



INTERNATIONAL CONFEDERATION OF CHRISTIAN FAMILY MOVEMENTS

Mission San Jose



At the work and apostolic commitment is always very important to **feed the mystique that keeps the burning and audacity of the ideals and objectives of the Christian Family Movements.** The International Confederation of Christian Family Movements ICCFM also needs this aspect, so the task of Ecclesiastical Assistance is to offer reflections and points that help for this purpose. Movements and apostolic Groups are Church groups, it is very important that we were in communion with the Church, especially with the Vicar of Christ on earth, to feed the "sense of the Church". We must take advantage that the Pope Francis according to the statements and conclusions of the Synod of the New Evangelization, took the Apostolic Exhortation "Evangelii Gaudium", "Joy of the Gospel" for all to let ourselves be guided by these very important considerations. I have taken some reflections in Chapter 2 of this document, for make these reflections at meetings of the Team of the Confederation, the same is desirable that the teams of each Continent can take advantage of each continent and made available to the Countries; in that way we will create a greater communion and face problems and difficulties that are common to all.

REFLECTION 1

1° SLOWLY AND CAREFULLY READ.

FROM THE APOSTOLIC EXHORTATION "EVANGELII GAUDIUM"

With the holy intent of communicating the truth about God and humanity, we sometimes give them a false god or a human ideal which is not really Christian. In this way, we hold fast to a formulation while failing to convey its substance. This is the greatest danger. Let us never forget that "the expression of truth can take different forms. The renewal of these forms of expression becomes necessary for the sake of transmitting to the people of today the Gospel message in its unchanging meaning". EG 41.

Frequently, we act as arbiters of grace rather than its facilitators. But the Church is not a tollhouse; it is the house of the Father, where there is a place for everyone, with all their problems. EG 47

CHAPTER TWO, AMID THE CRISIS OF COMMUNAL COMMITMENT

In the prevailing culture, priority is given to the outward, the immediate, the visible, the quick, the superficial and the provisional. What is real gives way to appearances. In many countries globalization has meant a hastened deterioration of their own cultural roots and the invasion of ways of thinking and acting proper to other cultures which are economically advanced but ethically debilitated. EG 62.

II. Temptations faced by pastoral workers

"Let the Holy Spirit guide the mission of proclaiming the Gospel of marriage, family and life in the world"



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I feel tremendous gratitude to all those who are committed to working in and for the Church. Here I do not wish to discuss at length the activities of the different pastoral workers, from bishops down to those who provide the most humble and hidden services. Rather, I would like to reflect on **the challenges that all of them must face in the context of our current globalized culture.** But in justice, I must say first that **the contribution of the Church in today's world is enormous... I am grateful for the beautiful example given to me by so many Christians who joyfully sacrifice their lives and their time. This witness comforts and sustains me in my own effort to overcome selfishness and to give more fully of myself.** EG 76.

*As children of this age, though, all of us are in some way affected by the present globalized culture which, while offering us values and new possibilities, **can also limit, condition and ultimately harm us.*** I am aware that **we need to create spaces where pastoral workers can be helped and healed, "places where faith itself in the crucified and risen Jesus is renewed, where the most profound questions and daily concerns are shared, where deeper discernment about our experiences and life itself is undertaken in the light of the Gospel,** for the purpose of directing individual and social decisions towards the good and beautiful".⁶² At the same time, I would like to call attention to certain particular temptations which affect pastoral workers. EG 77.

Yes to the challenge of a missionary spirituality

Today we are seeing in many pastoral workers, including consecrated men and women, an inordinate concern for their personal freedom and relaxation, which leads them to see their work as a mere appendage to their life, as if it were not part of their very identity. At the same time, the spiritual life comes to be identified with a few religious exercises which can offer a certain comfort but which do not encourage encounter with others, engagement with the world or a passion for evangelization. As a result, **one can observe in many agents of evangelization, even though they pray, a heightened individualism, a crisis of identity and a cooling of fervour.** These are three evils which fuel one another. EG 78.

At times our media culture and some intellectual circles convey a marked scepticism with regard to the Church's message, along with a certain cynicism. As a consequence, many pastoral workers, although they pray, develop a sort of inferiority complex which leads them to relativize or conceal their Christian identity and convictions. **This produces a vicious circle. They end up being unhappy with who they are and what they do; they do not identify with their mission of evangelization and this weakens their commitment. They end up stifling the joy of mission with a kind of obsession about being like everyone else and possessing what everyone**



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else possesses. Their work of evangelization thus becomes forced, and they devote little energy and very limited time to it. EG 79.

Pastoral workers can thus fall into a relativism which, whatever their particular style of spirituality or way of thinking, proves even more dangerous than doctrinal relativism. It has to do with the deepest and inmost decisions that shape their way of life. This **practical relativism consists in acting as if God did not exist, making decisions as if the poor did not exist, setting goals as if others did not exist, working as if people who have not received the Gospel did not exist.** *It is striking that even some who clearly have solid doctrinal and spiritual convictions frequently fall into a lifestyle which leads to an attachment to financial security, or to a desire for power or human glory at all cost, rather than giving their lives to others in mission.* **Let us not allow ourselves to be robbed of missionary enthusiasm!** EG 80.

2° REFLECT WHAT SAY TO YOU, THESE PARAGRAPHS OF POPE FRANCIS

3° ANSWER THE QUESTIONS AND SHARE:

Enthusiasm means "CARRY IN GOD". In my work, Do I worry that Divine inspiration, through conscious invocation of the Holy Spirit, it becomes the experience of active God within me to be guided by His Wisdom and Power of God?

Do I have learned to discern what God tells to me in difficulties, obstacles and problems that I get in the way?

4° A LAST REFLECTION TO GO FORWARD: My mission of being in the heart of the people is not just a part of my life or a badge I can take off; it is not an "extra" or just another moment in life. Instead, it is something I cannot uproot from my being without destroying my very self. **I am a mission on this earth; that is the reason why I am here in this world. We have to regard ourselves as sealed, even branded, by this mission of bringing light, blessing, enlivening, raising up, healing and freeing.** All around us we begin to see nurses with soul, teachers with soul, politicians with soul, people who have chosen deep down to be with others and for others. But once we separate our work from our private lives, everything turns grey and we will always be seeking recognition or asserting our needs. We stop being a people. EG 273

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