desire to do in spite of the opposition of the secular clergy? *(Page 105)*
10. What was the primary goal of movements arising in the sixteenth and nineteenth centuries? *(Page 105)*
11. What was the attitude of the papacy throughout history as these different movements appeared? *(Pages 105–106)*

MOVEMENTS AND THE NOTION OF APOSTOLIC SUCCESSION

12. What conclusion does Cardinal Ratzinger reach concerning the apostolic succession? *(Page 107)*
13. What is the natural reference point for the movements because of their apostolic nature? *(Page 107)*

CONCLUSION

14. Why does Cardinal Ratzinger express gratitude with reference to the movements? *(Page 108)*

QUESTIONS FOR PERSONAL REFLECTION

1. Cardinal Ratzinger's great insight is that the ecclesial movements are an expression of apostolic succession, inspired and constantly renewed by the Holy Spirit. How would I express his insight in my own words? How can this insight affect my understanding and appreciation of the Church's mission through time? How can it impact my own experience of being a real member of this living Church?
2. Read RCMH 77. The second half especially has many similarities to the ideas Cardinal Ratzinger expressed in his discourse. Perhaps this is the first time I have heard the charism of the Movement presented in this way—as an expression of the apostolic succession. Does that help me love and respect it more? Does it help me understand why the papacy has shown so much concern to protect and preserve it? How willing am I to take responsibility for preserving and spreading this charism myself—seeing it is a gift from the Holy Spirit to the universal Church?
3. RCMH 78 expresses how I can better live the charism of Regnum Christi by cooperating with the Holy Spirit. How well have I lived this commitment up to now? What are my weaknesses when it comes time to listen to the Holy Spirit? How can I improve the way I listen to the Holy Spirit?



QUESTIONS ON LIVING THE TEACHING

1. Growth to spiritual maturity always involves an increasing docility to the Holy Spirit's action in one's life. How well have I lived this docility in my own life up to now? What might I do to improve this docility?
2. I am someone God has chosen to make this gift of the Holy Spirit present in the world. How have I lived this responsibility? Understanding better the position of the charism in God's plan, how motivated am I to live it better?

NOTES



SESSION 10

CHAPTER 11

SUMMARY

The 2008 Synod on the Word of God in the life and mission of the Church recognized with gratitude that the ecclesial movements and the new communities are a great force for evangelization in our times and an incentive to the development of new ways of proclaiming the Gospel.

Since the early twentieth century, there has been an enormous shift in mission and evangelization. The human race is entering a new stage in history. Practical atheism has spread throughout the Western world, driving a wedge between the Transcendent and day-to-day cultural expressions of life such as economics, politics, family life and education. Compared to 1910 and its sense of mission, the Christian world is in a very different place. At the same time a worldwide network of evangelical and charismatic movements has emerged rapidly especially in the Southern hemisphere, calling of the Catholic Church to find new ways to ensure its members have valid, attractive community experiences.

The Second Vatican Council marked a major turning point in the Catholic Church becoming what Karl Rahner called a 'world Church,' developing among all the baptized a vibrant sense of the missionary calling. The question remains, however—how to evangelize in the present age?

In creating the Council for a New Evangelization, Benedict XVI has taken up a theme, the New Evangelization, that John Paul II had made the central motif of his pontificate. John Paul II, in an often-cited 1983 speech to the Bishops of South America, spoke of it as one that is new in its ardor, new in its methods, and new in its means of expression. A new vision is needed to inspire present and future generations.

MYSTERY, COMMUNION AND MISSION

As the Church looks out for such 'new ways,' it must attend to what the Spirit indicated at the great Pentecostal event of the Second Vatican council. Cardinal Ratzinger recalled that the Second Vatican council certainly did intend to subordinate what it said

about the Church to what it said about God. The Church, icon of the Trinity, evangelizes through its unity, which mirrors and participates in the triune unity of God. The ecclesial movements contribute to evangelization in three ways that correspond to the three central motifs of Vatican II—mystery, communion, and mission.

- **MYSTERY**—The return to an original experience of the gospel of the crucified and risen Christ becomes urgent in view of the challenge of post-modernity and globalization. Only a personal experience of the faith can insert the leaven of the Kingdom of God into the human and cultural contexts where the future of the millennium will be determined. Proclaiming principles is important, but not enough. That's why the evangelizers need to be evangelized.
- **COMMUNION**—At a time when personal, communitarian, and social witness is central in evangelization, movements provide experiences of a life of communion that others can come and see. Beyond the liturgy, the community element is important. It is often the charismatic movements that succeed in inspiring faith and in transforming the life of their converts. In practice they are alone in converting the new generations, whatever their secret is.
- **MISSION**—At a time when the Church senses the need to launch into the deep, movements also provide new forms and strategies of witness, dialogue, and proclamation as well as incarnation of the gospel and service of the poor. This is important because evangelization does not come about only through the parish.

Charity and justice go together. The experience of the movements shows quite clearly that the faith and the ecclesial life turn the Christian into a citizen of the world. In the life of the movements, in different degrees and perspectives, we may perceive that what is distant is not alien. It represents a deep challenge. Poverty and suffering in far-off places are an appeal to the Christian that he or she cannot evade.



The conscious decision to embrace the faith, the experience of its beauty and reciprocal support make such Christians capable of conforming their concrete mode of life to the spirit of the Gospel and thus acting in a missionary sense within our society.

The movements may be the most authentically and effective Christian response to many religious and quasi-religious needs of people in our society.

MOVEMENTS AND PEOPLE'S SPIRITUAL NEEDS

People today search for an experience of salvation; not simply as a distant future reality but as an experience of human fulfillment and realization within history, here and now.

Today's humanity does not find the gospel in the permanent evangelization of the Church. That is to say, the convincing response to the question, How to live? This is why we are searching for a new evangelization, capable of being heard by that world which does not find access to classic evangelization.

The attraction of movements sometimes lies in their apparent success in responding to the spiritual needs of the people, the hunger of their hearts for something deeper. To build up such family-like parish life with small communities, groups, movements and the like where people feel at home, can be also the answer to the often heard argument that people leave the Church because they find themselves more at home in the small communities of the sects.

A GOSPEL "LEAVEN" IN SOCIETY

The Council proposed a new vision of the Catholic Church as a presence in the world of culture and society to supplant the notion of Christendom, a term that suggests a combined religious and civil power that the Church has left behind. In rejecting the desire for privilege or hegemony, at Vatican II the Church took up instead the difficult and risky logic of seeing itself as a gospel 'leaven' in an increasingly pluralistic society searching for common points of convergence.

Movements must realize the two directions in which they can move forward. On one hand, they can be practical expressions of the Christian mission to be salt or leaven. Without which human history loses direction and meaning. In following this course, drawing upon

the Christian conception of human nature and society, they offer a response to the needs around them while remaining open to dialogue at all levels.

On the other hand, movements must remain vigilant against the temptation to work, consciously or otherwise, to regain the hegemonic position of Catholicism under the guise of serving the gospel.

The movements can be a true leaven in society by promoting a full humanism that finds its measure in the person of Jesus Christ. That too can be evangelization.

