

Leadership as Harmonizing Charisms

Introduction...

- CEAP convention theme, **“SANCTIFICATIO: from Brokenness to Blessedness”**.
- As mentioned in the invitation letter, this year’s theme is in line with the nine-year journey for New Evangelization by the Catholic Bishops’ Conference of the Philippines (CBCP) which identified 2018 as the Year of the Clergy and Consecrated Persons.
- In particular, ***“the theme seeks to explore the role of Catholic educators in accompanying their students in this journey of sanctification, in this pilgrimage of brokenness to wholeness, in recapturing the sense of the sacred in this seemingly unjust world”***.

Introduction...

- This particular session seeks to address Benchmarks 5.3 and 12.2 which states for Catholic schools to be excellent, ***“School leaders are witnessing Catholics—faithful to the values of the Gospel and teachings of the Catholic Church”*** and ***“Administrators, teachers, staff, parents and alumni of the school community help learners achieve the curriculum goals and objectives”***.

Introduction...

So, what do we mean by charism? Lumen Gentium no. 12 of Vatican II gives the following answer:

"It is not only through the sacraments and the ministries of the Church that the Holy Spirit sanctifies and leads the people of God and enriches it with virtues, but, 'allotting his gifts to everyone according as he wills' (1 Cor 12:11), he distributes special graces among the faithful of every rank. By these gifts he makes them fit and ready to undertake the various tasks and offices which contribute toward the renewal and building up of the Church" (LG 12).

Introduction...

- As envisioned by CEAP, school leadership is patterned after the example of the servant-leadership of Jesus Christ and exercised with special charisms or gifts for the building up of the school community. In building up of the school community, we need a school leader who can harmonize charisms. Harmony as a noun signifies: ***“consistency, coordination, compatibility, agreement, concord, correlation, parallelism, matching, mutual fitness, balance, symmetry, order, proportion, unity and organic totality.”***

Presentation Outline:

I. Leadership as Harmonizing Charisms of Identities (*Human, Christian, Specific Christian identities*)

II. Leadership as Harmonizing Charisms of Lifestyles (*Spirit-filled or charismatic lifestyle of encounter, engagement and entrustment*)

III. Leadership as Harmonizing Charisms of Ministries/Mission (*Spirit-filled or charismatic Ministry of Conversion, Commitment and Communion*)

IV. Harmonizing Charisms need Constant Discernment

I. Leadership as harmonizing charisms of identities

- The exercise of leadership must begin by asking the question “**who the Lord calls us to be as a school leader**”?
- This question is about our personal identity before our Lord, the “who” dimension of our personal vocation, our divine calling which defines the purpose of our lives. In this way, the experience of the call to leadership cannot be separated from the experience of charism!

I. Leadership as harmonizing charisms of identities

- “According to God's plan, all of us Christians are to find fulfilment as human beings. This is our human vocation. We are also to find fulfilment as Christians, living out our baptism and its summons to be holy (communion and cooperation with God), to be active members of the community, and to bear witness to the Kingdom (communion and cooperation with others.) This is our Christian vocation. Finally, we must discover the concrete vocation (as lay person, consecrated religious or hierarchical minister) that will enable us to make our specific contribution to the construction of the Kingdom. This is our specific Christian vocation. In this way we will carry out our evangelizing mission in a full and organic way” (Bishops Conference at Puebla, Mexico, in 1979).

I. Leadership as harmonizing charisms of identities

A. Charism of Human Identity

- The fundamental task of a school leader is to harmonize the charisms of identities of everyone in the school community. As Pope Benedict XVI said, ***“Each of us is the result of a thought of God. Each of us is willed. Each of us is loved. Each of us is necessary.”*** Therefore, each of us has a unique identity and each one is called “to find fulfilment as human beings”.

I. Leadership as harmonizing charisms of identities

- Pope Paul VI affirmed this charism of human identity and integral human development of the person in his encyclical letter *Populorum Progressio*: “*In the design of God, every man is called upon to develop and fulfill himself, for every life is a vocation*”. To develop and to fulfil oneself presupposes the giftedness of human life.
- We can elaborate further this giftedness of human life in terms of the (a) **gifts of having**—what we have received in life (possessions, material gifts, relationships, experiences), (b) **gifts of doing**—what we are able to do or accomplish like our skills and talents, (c) **gifts of being**—the expressions of our personal traits, qualities, values or character.

