



COMING CLOSER TO THE NEW RELATIONSHIP BETWEEN THE LAITY AND THE BROTHERS

THE NEW RELATIONSHIP IS A RELATION OF COMPLEMENTARITY OF VOCATIONS

sheet

6

We have the certainty that our specific vocations, without becoming confused, throw mutual light on each other and that we are for one another a constant source of richness.

In the Church-communion, the states of life are linked in such a way that they are ordered to one another. They are at the same time diverse modalities and complementary such that each has its original and inimitable physiognomy, and at the same time each is in relationship with the others and at their service (cf ChL 55). We have the certainty that our specific vocations, without becoming confused, throw mutual light on each other and that we are for one another a constant source of richness.

If we are united by a common charismatic vocation, the new relationship allows us to reinforce our specific identity and enrich it from the complementarity of the vocations. Lay people and brothers, we deepen our specific vocations in the measure that we meet mutually on a road that is open on the future and of which we have already discovered some significant features (cf GAST 26). Not only is there a place for everyone at the table, but we need others beside us (GAST 79).

According to Br Benito Arbués (1997), "it is a matter of a reciprocal relationship of friendship, trust, help, dialogue, with a new sense of Church, where the complementarity of vocations, communion and participation are at play". *Vita consecrata* 126 expresses itself in the same spirit when it says that the participation of the laity allows the discovery of unexpected and fruitful implications of certain aspects of the charism, giving rise to a more spiritual interpretation, and impulse to new indications for new apostolic dynamisms. The preceding papal exhortation reminds

consecrated persons of their duty to be first of all expert guides in the spiritual life, and lay people to offer the religious families the rich contribution of their secularity and their specific service.

Br Seán will arrive at transforming the complementarity the laity challenge to the brothers, in the best evangelical sense: "Please, never cease challenging us by your experience of the charism of Saint Marcellin, of his spirituality and his sense of mission." (X CLAP, 2004). For laity, this complementarity is responsible communion, thus defined: we love our lay vocation as we love the brother's vocation, and we are committed to propagating both of them.




Brothers and laity at the common
formation meeting in Quito.

Empassioned by the charism, we share the responsibility of animating a combined ministry of Marist vocations which multiplies the members of our family (GAST 147).

Neither religious life nor the lay state can arrive separately at understanding their fullness nor at showing the fullness of what it is to be a disciple of Jesus. It is a matter of making complementary what is different: neither religious converted into lay people nor lay people leading the life of religious. Complementarity is what completes and perfects (Marta López). What distinguishes laity from brothers does not mean that one of them has a greater dignity, but a special and complementary capacity for service (ChfL 20). We are close and complementary because we are inside the circle of those who have decided to lift their gaze high and put the God of life at the centre, with the Marist spirit.

We wish, finally, to point out that with the presence and participation of lay people in the spirituality and the mission, Marist life feels challenged and enriched. The new relationship gives new meaning, as much for the laity as for the brothers: the two identities appear actually as signs and prophecies in the world and in the Church. For the brothers, their consecration is lived with more joy and openness, humility and simplicity, hope and communion. For laity and brothers, in the measure that there is sharing, there is a rejuvenation of the spiritual life and prayer. Community life is understood and lived as a true place of meeting, formation and mutual accompaniment.



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WE SHARE THE RESPONSIBILITY
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OF MARIST VOCATIONS WHICH MULTIPLIES
THE MEMBERS OF OUR FAMILY (GAST 147).**

For reflection



Asia Regional Meeting of Leaders of Lay Animation
Bangkok, Thailand

Readings:

- Chap. 3 *The shared life, in Gathered around the same table (GAST).*
- *Make complementary what is different, Marta López.*

“Not only is there a place at table for everyone, but we need others beside us” (cfr GAST 79).

What content would you give this phrase? Does it come from your experience?

What must die in me for this new relationship to be born?

It is difficult for us to accept that something has to die for a new reality to be born. We resist death. A new brothers- lay relationship. What has to die in me for this new relationship to be born? (Br Emili)

Reflection:

- I live the certainty that the specific identity of my vocation is not confused with any other, but that certainly it clarifies itself in contact with the other.
- I feel that our vocations complete each other and that we are in mutual need of each other.
- I live this complementarity as responsible communion.
- I love the lay vocation as much as the brother's one and I feel committed to spreading both.
- I recognize that neither the religious life nor the lay state can separately show the fullness of being a disciple of Jesus.
- I perceive that Marist life finds itself challenged and enriched by the participation of the laity in the Marist charism.