STUDY QUESTIONS

1. Vatican II stated that the human race has entered a new stage in history. What is the big change that occurred in the twentieth century, which has driven a wedge between the Transcendent and day-to-day cultural expressions of life? *(Pages 110–11)*
2. What other major change in the twentieth century has emerged that may help overcome the first change? *(Page 111)*
3. Why did Vatican II mark a major turning point in the Catholic Church? *(Pages 111–12)*
4. What is the theme of John Paul II that Benedict XVI also took up by creating a new council for it in the Vatican? *(Page 112)*

MYSTERY, COMMUNION, MISSION

5. What is missionary drive based on that corresponds to the motif of mystery from Vatican II? *(Page 113)*
6. What do movements provide that others can come and see? *(Page 114)*
7. What do movements provide at a time when the Church senses the need to 'launch into the deep'? *(Page 115)*

MOVEMENTS AND PEOPLE'S SPIRITUAL NEEDS

8. What did John Paul II say about the attraction of the movements? *(Page 117)*



9. What are the two directions in which the movements can move forward? (Page 118) Which is the positive direction and which is the negative direction? (Page 118)

QUESTIONS FOR PERSONAL REFLECTION

1. This Chapter described the current state of western culture as a transition into a new period of history. To what extent do I agree with that affirmation, and why? What signs of profound transition have I seen in my own experience of living in today's society?
2. Read RCMH 101. How does it correspond to the motif of mystery from Vatican II? How does it differ?
3. Read RCMH 103. How does it correspond to the motif of communion from Vatican II? How does it differ? How does the Movement's principle of person-to-person action correspond to the motif of communion? Is it essential to it?

QUESTIONS ON LIVING THE TEACHING

1. Here is what the Catechism says about how lay people share in Christ's prophetic office:

Lay people also fulfill their prophetic mission by evangelization, that is, the proclamation of Christ by word and the testimony of life. For lay people, this evangelization ... acquires a specific property and peculiar efficacy because it is accomplished in the ordinary circumstances of the world. This witness of life, however, is not the sole element in the apostolate; the true apostle is on the lookout for occasions of announcing Christ by word, either to unbelievers ... or to the faithful.

—CCC 905

Reflect on how you have lived this mission in your own life. How can you live it more fully?

2. Regnum Christi is a movement of apostolate. Vatican II developed a sense of missionary calling in the laity. John Paul II called us to a new evangelization. How much of my life is taken up by apostolate/evangelization? How much should be? How can I be more apostolic in my life?





SESSION II

CHAPTER 12

SUMMARY

Preparing for the Jubilee celebration of the year 2000, John Paul II commented that at the dawn of the new millennium, we notice with joy the emergence of the 'Marian profile' of the Church that summarizes the deepest concerns of the conciliar renewal. This 'Marian profile' is a fifth key to reading the phenomenon of movements in our time.

Many movements draw inspiration from Mary, the first disciple of Jesus. Sometimes stories of their origins are even linked to Marian feast days or shrines.

Many movements, to a greater or lesser degree, draw inspiration in their story or spirituality from some aspect of Mary's life or doctrine about her.

VON BALTHASAR

Speaking about the Marian principle and its relationship to the movements Swiss theologian Hans Urs von Balthasar commented that these sources of renewal and hope have come about not from the hierarchy of the church or out of necessity or utility. Rather, they express what he calls the subjective, Marian principle of the Church.

For von Balthasar the Church revolves around archetypal or model faith experiences. Starting from the gospel, he indicates how the risen Lord who wills to be present in his Church all days to the end of time cannot be isolated from the situations of his historical life. The human surroundings of Jesus—Mary, John the Baptist, the twelve apostles, and the sisters of Bethany is not limited to the Church's origins.

Von Balthasar reflects on two co-essential principles that form the epicenter of the Church. The Petrine point of unity and the Marian point of unity in terms of a living fulfillment of the gospel in holiness, witness and transformation of the world. John Paul II spoke of the Marian profile as equally fundamental and characteristic of the Church to the Petrine, if not more so.

MARY IN THE SPIRIT

Mary stands at the place where the drama of divine freedom and human freedom and history intersect in Jesus Christ. She represents a cooperating response to grace, to the divine invitation to enter the rhythm of 'trinitization' of humankind—that they may all be one.

The gospels present Mary on three occasions in particular: the 'yes' of the Annunciation; the second 'yes' at the foot of the Cross and her presence in the midst of the community awaiting Pentecost. Representative of humanity, she lets the Word live in her. That first 'yes' in a sense contains all future 'yeses.' It's a 'yes' every person can repeat. It's the total readiness to let God's action become history through us, with us and in us.

Saying 'yes' to God is never simply a private or individual matter. In doing so, Mary opens without reserve to others, to every person, to the whole of humanity, building up the new 'Christified' transformed humanity. She and the beloved disciple form the first cell of mutual love at the heart of the Church.

OBJECTIVE-SUBJECTIVE HOLINESS

Mary, who von Balthasar calls the supreme, normative subjectivity of the Church, is the particular model and interior form of the receiving and actualizing, the making history of the life in the Church that comes through objective sacramental-hierarchical means.

The Church's pilgrim journey revolves around the interaction of the objective-institutional and subjective-charismatic polarities of holiness that shape its members being 'in Christ.'

CHARISMS AND MOVEMENTS

According to von Balthasar, within this objective-subjective polarity of the Church's holiness the charisms of founders of orders, communities, and movements work in synergy with the apostolic ministry. In doing so, they reflect the Marian dimension of the Church. The Holy Spirit underlines, highlights,



and renders operative a particular aspect of the infinite mystery of Christ that responds to a particular need or feature of an era. Each charism shows a new way to follow Christ, a new illustration of how to live the gospel, a new interpretation of revelation. They movements that charisms generate are expressions of the life of communion, communicated sacramentally, taking on ever new forms along the Christ's journey.

Accordingly, the presence of new movements that have come to life through charisms – involving all the vocations of the Church—is a sign of the emergence of the Church's Marian profile, a profile that needs to be rediscovered. Along this way, the movements' focus on spirituality, their mainly lay profile, their strong ecclesial sense and evangelizing dynamism provide a stimulus for the Church to recognize its full identity.

In reality, Mary shows herself and defines herself as the archetypal Church, whose form we have to take as our pattern. Should we not keep our eyes fixed on Mary in all of our reforms in order to remain aware of what Church, ecclesial spirit, and ecclesial conduct really are?

STUDY QUESTIONS

1. In contemplating the 'Marian connection' of the movements, what do many movements draw from her? (Page 119)

VON BALTHASAR

2. Give a brief outline of Von Balthasar's personalist ecclesiology. (Page 120)
3. According to Von Balthasar, how does the Marian co-principle of unity function? (Page 120)

MARY AND THE SPIRIT

4. According to Lumen gentium, what does Mary represent? (Page 121)
5. What does Mary do as humanity's representative? (Page 122)

OBJECTIVE-SUBJECTIVE HOLINESS

6. What are the objective gifts and what do they guarantee? (Page 123)
7. Mary, the supreme, normative subjectivity of the Church is the model and form of what? (Page 123)

CHARISMS AND MOVEMENTS

8. How do the charisms of movements reflect the Marian dimension of the Church? (Page 124)
9. What does each new charism show? (Page 124)
10. What is the presence of the new movements a sign of? (Page 124)
11. Why should we keep our eyes fixed on Mary in the midst of our reforms? (Page 125)

QUESTIONS FOR PERSONAL REFLECTION

1. In my own words, what does the phrase "Marian profile of the Church" mean?
2. How deeply have I pondered over God's choice to give the Blessed Virgin Mary such an important role in the history of salvation? Take some time to ponder right now.
3. Read RCMH 126 and 127. How do they reflect the Marian principle of Vatican II and Von Balthasar?

QUESTIONS ON LIVING THE TEACHING

1. What has Marian devotion meant for me thus far in my faith journey? In what ways has the Blessed Virgin Mary made her spiritual motherhood felt in my life, and what difference has that made for me?
2. Marian devotion is different from Marian devotions. I may practice many different Marian devotions, but Marian devotion means making her a part of my life and imitating her, especially in her total acceptance and cooperation with God's will. What Marian devotions have been helpful to me so far? How might I be able to have a more impactful Marian devotion?