- Paul VI's Declaration on Human Education "*Gravissimum Educationis*" (1965): "All men of every race, condition and age, since they enjoy the **dignity of a human being**, have an inalienable right to an education that is in keeping with their ultimate goal, their ability, their sex, and the culture and tradition of their country, and also in harmony with their fraternal association with other peoples in the fostering of true unity and peace on earth. For a true education aims at the formation of the human person in the pursuit of his ultimate end and of the good of the societies of which, as man, he is a member, and in whose obligations, as an adult, he will share".

I. Leadership as harmonizing charisms of identities

- **Charism of Christian Identity**
- As witnessing Catholics, school leaders must be able to harmonize the charisms of Christian identity. As we have mentioned earlier, it is in our communion with the person of Christ that the charism of human identity is linked with the charism of Christian identity.
- The charism of Christian identity is the call to be fully Christian as indicated in the Vatican II Decree of *Lumen gentium*: ***“It is therefore evident to everyone that all the faithful, whatever their condition or rank, are called to the fullness of the Christian life and the perfection of charity”.***

I. Leadership as harmonizing charisms of identities

- We receive the charism of Christian identity in the sacrament of baptism. The sacrament of baptism affirms the first charism (gift) of human life received from birth, and the call to a new birth and fullness of life in Christ. The charism of Christian identity also gives the person a share in the "common priesthood of all believers" which is the foundation of the various charisms we exercise through our chosen specific Christian vocation as lay, religious and ordained minister.

- In *Gravissimum Educationis*, the charism of Christian identity is linked with the “right to a Christian education”. “A Christian education does not merely strive for the maturing of a human person as just now described, but has as its principal purpose this goal: that the baptized, while they are gradually introduced the knowledge of the mystery of salvation, become ever more aware of the **gift of Faith** they have received, and that they learn in addition how to worship God the Father in spirit and truth (cf. John 4:23) especially in liturgical action, and be conformed in their personal lives according to the new man created in justice and holiness of truth (Eph. 4:22-24); also that they develop into perfect manhood, to the mature measure of the fullness of Christ (cf. Eph. 4:13) and strive for the growth of the Mystical Body; moreover, that aware of their calling, they learn not only how to bear witness to the hope that is in them (cf. Peter 3:15) but also how to help in the Christian formation of the world that takes place when natural powers viewed in the full consideration of man redeemed by Christ contribute to the good of the whole society.”

I. Leadership as harmonizing charisms of identities

- Pope Francis has issued an apostolic exhortation entitled “*Gaudete et Exsultate* (Rejoice and Be Glad) on the call to holiness in today’s world. In this papal exhortation, being faithful to the values of the Gospel is to apply in our lives the Beatitudes. Pope Francis said that the “**Beatitudes are like a Christian’s identity card**. So if anyone asks: “*What must one do to be a good Christian?*”, the answer is clear. We have to do, each in our own way, what Jesus told us in the Sermon on the Mount. In the Beatitudes, we find a portrait of the Master, which we are called to reflect in our daily lives” (GE 63).

I. Leadership as harmonizing charisms of identities

- **Charism of Specific Christian Identity**
- Ordinarily, our Catholic school community is composed of lay, religious and ordained, with lay members comprising the majority (easily the 99% in most school communities). In this context, school leaders must be aware of the respective identities and charisms of each state of life aside from the aforementioned human and Christian identities.
- Each charism of specific Christian identity as lay, religious or ordained minister – makes a special contribution for the building up of the Church. Each state of life serves to respond fully to God's invitation of loving the neighbor.

I. Leadership as harmonizing charisms of identities

- In this task of harmonizing charisms, a school leader must know the distinctive charism and contribution of each state of life:
- the lay faithful is **activity in the world (secular dimension)**;
- the clergy is **ministry (particularly the sacramental ministries)**;
- consecrated men and women (or religious), special **conformity to Christ, chaste, poor and obedient.**

II. Leadership as harmonizing charisms of lifestyles

- We have reflected on the charism of identities as a response to the question: “Who the Lord calls us to be as a school leader?”
- Now, we proceed to the next question: **“How the Lord calls us to become as a school leader?”**
This second question is about the **lifestyle** of a school leader or what form of life we embrace or maintain as we harmonize charisms in the school community.

II. Leadership as harmonizing charisms of identities

- In PCSS, the chosen leadership lifestyle of catholic school leaders is that of a “servant” after the example of Jesus Christ “who came to serve not to be served”. In examining the lifestyle of Jesus as a servant leader we see the following three characteristics: a) **lifestyle of encounter**, b) **lifestyle of engagement**, c) **lifestyle of entrustment**.
- As one fully anointed by the Holy Spirit (Messiah), the lifestyle of Jesus is perceived by his followers as “Spirit-filled” (filled with the gifts of the Holy Spirit)—and witnessed by them through the power of his words and deeds!