NOTES



SESSION 12

CHAPTER 13

SUMMARY

Any study of ecclesial movements should acknowledge criticism of their external and internal workings.

- Some claim that they form a 'church within a church'.
- Some fear their power.
- Others are troubled at the notion that the movements can become conservative and reactionary forces.

Although the ideal vision may be beautiful, holy, inspired; the concrete realities are relative to circumstances and to people as they are with their beauty, inner fears, blockages and brokenness. As do all human organizations, movements can contain elements of pride, excess, fear and insecurity. Sometimes, power can be employed in a dominative and manipulative way. The more extreme critics accuse movements of being like sects that manipulate their members through brainwashing, isolation and alienation from the world, estrangement from family members, or over-dependence on charismatic leaders and personalities.

The book will not attempt to answer every criticism. However, it will provide perspectives from which to consider the issues. Each movement needs to evaluate itself and be evaluated on the basis of its distinct physiognomy and particular contribution to the life of the Church.

IN A CHURCH THAT IS "ALWAYS REFORMING"

Reform is an essential dimension of the Church's very nature.

The Church does not work as if it existed outside of an Incarnation, but acts within history, facing challenges as well as experiencing temptations within itself since it is a holy Church made up of sinners.

The Church has undergone and is undergoing a purification of memory in recognizing the wrongs done by those who have borne or still bear the name of

Christian. Two things must be avoided: 1) an apologetics that seeks to justify everything in the past history of the Church, as well as 2) the unwarranted laying of blame, based on historically untenable attributions of responsibility. The Church is at the same time holy and always in need of being purified. Therefore, it always needs to follow the way of penance and renewal.

What the Church says about the need to focus constantly on renewal applies, obviously, to movements and communities that are an expression of the Church. What the Second Vatican Council taught regarding the need for renewal of religious life applies to the movements. It established as normative the continual return to the original inspiration of the institutes and fidelity to the spirit of the founders.

HISTORICAL PERSPECTIVES

It is inevitable that the vitality and totality of the original charismatic experience should time and again give rise to conflicts with the local community, a conflict in which both sides may be at fault, and both may be spiritually challenged.

Any organic reality, including the life of the Church, has growing pains. New communities and movements can unsettle the more stable, pre-existing institutional aspects of the Church's life.

History contains some dramatic episodes of the tensions that arise when new movements appear. These include the Benedictines, Franciscans, Dominicans, and Jesuits. Occasionally movements or charismatic groups have demonstrated a certain arrogance by presenting themselves as the perfect Church.

INSERTION INTO THE LOCAL CHURCH

To what extent should movements tailor their activities to fit diocesan programs? How do movements relate to other diocesan bodies, groups, orders and associations? These questions are linked to a current Church issue—the relationship between the universal and local churches.



Movements, in their universal extension, reflect the Church's universal as well as its particular dimensions. It is not possible to give a simple recipe for how they should integrate these two dimensions within the local church. If the people involved – the parish priest, the groups and also the bishops – are open, solutions will be found.

MATURITY AND LEADERSHIP

Tensions due to the internal workings of movements sometimes arise because of a simple lack of maturity early in their growth. Some may want to hold on to ways of doing things not essential to the charism, or block its evolution in the Spirit of God. It is also true that not all founders succeed equally in passing on their original vision.

The leadership of the community must seek from the outset to develop the personality of the members in such a way that they can fulfill their task in the world autonomously.

RENEWAL THROUGH CONTACT WITH OTHERS

There are two differences that become evident as communities or movements grow, deepen their spirituality, and are recognized by the Church.

- What becomes increasingly significant is the need that the movement or community be there for each person, to foster growth into freedom and a deepening personal consciousness.
- The movement must not remain closed in upon itself. Contact with other initiatives within the body of the Church contributes to a constant renewal of movements.

The work of the Spirit is manifest when a movement, acknowledging its own limits, weaknesses, and insularity, realizes it has committed errors.

Sinfulness can strike at any level within the life of a movement. Indeed, Thomas Aquinas' teaching that charisms are gifts endowed for the benefit of others suggests how, because of sin, a charism that does good for others may not necessarily sanctify the one who has received it, be that person a founder or member of a movement. It is possible that a grace gratis data is in no way useful to the one who has received it, but only

to other people. However, this does not correspond to God's intentions; it happens on account of the sin of the individual.

Movements and communities will normally need help from outside in order to face their shadow side, to perceive and evaluate how authority has been exercised, how power is used and abused, they will also need to listen and accept criticism, to have the courage to question themselves, the honesty to admit shortcomings and the energy to change.

The continuing development of movements depends upon their statutes or rules of life being approved by the Church authorities. These statutes or regulations form an objective reference point to assist reform. A movement based on a charism bears within itself, in other words, an immanent structure that shapes the way in which it can and must be exercised in the Church. Movements, therefore, need to exercise their own capacity for self-criticism in the Spirit, both in terms of their own approved structures and also through engagement with issues arising from the wider Church body.

Above all, by keeping holiness – the perfection of charity – as a goal and the gospel as a code of life, a movement will always desire for itself as a whole – and so for its members – fidelity to truth, love and justice. By being re-evangelized, movements remain faithful to their founding vision. Christian communities, parishes, associations, and movements always have to be examining the ordinary activities to see if they are truly concerned with fostering a personal encounter with Christ.

VOCABULARY NOTE

IMMANENT : existing or operating from within.

STUDY QUESTIONS

1. Why are the internal workings of the movements sometimes criticized? (Page 129)
 2. What does each movement need to do? (Page 130)
- IN A CHURCH THAT IS "ALWAYS REFORMING"**
3. As expressions of the Church, what are movements called to? (Page 130)



4. What two things must be avoided in any assessment of the Church or of its specific expressions (i.e. movements)? *(Pages 131–132)*
5. Besides being holy, what does Vatican II recognize about the Church? *(Page 132)*

HISTORICAL PERSPECTIVES

6. What did Cardinal Ratzinger say was almost inevitable given the strength of the spiritual awakening that gives rise to a movement? *(Page 132–133)*
7. According to Louis Bouyer, what do movements occasionally demonstrate? *(Page 134)*

INSERTION INTO THE LOCAL CHURCH

8. What is Cardinal Ratzinger's advice for how the movements should insert themselves into the local Church? *(Page 135)*

MATURITY AND LEADERSHIP

9. What three things might new communities experience early in their growth because of lack of maturity? *(Page 135–136)*
10. What must the leadership of a community seek from the outset? *(Page 136)*

RENEWAL THROUGH CONTACT WITH OTHERS

11. When is the work of the Spirit manifest in a movement? *(Page 137)*
12. What does St. Thomas Aquinas' teaching about charisms suggest about sinfulness in a movement? *(Page 137)*
13. What does Jean Vanier say about the help a movement needs for renewal? *(Page 138)*
14. How do movements remain faithful to their founding vision? *(Page 139)*

QUESTIONS FOR PERSONAL REFLECTION

- I. This chapter points out that tension in relationships with the local Church and the need for renewal in a movement are inevitable. To what extent have I experienced that in my own life?

2. The fact that Regnum Christi has had to face these things is not simply a failing, but an indication that we are following the road of so many movements before us. What is necessary is that the movement is trying to work with the local church. It also needs to be aware of its own shortcomings and be in constant renewal. Have we done a good job at trying to face up to our shortcomings? Are we doing a good job at working with the local Church? What more could we do in these areas?
3. The charism given by God does not necessarily sanctify the founder, although it is not God's will that things work out this way. Does this teaching of Thomas Aquinas give me more confidence in following this charism approved by the Church?

QUESTIONS ON LIVING THE TEACHING

- I. What attitudes would someone who is not a member of a movement need to cultivate in regards to movements? What attitudes would a movement member need to cultivate in regards to the local church (parish, bishop, etc...)?
2. Like it or not, do I realize and accept that I am the face of the Movement in my parish and in other local manifestations of the Church? How am I prepared to live this responsibility? Is it possible that I am the cause of some of the tension that exists between the Movement and the local Church? What can I do to improve the relationship between the Movement and the local Church?

NOTES





SESSION 13

CHAPTER 14

SUMMARY

The parish has been defined as the most immediate and visible expression of the Church, the place where the Church is seen locally, living in the midst of the homes of her sons and daughters. The profound cultural and social changes since Vatican II have made it clear that the parish needs to be renewed.

Vatican II does not include a direct, systematic treatment of parishes. The renewal of the parish is to be understood against the broader canvas of the renewal of the whole Church, a renewal that the Council promoted in terms of mystery, communion, and mission. In its ecclesiology of communion, the many bonds of communion are emphasized, not least of which is the communion of bishops around the pope, expressing the communion of many local churches in the one universal Church of Christ. The parish expresses the same dynamic of communion within the diocesan church, gathered around the bishop as the visible point of unity.

The parish is a community of the faithful organized locally and under the guidance of a pastor who takes the place of the bishop. Parishes represent the visible Church constituted throughout the world. The parish is a 'sacrament' of the universal Church that in it is really present.

The parish is Church to the extent it is inserted into the context of its own local Church and united through its pastors with the bishop. In that sense, the parish is a kind of cell within the diocese. The parish is itself only if it is beyond itself.

Speaking of the apostolate of the lay faithful it says they should be concerned about the needs of the people of God dispersed throughout the world.

It is not individual Christians who first and foremost make the Church; rather the Risen Christ generates the Church in the Spirit. The Council highlights three living principles that build up the local assemblies: the proclamation of the Word, the celebration of the Eucharist (which presupposes hierarchical communion) and unity in charity.

The parish community exists inasmuch as it receives itself from Christ, but Vatican II also clarifies that the parish is not itself unless it is giving of itself. Again the Council underlines how the very life of the parish community itself must be missionary. The parish is not principally a structure, a territory, or a building but the family of God, a fellowship afire with a unifying spirit.

PASTORAL RENEWAL

The Council provides parameters for pastoral renewal. Parishes are undergoing a great transformation into a living community rooted in the Word of God, animated by a spirit of true communion and so being a family home.

This demands a change in mindset, particularly concerning lay people. They must no longer be viewed as collaborators of the clergy but truly recognized as co-responsible for the Church's being and action, thereby fostering the consolidation of a mature and committed laity.

As well as a new mindset, pastoral renewal requires new ways of acting. One ecclesiological theme that has emerged more and more since the Council is that of synodality. The notion of synod involves a dynamic sense of journeying along the same road, going together, being a group of people on a journey. Paul VI commented on the need of this sense of journeying together with Christ amidst the community, asking if the faithful are united in love, in the charity of Christ. If so, then that makes for a living parish. If so, the true Church is present since the divine-human phenomenon that perpetuates the presence of Christ is blossoming. He further admonishes to remember Christ's words. They will know you are my disciples if you love one another – if there's warmth of affection and sentiments; if there's love vibrating (in the parish) with that greatness of heart and the capacity of generating Christ in our midst.



THE MOVEMENTS AND THE PARISH

Ecclesial movements illustrate how the Holy Spirit is offering new ways. Parishes could benefit from the positive attributes that movements offer, although the connection between the two has not yet been developed. Making that connection is complicated because parishes vary greatly. Movements also vary in their approach to parish life.

The Council noted how lay associations sustain their members, form them for the apostolate, and rightly organize and regulate their apostolic work so that much better results can be expected than if each member were to act on his or her own. Vatican II commends the united effort that associations manifest.

John Paul II, taking up the Council's encouraging attitude, advocated that parishes offer movements recognition, esteem, and support. He envisioned how they could contribute to developing the spiritual life of the parish, forming young people, and reaching out to the needy.

Benedict XVI sees that movements can contribute to building up small Christian communities, offer a sense of belonging, and generate new ideas for missionary outreach.

THE NEED FOR DIALOGUE

Tensions exist when a pastor senses that the movements draw people away from a fundamental allegiance to the parish. A particularly thorny issue is the question of a movement wishing to have its own celebration of the Sunday Eucharist. Parishioners can also feel second rate in the level of their life and services when they see what a movement is capable of doing. Movements can also give the impression of being separatist, with their own spirituality and practices.

Movements must avoid considering themselves the only way of being Church. The parish must avoid a self-perception that it offers the only valid ecclesial structure for carrying out apostolate.

Movements can find their place in the parish if everyone involved works out their relationship through open, attentive dialogue. First, they must accept the validity of other programs, priorities, and charisms; then, in circumstances where this is possible and feasible, a mutual promotion for the greater good of the larger whole. They must remain objective.

Movements are not merely pious groups on the margins of parish life. Rather, group endeavors, movements, and communities express within the parish a co-essential charismatic dimension of the Church. The parish is that concrete place where Christianity takes on its nature as event, as encounter. If this is so, then within the parish movements can be particular points where people can experience the nature of the Church as event.

In a parish, priests take the place of the bishop. They also need a ministerial conversion, a new attentiveness to the plurality of the presence and action of Spirit in the Church and in the world. The Spirit, who blows where it chooses, requires learning anew how hierarchy and charism discern together the direction they are being led.

The parish must be understood via what might be called a Trinitarian logic. The three Divine Persons are One, yet distinct, totally-for-one-another. This is the model of parish that the Council suggests. The Council envisaged a network of councils that would assist the interaction among all in the parish. Parishes and movements alike have to develop their awareness of what and how movements can contribute to and be more integrated into parish life.

VOCABULARY NOTE

SYNODALITY : From the Greek words 'syn' (together) and 'hodos' (a way, a road)—therefore, the sense is to progress or go forward together.

STUDY QUESTIONS

1. How does John Paul II define the parish? (Page 140)
2. How does Vatican II envision the parish? (Page 141)
3. What are three ways the Risen Christ generates the Church in the Spirit? (Page 142)

PASTORAL RENEWAL

4. What are parishes being transformed into? (Page 143)
5. What change of mindset is necessary for laypeople? (Page 144)
6. What does Paul VI say about living parishes? (Pages 144–45)



THE MOVEMENTS AND THE PARISH

7. What does the book say about the connection between the movements and the parishes? (Page 145)
8. What does John Paul II say about the relationship between the movements and the parish? (Page 146)

THE NEED FOR DIALOGUE

9. How does Bishop Julian Porteous summarize the tensions between the parish and the movements?
(Page 146–47)
10. How can movements find their way in the parish?
(Page 147)
11. Why are movements not to be on the margins of parish life? (Page 148)
12. What must parishes and movements both develop?
(Page 149)

QUESTIONS FOR PERSONAL REFLECTION

1. Reflect on my own positive and negative experiences of parish life. What have I invested in parish life, and what have I received from it? What would life as a Catholic be like without the local parish reality?
2. Read RCMH 15. It deals with how the Movement serves the local church. What does it mention that is also mentioned in the book about the relationship between movements and parishes? What does it have that is not in the book? Does it leave out anything that the book mentions?

QUESTIONS ON LIVING THE TEACHING

1. How do I show my faith in and love for the Church as a whole? How does that love and faith overflow into my interaction with the Church as made present within my parish community? How do I think that faith and love *should* overflow?
2. What is the way God wants Regnum Christi to serve the local Church? Have we been doing this? How can we do it better? Would the handbook be better if it had some numbers outlining specifically how Regnum Christi works in parishes?