II. Leadership as harmonizing charisms of lifestyles

- **Spirit-filled (charismatic) lifestyle of encounter**
- Since all charisms are for the building up of the church/community, then a leader must have a charismatic lifestyle of encounter. In his encyclical "*Deus Caritas Est*", Pope Benedict XVI underlined this theme of encounter: "Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction. (...)".

II. Leadership as harmonizing charisms of lifestyles

- St. Paul in the Corinthians describes the variety and diversity of the charisms, which must be attributed to the work of the one Spirit (cf. 1 Cor 12:4).
- In this regard, St. John Paul II affirmed that *“each of us receives from God many gifts which are appropriate for us personally and for our mission. Because of this diversity, no individual way of holiness or mission is ever identical to the others. The Holy Spirit shows respect for each person and wants to foster in each one an original development of the spiritual life and the giving of witness”*.

II. Leadership as harmonizing charisms of lifestyles

- **Spirit-filled (charismatic) Lifestyle of Engagement**
- Personal encounter with others is sustained by sustained engagement on various issues affecting the church and society. Faithfulness to the values of the Gospel and teachings of the Catholic Church demands active participation in the missionary engagements of the Church.

II. Leadership as harmonizing charisms of lifestyles

- **Spirit-filled (charismatic) Lifestyle of Entrustment**
- Leadership as harmonizing charisms must be marked by a lifestyle of entrustment. Entrustment in the spiritual sense is to hand over or to turn over to God all that we are and all that we have. Entrustment is our self-surrender in the spirit or the offering of total generosity before our Lord.

II. Leadership as harmonizing charisms of lifestyles

- The spirit-filled lifestyle of entrustment is also affirmed in Gaudete et Exultate: “Only on the basis of God’s gift, freely accepted and humbly received, can we cooperate by our own efforts in our progressive transformation. We must first belong to God, offering ourselves to him who was there first, and **entrusting to him our abilities, our efforts, our struggle against evil and our creativity, so that his free gift may grow and develop within us:** *“I appeal to you, therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God” (Rom 12:1). For that matter, the Church has always taught that charity alone makes growth in the life of grace possible, for “if I do not have love, I am nothing” (1 Cor 13:2) (no. 56).*

III. Leadership as harmonizing charisms of ministries or mission

- We come now to the third element of leadership as harmonizing charisms of ministries. Here we ask the question: “What the Lord calls to do as school leader?” PCSS benchmark 12.2 is clear about this particular task: ***“Administrators, teachers, staff, parents and alumni of the school community help learners achieve the curriculum goals and objectives.”***

III. Leadership as harmonizing charisms of ministries or mission

- One of the helpful descriptions of Christian ministry is found in the Catechism for Filipino Catholics: Ministry is characterized by:
 - a) *doing* something,
 - b) *for God's Kingdom*,
 - c) *in public*,
 - d) *on behalf of the Christian community*,
 - e) *empowered by a gift of faith* received in baptism, or ordination, and
 - f) *identifiable* within the diversity of ministerial activities

III. Leadership as harmonizing charisms of ministries or mission

- **Spirit-filled (charismatic) Ministry of conversion**
- Jesus began his public ministry in the gospel of Mark by calling people to conversion and belief in the gospel: “This is the time of fulfilment. The Kingdom of God is at hand. Repent and believe in the Gospel (Mk 1,15)”. This call to faith invites a total surrender of one’s whole being to the demands of the gospel.

III. Leadership as harmonizing charisms of ministries or mission

- In response to benchmark 12.2 of PCSS, a school leader (administrators, *teachers, staff, parents and alumni of the school community*) is open to this ministry on-going conversion (intellectual, moral and religious) as part of the learning process. The ministry of conversion is also linked to charism, since it is through charisms (special gifts) that the Holy Spirit makes us "*fit and ready to undertake the various tasks and offices which contribute toward the **renewal** and building up of the Church*" (LG 12). The renewal of the Church is central to her nature and very heart of her ministry of conversion--"at one and the same time holy and ever in need of purification", "***Ecclesia semper reformanda, Ecclesia semper purificanda***".

III. Leadership as harmonizing charisms of ministries or mission

- **Spirit-filled (charismatic) Ministry of commitment**
- Commitment is the determination to be an active disciple of the Lord. The authenticity of conversion is tested through perseverance and quality of our commitment. It presupposes that one's commitment is rooted on fertile ground where it bears much fruit (Cf. Mt 13,18-23).