3. If you were asked to add a number to the handbook about how Regnum Christi works in parishes, what would it say? Is this the way I try to make the Movement cooperate with the parish?

NOTES





SESSION 14

CHAPTER 15

SUMMARY

How can priests join movements? Aren't priests meant to serve everyone? According to Benedict XVI, the gifts of the Spirit give rise to movements and awaken in many people a desire for a deeper spiritual life, which can benefit not only the lay faithful but the clergy as well.

WHAT ARE PRIESTS SAYING ABOUT THEIR EXPERIENCE IN THE MOVEMENTS?

Fr. Tom O'Flynn said of his involvement in the Legion of Mary that, through this salutary sharing of apostolic experience they, like the early Christians, are one in thought and in affection with their brothers and sisters throughout the world. They are encouraged by news of their enterprise and share experiences with them. Fr. Henri Nouwen spoke of discovering the l'Arche community as a home. The bishop Klaus Hemmerle of Focolare said that in the first annual gathering he attended his emptiness was completely filled. God was there. He permeated mutual relationships. He felt irresistibly drawn to this new life.

UNDERSTANDING VOCATIONS TOGETHER

John Paul II points out in the encyclical *Christifideles laici* that all vocations in the Church must be understood together. The states of life by being ordered one to the other are thus bound together among themselves. They are the manner of living out the commonly shared Christian dignity and the universal call to holiness in the perfection of love. They are different yet complementary. Each of them is seen in relation to the other and placed at each other's service.

The lay state of life fulfills an ecclesial service in bearing witness and, in its own way recalling for priests, women and men religious, the significance of the earthly and temporal realities in the salvific plan of God. The ministerial priesthood represents in different times and places, the permanent guarantee of the sacramental presence of Christ, the Redeemer. The religious state bears witness to the eschatological character of the Church – the straining towards the Kingdom

of God prefigured in the vows of poverty, chastity, and obedience. All the states of life, whether taken collectively or individually in relation to the others, are at the service of the Church's growth. They are deeply united in the Church's mystery of communion and are dynamically coordinated in its unique mission.

Priests are called to witness the presence of God in history. All priests find the basis of their spirituality by living out the common ecclesial spirituality which the whole people of God is called to live and manifest—baptismal spirituality. Baptismal priesthood and ministerial priesthood must be united in the priest's life.

Priests are ordained in the service of the whole Christian community, in unity with the bishop and in fraternal collaboration with the presbyterate as a whole. In particular, the Spirit is calling to priests to focus on the life of communion among the People of God, a life in which they also share. Through the ministerial priesthood, Christ gives priests, in the Spirit, a particular gift so that they can help the People of God to exercise faithfully and fully the common priesthood which it has received.

EXPERIENCING COMMUNION—LEARNING THE “CO-ESSENTIALITY” OF HIERARCHY AND CHARISM

In their role of building community in the parish or other ministries, priests can find themselves isolated or ‘above’ the community.

The sacrament of holy orders does set apart in the sense that the one who receives it shares in the ministerial priesthood—but it does not set apart the priest in the sense that somehow he no longer shares in, because he has risen above, the common priesthood of the baptized.

Priests need a home, a place where they can experience the light and warmth of fraternal communion. Movements which have a charism that draws people together can offer a particular experience of such communion. So for a priest, belonging to a movement is not first and foremost a pastoral tool, but rather a chance to grow in his own personal life and ministry.



Touched and attracted by the same charism, sharing in the same story, inserted into the same group, priests and lay people share an interesting experience of co-fraternity among the faithful that builds each other up mutually without confusion.

Reinforced by this experience of communion, which itself is missionary, priests gain zeal to carry out with missionary drive their many and varied ministerial tasks. Paradoxically, by engaging in a strong experience of baptismal communion they strengthen their own specific ministry. Their constant contact with the sacred runs the risk of becoming a professional of the sacred and unwittingly let their pastoral service and sacramental life become a mere habit. The priest must find in the movement the light and warmth that will enable him to be faithful to his bishop, ready to fulfill his institutional duties, and attentive to ecclesiastical discipline. In this way his faith will resonate to great effect and his fidelity be more fruitful.

Involvement in a movement offers priests an opportunity to appreciate in their own personal life and ministry the co-essentiality of the hierarchical and charismatic dimension of the Church.

As ordained ministers, anointed by the Holy Spirit, the charism that priests bear makes them share in the responsibility for the Church's openness to the action of the Holy Spirit. Priests, in turn, can assist by facilitating the movements' own ecclesial maturity.

PRIESTS AND SPIRITUALITY

Priests have a spirituality particularly theirs. Priests who perform their duties sincerely and indefatigably in the Spirit of Christ arrive at holiness by this very fact. The priest's everyday outside relationship with others and his everyday inside union with God nourish each other.

The particular features of priests' spirituality are shaped by the relationships and actions that flow from Holy Orders, which configures them to Christ the head, spouse and shepherd of the Church.

The specific diocese to which they belong also colors the spirituality of priests and contributes to their identity.

Priests are called to live out the spirituality of communion together with all the baptized. In addition, ministry itself shapes their spiritual life.

How have priests been nourished in their spiritual life over the centuries?

Throughout the history of the Church, they have drawn on the spiritual pathways that have emerged around key charismatic figures. Great charisms have always opened windows onto the gospel, enlightening, enriching, and animating diocesan priests.

LIVING PRIESTLY FRATERNITY

The fact that diocesan priests take part in particular spiritualities or ecclesial groupings is indeed, in itself, a factor that helps growth and priestly fraternity.

Within movements and communities priests can experience fraternal communion not only with lay people but also among their fellow priests. There ought to be true friendships among priests. The entry of modern bourgeois individualism into the priesthood has not been a good thing.

Vatican II emphasizes strongly the theme of priestly fraternity and the role of associations in building up a common life to avoid the dangers of loneliness. The issue of fraternity is particularly relevant in allowing priests to be recognized as complete human beings who live in relationship with others, as well as in fostering their own well being.

It is important to demonstrate that a calling from God that requires a man to leave everything does not place him in a pitiable lonely existence, but offers him a new family, a life of communion among his fellow priests.

Without mutual Christian love experienced and lived in priestly fraternity, sooner or later an existential emptiness enters a priest's life and everything loses value. Priests living a true fraternal life inspire others to consider a vocation to the priesthood.

HELPING SEMINARIANS

Movements and communities can make an important contribution to the formation of priests – both before and after ordination. Associations and youth movements can and should contribute also to the formation of candidates for the priesthood.

If a movement is authentic then a seminarian can find within it the light and warmth which make him capable



of fidelity to his bishop and which make him ready for the duties of the institution and mindful of ecclesiastical discipline, thus making the reality of his faith more fertile and his faithfulness more joyful.

CONCLUSION

The charismatic and educational, communitarian and missionary drive of movements in the wake of Vatican II are a providential gift of the Spirit to the Church. The priesthood of the future is being shaped also by new charisms that characterize the Church of the new millennium. In addition to the spiritual pathways that movements provide, priests also find in them an expression of the communion within the heart of Church before the distinctions of roles and offices.