III. Leadership as harmonizing charisms of ministries or mission

- In response to benchmark 12.2 of PCSS, a school leader (administrators, *teachers, staff, parents and alumni of the school community*) is committed to “***help learners achieve the curriculum goals and objectives***” of the school.
- Since the curriculum goals and objectives of the school are tied to the vision and mission statement of a Catholic school, so a school leader is deeply committed to this ministry of commitment, a commitment to harmonize the charisms of wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord (7 gifts of the Holy Spirit) for the learner.

III. Leadership as harmonizing charisms of ministries or mission

- **Spirit-filled (charismatic) Ministry of communion**
- In the gospel of John, Jesus prayed for unity and communion among his followers before his passion and death: “... *that they may all be one, as you, Father, are in me and I in you, that they may be in us, that the world may believe that you sent me*” (Jn 17,20-21). It is from this experience of communion that Christ based the credibility and fruitfulness of faith in him: “that the world may believe that you sent me.”

III. Leadership as harmonizing charisms of ministries or mission

- Conversion leads us from sin and division into union with Christ. Commitment deepens the surrender of oneself in faith and active response to Christ in his mission of love and service. Communion qualifies the Christian identity of believers as children of God which serves as the final goal of Christian discipleship. Vatican II described this meaning of vocation as communion with God. “Humankind is constituted in society intelligent and free by God the creator, but above all *we are called as daughters and sons to communion with God* and to a share in the divine happiness”.

III. Leadership as harmonizing charisms of ministries or mission

- In response to benchmark 12.2 of PCSS, a school leader (administrators, *teachers, staff, parents and alumni of the school community*) is committed to the ministry of communion (*koinonia*) in a collaborative effort to “**help learners achieve the curriculum goals and objectives**” of the school. Indeed, the best learning environment is achieved when there is teamwork, collaboration and sharing of charisms for the good of the learner and for the building up the school community.

IV. Harmonizing Charisms need Constant Discernment

St. John Paul II laid out the following criteria on evaluating charisms which can be used in the school context:

- a) Agreement with the Church's faith in Jesus Christ (cf. 1 Cor 12:3). A gift of the Holy Spirit cannot be contrary to the faith which the same Spirit inspires in the whole Church. "This is how," St. John writes, "you can know the Spirit of God: every spirit that acknowledges Jesus Christ come in the flesh belongs to God, and every spirit that does not acknowledge Jesus does not belong to God" (1 Jn 4:2).

IV. Harmonizing Charisms need Constant Discernment

- b) The presence of the "fruit of the spirit: love, joy, peace" (Gal 5:22). Every gift of the Spirit fosters growth in love, both in the person himself and in the community, and thus it produces joy and peace.
- If a charism causes trouble and confusion, this means either that it is not genuine or that it has not been used in the right way. As St. Paul says: "He is not the God of disorder but of peace" (1 Cor 14:33). Without love, even the most extraordinary charisms are not at all useful (cf. 1 Cor 13:1-3; cf. also Mt 7:22-23).

IV. Harmonizing Charisms need Constant Discernment

- c) Conformity with the Church's authority and acceptance of its directives. After laying down very strict rules for using charisms in the Church of Corinth, St. Paul says: "If anyone thinks that he is a prophet or a spiritual person, he should recognize that what I am writing to you is a commandment of the Lord" (1 Cor 14:37). The authentic charismatic is recognized by his sincere docility to the pastors of the Church. A charism cannot cause rebellion or a rupture of unity.

IV. Harmonizing Charisms need Constant Discernment

- d) The use of charisms in the community is subject to a simple rule: "Everything should be done for building up" (1 Cor 14:26). That is, charisms are accepted to the extent that they make a constructive contribution to the life of the community, a life of union with God and of fraternal communion. St. Paul insists firmly on this rule (1 Cor 14:4-5, 12, 18-19, 26-32).

- I conclude this presentation by affirming that leadership as harmonizing charisms is always for the building up of the school community. Actually CEAP has been doing this task of leadership for over 7 decades of its organizational existence (since 1941).

- CEAP has effectively harmonized the personal and institutional charism of identities of member schools, harmonized the charisms of lifestyles of various school personnel and partners, and harmonized the charisms of ministries (both AD INTRA and AD EXTRA) of various school programs. In the face of so much giftedness, of so much variety of charisms of our school leaders we are moved to gratitude and humility! Having felt this grace of humility (since everything is gift) one is moved to experience God's holiness--the charism of SANCTIFICATIO: from Brokenness to Blessedness which is beyond our lights and shadows!

Thank you.