STUDY QUESTIONS

1. What did Benedict XVI invite priests to do during the Year of the Priest? (Page 150)

UNDERSTANDING VOCATIONS TOGETHER

2. How are the different states of life different yet complementary according to *Christifideles Laici*? (Page 151)
3. What is the distinctive feature of the lay state of life according to *Christifideles Laici*? (Page 152)
4. What is the distinctive feature of the priestly state of life according to *Christifideles Laici*? (Page 152)
5. What is the distinctive feature of the religious state of life according to *Christifideles Laici*? (Page 152)
6. Where do priests find the basis of their spirituality? (Page 152)
7. What do priests receive through the sacrament of ordination? (Page 153)

EXPERIENCING COMMUNION—LEARNING THE “CO-ESSENTIALITY” OF HIERARCHY AND CHARISM

9. How does the sacrament of orders set the priest apart? How does it not set him apart? (Page 154)
10. What do priests need and what provides it? (Page 155)
11. What do priests gain from the experience of communion? (Page 155)

12. What must a priest find in his movement? (Page 155)

PRIESTS AND SPIRITUALITY

13. Summing up, what are the two aspects of priestly spirituality? (Page 156)

LIVING PRIESTLY FRATERNITY

14. What can priests experience in ecclesial movements? (Page 157)
15. While the priestly vocation calls a man to leave everything, why isn't his existence lonely? (Page 158)

HELPING SEMINARIANS

16. What can a seminarian find in a movement? (Page 159)

CONCLUSION

17. What is the priesthood of the future being shaped by? (Page 160)

QUESTIONS FOR PERSONAL REFLECTION

1. What has the priesthood meant for me in my own spiritual journey? What do I think of priests, and why do I think that? What is the quality of my relationships with the priests in my life? How would I describe in my own words the benefits that diocesan priests can receive by becoming members of an ecclesial movement?
2. One of the most important things the Movement can offer diocesan priests is fraternal communion. In RCMH 90-92 it speaks of how we live fraternal communion in the Movement. Do I realize this is something that we can share with diocesan priests as well? This is why diocesan priests can be members of the movement. Have I realized this? How have I lived fraternal charity with priests in the Movement or who might want to join the Regnum Christi family?
3. Although movements in general do not contain a congregation of priests as Regnum Christi does, my living of fraternal communion also extends to the priests of the Legion. How do I see their role as members of the Regnum Christi family?



QUESTIONS ON LIVING THE TEACHING

- I. While priests' basic spirituality shares in the baptism spirituality of all the baptized, they are also set apart for service. How can I better live fraternal communion with them while respecting them as consecrated souls? There is no easy answer for this question. It is a balance I have to try to find – friendship without inordinate familiarity—that is tough for some people, especially those who live in cultures where familiarity is seen as the primary way of being friendly. How well have I done in trying to find this balance?

NOTES



SESSION 15

CHAPTER 16

SUMMARY

This chapter is a review of some of the elements that movements contribute to ecumenical and interreligious dialogues.

ECUMENICAL DIALOGUE

Vatican Council II was able to embrace the ecumenical movement because it understood the Church as a whole as a movement. The ecumenical movement is linked with the charismatic side of the Church that the Council rediscovered.

The aim of ecumenism is not amalgamation, but full communion. That does not mean uniformity, but unity in diversity and diversity in unity. In recent times it has promoted a spirituality of communion that can be shared and lived out at many levels by Christians of different denominations. Particularly at this level, movements can contribute to ecumenism.

Movements can serve theological dialogue by providing points of encounter within a dialogue of life. We are above all grateful for ecumenical prayer groups and spiritual networks among monasteries, convents, communities, and movements.

Movements offer forums for prayer united in the name of Jesus. The Encyclical Letter on Ecumenism, *Ut unum sint*^[5], describes such forums as experiences that anticipate the unity for which Christians yearn—We gather together in the name of Christ who is One. He is our unity.

Those prepared through involvement in spiritual movements can be instrumental in advancing the acceptance of the fruits of ecumenical dialogue in living their baptismal commitment in the world, whether by seeking Catholic unity through dialogue and communion with similar movements and associations, or the wider communion with other churches and ecclesial communities and with the movements and groups inspired by them.

Movements invite their members to live their baptismal commitment in the midst of society, through their

daily activity in family, social and professional life, and to seek to develop new and creative means of evangelization. Movements:

- develop forms of shared ecumenical commitment in social, political and cultural life, seek appropriate avenues of jointly proclaiming and preaching the Gospel of Jesus Christ in various contexts;
- create opportunities for laity and clergy of different traditions to gather, pray, and work together in an ecumenical spirit;
- organize ecumenical formation programs, weekends of spiritual recollection, and seminars on Christian life;
- offer to Christians of different traditions a means of giving authentic expression to their real though imperfect unity in Christ, while respecting and even strengthening their rootedness in their own Christian communities.

THE “TOGETHER FOR ...” PROJECT

“Together For ...” emerged from the collaboration among leaders of Evangelical Lutheran, Free Church, and Catholic movements and communities. On December 8, 2001, 800 leaders from more than 45 movements made a ‘covenant,’ a heartfelt pact of mutual love and respect. They agreed to bring about as much unity as possible, striving together to be one soul as a present expression of what is to come.

The collaboration among all of them—Catholic, Protestant, and Orthodox—generated a project called “Together for Europe”. Of a meeting on May 8, 2004, Cardinal Walter Kaspar said that he hoped the communities would work together and that the result would be a new Pentecost. Another representative said it is important to consider things through the eyes of others. John Paul II’s message said that the movements and communities are a response by the Holy Spirit to the signs of the times; that many of them are involved in ecumenical work, developing new

[5] John Paul II, May 25, 1995



forms of ecumenical work, developing new forms of ecumenical living in common that point the way ahead for the church, and they have formed ecumenical networks.

Ecumenism is primarily a question of gathering together in the name of Jesus Christ who is the only way to reach God.

Another initiative is the Alpha Course, which centers on what unites people as Christians—the person of Jesus Christ.

Unity and fellowship among communities is not built up by human effort alone. It must pass through love of the Crucified and Risen Christ. Participants recognize him in their own limits, difficulties and needs; as a consequence movements and communities grow in spiritual communion. On this basis, dialogue is possible among people united in mutual love, prayer, action, ideas, and initiatives. Through this dialogue, these movements can help shape the future of ecumenism.

INTERRELIGIOUS DIALOGUE

Movements' spirituality, lay membership, projects, and initiatives allow them to provide bridges of dialogue with members and movements of other religions.

It seems that the birth and development of renewal movements within the various religions has offered fertile terrain for interreligious dialogue also through some common characteristics that seem to facilitate greatly interreligious contact. These renewal movements, all born in the twentieth century, try to respond to contemporary social problems and issues such as politics, mass-media, education, economics, and art. They are often founded and directed by lay people with a certain charismatic authority.

Movements are particularly attentive to the communitarian aspect of religion, often providing forums where faith can be explained, lived, and shared.

STUDY QUESTIONS

ECUMENICAL DIALOGUE

1. Why does Cardinal Walter Kaspar say the Second Vatican Council was able to embrace ecumenism? (Page 161)

2. What is the aim of ecumenism? (Page 162)
3. How can movements serve theological dialogue? (Page 162)
4. Name five ways in which movements can give new expression to a shared discipleship in Jesus Christ? (Pages 163–164)

THE “TOGETHER FOR ...” PROJECT

5. What did the “Together for ...” Project emerge from? (Page 164)
6. What does the Alpha course center on? (Page 168)

INTERRELIGIOUS DIALOGUE

7. What do movements' spirituality, lay membership, projects and initiatives allow them to do? (Page 170)
8. What do movements provide? (Pages 171–172)

QUESTIONS FOR PERSONAL REFLECTION

1. Many Catholics don't understand ecumenism well. They sometimes fall into the false ecumenism of thinking that all religions are equal or that the Church will have to compromise on some of its teachings to make them more acceptable to other religions and thus achieve unity. The Vatican II document *Unitatis redintegratio* contains the following paragraphs on how Catholics should work for unity:

... Catholics, in their ecumenical work, must assuredly be concerned for their separated brethren, praying for them, keeping them informed about the Church, making the first approaches toward them. But their primary duty is to make a careful and honest appraisal of whatever needs to be done or renewed in the Catholic household itself, in order that its life may bear witness more clearly and faithfully to the teachings and institutions which have come to it from Christ through the Apostles.

For although the Catholic Church has been endowed with all divinely revealed truth and with all means of grace, yet its members fail to live by them with all the fervor that they should, so that the radiance of the Church's image is less clear in the eyes of our separated brethren and of the world at large, and the growth of God's kingdom is delayed. All Catholics must therefore aim at



Christian perfection and, each according to his station, play his part that the Church may daily be more purified and renewed. For the Church must bear in her own body the humility and dying of Jesus, against the day when Christ will present her to Himself in all her glory without spot or wrinkle.

—UR 4

So, Catholics work for ecumenism by working for renewal within the Church and by striving for holiness (Christian perfection) in their own life. How much has this been a part of my own awareness as a Catholic? How much should it be?

2. How does life in the Regnum Christi Movement support ecumenism when seen from the correct perspective? How could we support it even better?
3. Here is another quote from the same document:

There can be no ecumenism worthy of the name without a change of heart. For it is from renewal of the inner life of our minds, from self-denial and an unstinted love that desires of unity take their rise and develop in a mature way. We should therefore pray to the Holy Spirit for the grace to be genuinely self-denying, humble, gentle in the service of others, and to have an attitude of brotherly generosity towards them. St. Paul says: "I, therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and meekness, with patience, forbearing one another in love, eager to maintain the unity of the spirit in the bond of peace". This exhortation is directed especially to those raised to sacred Orders precisely that the work of Christ may be continued. He came among us "not to be served but to serve".

The words of St. John hold good about sins against unity: "If we say we have not sinned, we make him a liar, and his word is not in us". So we humbly beg pardon of God and of our separated brethren, just as we forgive them that trespass against us.

All the faithful should remember that the more effort they make to live holier lives according to the Gospel, the better will they further Christian unity and put it into practice. For the closer their union with the Father, the Word, and the Spirit, the more deeply and easily will they be able to grow in mutual brotherly love.

—UR 7–8

This change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name, "spiritual ecumenism."

What do I think about the concept of "spiritual ecumenism"? How deeply have I reflected on it in the past? What does it say to me, personally?

3. How well do we tend to live this "spiritual ecumenism" in the Movement? Should we be doing more to foster dialogue with non-Catholics? If so, what would be an appropriate way to do this according to our charism?
4. The book was written by a priest who has ties to the Focolare Movement and is published by Focolare. One of the apostolic goals of Focolare is ecumenism. In fact, membership in the movement is not limited to Catholics, but open to all Christians. How might this affect the emphasis of this topic in the book? How might Regnum Christi approach the apostolate of ecumenism?

QUESTIONS ON LIVING THE TEACHING

1. How do I support the ongoing renewal of the Church? Can I honestly say my personal striving for change of heart and for holiness supports "spiritual ecumenism"? Why?
2. How do I support the ongoing renewal of the Regnum Christi Movement? Why should that matter to me?

NOTES





SESSION 16

CHAPTER 17

SUMMARY

Legal documents are important because law supports and facilitates fraternal relations among people in their everyday interactions. The juridical structure helps protect the spiritual order, provide clarity, and build up communion.

Canon law can be a useful instrument at the service of the movements, because it provides ... the opportunity to clearly identify the nature of their charism and thus provide a lasting written testament describing it.

Most movements adopt a legal structure called 'Associations of the Faithful.'

Christ's faithful may freely establish and direct associations which serve charitable or pious purposes or which foster the Christian vocation in the world, and they may hold meetings to pursue these purposes by common effort.

The faithful may follow their own form of spiritual life provided it is in accord with Church teaching. Christ's faithful are bound to preserve their communion with the Church at all times, even in their external actions.

The main juridical framework for considering, recognizing, and approving ecclesial movements and communities is to be found in canons 298-326, which deal with associations of the faithful. Canon 298 states: "In the Church there are associations which are distinct from institutes of consecrated life and societies of apostolic life. In these associations, Christ's faithful, whether clerics or laity, or clerics and laity together, strive with a common effort to foster a more perfect life, or to promote public worship or Christian teaching. They may also devote themselves to other works of the apostolate, such as initiatives for evangelization, works of piety or charity, and those which animate the temporal order with the Christian spirit."

A movement's statutes need to contain the following elements:

- A premise to the statute that includes a brief history of the association.
- A brief description of the juridical nature of the association, of the charism, of the spirituality of the association, the goals to be reached by the association, and its legal address.
- The various categories of membership and the requisites to become part of the association. The formation of the various members, the duties and rights of members, and norms regarding resignation or dismissal.
- The structures and organization of the association and the government bodies at the international, national and diocesan level.
- The nomination process for the various mandates and their requisites.
- Instructions regarding the administration of material goods.
- Norms regarding the procedure for the modification of the statute, the dissolution of the association and the destination of the material goods.

PROBLEMATIC ISSUES

While the framework provided by the Code of Canon Law has facilitated the approval of the movements, its structure has not proved sufficient for containing various complex aspects of the new movements. Fr. Gianfranco Ghirlanda^[6] notes that the structure which canons 298-329 provides for the associations of the faithful is sufficiently flexible to permit the ecclesial movements to remain within this general category, but is insufficient to regulate what is specific about them. The juridical figure of association cannot adequately contain new ecclesial movements which originate from a foundational charism.

[6] It is interesting to note that Fr. Ghirlanda formed part of the team advising the Papal Delegate to the Legion of Christ and Regnum Christi immediately after the apostolic visitation of 2009-2010.



NOT EASILY DEFINED

The new associations, movements, groups and communities often do not share the same characteristics. They differ in many ways. The sheer range of situations, formation methods, and history defies easy definition and distinction. Although most members are laypeople, the movements also include priests, religious, and bishops. In some movements, lay members live a consecrated life by taking vows or promises to live the evangelical counsels.

THE INCARDINATION OF PRIESTS

A particularly thorny question arises when some consecrated laymen, encouraged by the movements to which they belong, seek ordination. Canon law does provide for priests to associate with movements but it does not envisage incardination in movements.

VARIOUS ATTEMPTS

Because some canonical issues that arise are so complex, the new ecclesial movements and communities sometimes find themselves trying to adapt themselves to canonical structures that don't always reflect their actual life. Sometimes, however, a movement has to seek separate approval for its various branches – male, female, clerical, lay, contemplative, apostolic – and then attempt to form some kind of federation among them. All in all, then, the current canonical situation is not totally satisfactory because the solutions proposed to give canonical shape to movements risk jeopardizing the unity of each movement. As Ghirlanda points out, history shows that institutes that derive from the same founder and charism, if approved in autonomous and separate forms, after the founders' death often end up going their separate ways. It would be contrary to the Spirit to try and force them, at the time of their approval, into the straightjacket of already existing juridical forms. At present they come under the Pontifical Council for the Laity.

HOW LIFE EVOLVES

Cardinal Ratzinger advises: It is better to see how life evolves, without rushing to tackle the organizational questions.

A NEW JURIDICAL FORM FOR ECCLESIAL MOVEMENTS AND COMMUNITIES?

Broadly speaking, a private association exists by private agreement among its members. It lacks, however, the security and opportunities for recognition accorded public associations.

A public association is constituted by a competent authority and pursues, in the name of the Church, the ends of the association. The public juridical status should be conferred on all ecclesial associations. An association of the faithful is not founded simply upon the free will of association for an action or apostolate, but upon the call of God through an origination charism lived in a collective and communitarian way. Ecclesial movements could be considered public associations in accordance with canon 301.2. Such status means they can teach in the name of the Church. Through their charisms, movements contribute much in the service of Church proclamation. He also suggests that movements' public character would be advanced if those approved as public associations of pontifical right (canon 312.1.1), as is done through canon 579 of the 1983 Code and 357.1 of the 1990 Code of the eastern Churches, were allowed to incardinate priests through a special concession by the Apostolic See

There are disadvantages in simply recognizing movements under the juridical form of public associations. The movements are a new form of association that has no real analogy to the actual juridical forms of association. The notion of charism is essential to movements in a way that is not true for other older forms of association. Charism is a central defining feature that distinguishes ecclesial movements and communities from other working forms of association.

Ecclesial movements are associations on the basis of charisms and prophetic vocations, not simply on the basis of apostolic goals or their own free decision. The charism itself joins together various orders and categories of people of all ages. Following a charism involves the whole person, so people in movements often share goods, live a fraternal missionary communion, and share an experience of communion in obedience to one another and the leaders of their community, while also dedicating themselves to the apostolic works of the movements.

The category of public association as articulated in the 1983 Code does not address adequately the charismatic origin and character of ecclesial movements. To do



1. Before reading this chapter, what did I think about the role of Canon Law in the life of the Church? What do I think of it now?
2. This Chapter explains how current canonical forms don't always seem to fit the realities of the ecclesial movements. Why might that be? Is the Holy Spirit contradicting himself? What would Cardinal Ratzinger say about it?
3. How would I describe the lived relationship between the different components of the Regnum Christi Movement? How does that reality fit

QUESTIONS ON LIVING THE TEACHING

1. Do I know of any Associations of the Faithful, or any groups in the Church that may have that canonical structure?
2. What practical implications might the canonical structure of the Movement have for my life as a Regnum Christi member?

NOTES

[7] Apostolic Exhortation of John Paul II, 1996. No. 62.





SESSION 17

CHAPTER 18

SUMMARY

Movements have been the creative minorities that have enabled many to rediscover the gospel and the Church. Involvement in movements has helped them be evangelized together with others. The Church as a whole can be considered a movement—the People of God on the move.

NEEDING TO PROMOTE A SPIRITUALITY OF COMMUNION

The life of communion demands conversion through a spirituality of communion.

The concept of a spirituality of communion, means moving from an individual-centered spirituality to one of communion. It is not only that I do good works for my neighbor in a one-way street of Christian love, but rather that my neighbor is constitutive of my journey to God in the mutuality of our relationship.

A spirituality of communion is much more than good pastoral or spiritual practice. Where believers live in communion, there the Spirit becomes shared Spirit, there he is transmitted by ecclesial *communio* itself: *ubi Ecclesia, ibi est Spiritus Dei*.

DESCRIBING DIMENSIONS OF THE COMMUNITARIAN SPIRITUALITY

John Paul II's key features of communitarian spirituality:

- The heart's contemplation of the mystery of the Trinity dwelling in us, and whose light we must also be able to see shining on the face of the brothers and sisters around us.
- An ability to think of our brothers and sisters in faith within the profound unity of the Mystical Body, and therefore as those who are a part of me.
- The ability to see what is positive in others, to welcome it and prize it as a gift from God: not only as a gift for the brother or sister who has received it directly but also as a gift for me.
- Knowing how to make room for their brothers and sisters, bearing each other's burdens and resisting the unavoidable selfish temptations that provoke competition, careerism, distrust, and jealousy. Building up communion comes by emulating in every relationship the 'emptying' shown in Christ's paschal mystery:

Be of the same mind, having the same love, being in full accord and of one mind ... Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death – even death on a cross.

—Philippians 2:5–8

MOVEMENTS, MISSIONARY COMMUNION, AND HOLINESS

Having described the spirituality of communion, John Paul II confirms its importance when he comments – let us have no illusions; unless we follow this spiritual path, external structures of communion will serve very little purpose.

Genuine communion is also missionary. At the same time, mission makes communion grow, extending it outwards in concentric circles, until it reaches everyone.

Ecclesial movements are shaped by communion and mission each in its own way and both together. In underlining these key elements the movements also highlight the call to holiness through living missionary communion; movements—while they themselves are always called to renewal—can be places of formation in the collective holiness for which the People of God strives.



“PROPHECIES WILL CEASE ... THE GREATEST OF THESE IS LOVE” (1 CORINTHIANS 13)

It has been suggested that charisms that give rise to movements are like ‘incarnations’ of particular aspects of Jesus’s life, teaching, and identity. Christ unfolding through the centuries with the history of charisms and spiritual movements viewed as a progressive flowing of all the words of God that have been spoken in the Word made flesh, Jesus Christ.

Though there is a great variety among movements, they can lead members to holiness because in different ways each movement emphasizes the fundamental vocation of the Church, the ‘super-vocation,’ and that is, to live: poverty, obedience, chastity, works of mercy of all kinds, preaching, studies or any other activity while directed to the good, and their full fruitfulness only in love ...

STUDY QUESTIONS

1. According to Fr. Yves Congar, how must the Church be rediscovered? *(Page 184)*
2. What have movements allowed many to rediscover? *(Page 184)*

NEEDING TO PROMOTE A SPIRITUALITY OF COMMUNION

3. What is the essence of a spirituality of communion? *(Pages 184–185)*
4. How does a spirituality of communion contribute to a more active sense that the Spirit of the Risen Christ is working among the faithful according to Valentino Maraldi? *(Page 186)*

DESCRIBING DIMENSIONS OF COMMUNITARIAN SPIRITUALITY

5. According to John Paul II in his Apostolic Letter *Novo Millennio Ineunte*, what does the spirituality of communion involve first of all? *(Page 187)*
6. According to John Paul II, what does it also mean? *(Page 187)*
7. Based on the theological dimension of charity, what does a spirituality of communion also imply? *(Page 187)*

8. If people are to be regenerated according to renewed relationships in every expression of life and activity of the Church, what ‘asceticism’ connected with spiritual communion do they also need? *(Page 187)*
9. How does Paul teach the Philippians (Philippians 2: 5-8) to pattern their living of spiritual communion after the example of Christ? *(Pages 187–188)*

MOVEMENTS, MISSIONARY COMMUNION, AND HOLINESS

10. How can we sum up the relationship between movements, missionary communion and holiness? *(Page 189)*
- “PROPHECIES WILL CEASE ... THE GREATEST OF THESE IS LOVE” (1 CORINTHIANS 13)
11. How can we look at the charisms that give rise to movements? *(Page 189)*
12. Although there is a great variety among movements, how can they all lead members to holiness? *(Page 189)*

QUESTIONS FOR PERSONAL REFLECTION

1. The spirituality of communion implies that I meet Jesus, enter into a deep relationship with him and then by serving my brothers and sisters, give Christ to them by becoming Christ for them. They do the same for me. Is that the first thing that comes to mind when I think of the word “communion”? If not, what does come to mind?
2. Does Regnum Christi help me to live communion in that way? What are the elements of our charism that help me the most to live this spirituality of communion? Are there any that are obstacles for me?
3. Have I found in Regnum Christi not only Christ, but a home where I live in a fellowship of communion with the other Regnum Christi members, especially the members of my team? If not, what may be some of the reasons?



QUESTIONS ON LIVING THE TEACHING

1. How well do I live the teaching of St. Paul in Philippians 2:5-8 very well? Through my charity and acts of service, do I give Christ to others? If not, what are my failings? How can I live it better?
2. Since communion in Regnum Christi is lived primarily in the team (and therefore, team life is an important element in my growth in holiness), how can I improve my living of team life? How can I give Christ to my team more through service? How can I be more open to the gift of himself that Christ wants to give me through my team members?

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