

COMMUNITY LIFE AND THE EMPOWERMENT TRIANGLE

Missionary Situation for Reflection

Brother Michael had been in the formation community for nearly two years. During community meetings, he often complained that his opinions were ignored and that the superior always favoured others. Another member regularly criticized Michael for his negative attitude and blamed him for disturbing community harmony. Meanwhile, a third member constantly tried to mediate between them, offering advice and solving misunderstandings before either of them could speak directly to one another.

Although everyone desired peace, the same conflicts resurfaced repeatedly. Complaints increased, criticism became more frequent, and dependence on the “peacemaker” grew. The community slowly lost its enthusiasm for common projects because so much energy was spent managing interpersonal tensions.

During an ongoing formation session, the community reflected on these recurring patterns. They realized that each person had unconsciously adopted roles that kept the conflict alive. Instead of taking responsibility, challenging one another with charity, or encouraging personal growth, they had become trapped in a cycle of helplessness, blame, and overprotection. This insight opened a new path toward healthier relationships, greater personal responsibility, and renewed missionary collaboration.

Questions for Personal and Community Reflection

1. Which character in the story do you identify with most readily? Why?
2. Have you experienced similar patterns in your own community?
3. How do blame, helplessness, or excessive rescuing affect community life and mission?
4. What would it mean to respond as a Creator, Challenger, or Coach in this situation?

I. Introduction

Community life lies at the heart of the Claretian missionary vocation. Our missionary life is “governed and shaped by the Holy Spirit’s gift of love, which builds communion” (CC 10), and we are continually called to build communities of faith, prayer, discernment, and mission (CC 16). Community, therefore, is not simply a place where missionaries live together but a gift and a responsibility through which they witness to the Gospel and participate in God’s mission.

Living closely with people of different personalities, cultures, generations, and life experiences is both enriching and demanding. Differences in expectations, communication styles, leadership approaches, and emotional histories inevitably create tensions. When these are acknowledged and addressed with maturity, they become opportunities for growth. When ignored, however, they can gradually develop into unhealthy patterns that weaken fraternity and missionary effectiveness.

Many community conflicts are sustained not simply by external circumstances but by recurring ways of relating to one another. One helpful psychological framework for understanding these dynamics is the **Drama Triangle**, which describes three reactive roles that people often assume unconsciously: **Victim**, **Persecutor**, and **Rescuer**. These roles reinforce cycles of blame, helplessness, and dependency, making conflicts more difficult to resolve.

An alternative framework, the **Empowerment Triangle**, offers a healthier way of relating. Instead of remaining trapped in reactive roles, individuals are invited to become **Creators**, who take responsibility for their responses; **Challengers**, who encourage growth through honest and respectful feedback; and **Coaches**, who accompany others without fostering dependence. This shift transforms relationships from blame and control to responsibility, accountability, and mutual empowerment.

For missionary communities, this approach is more than a psychological technique. It resonates deeply with the Gospel call to personal conversion, fraternal correction, mutual accompaniment, and shared responsibility for the mission. Communities that consciously cultivate these empowering attitudes become places where conflicts become opportunities for growth, members mature in freedom and responsibility, and fraternity itself becomes a credible witness to the Gospel.

II. Understanding the Drama Triangle

Community life inevitably involves differences of opinion, expectations, and ways of relating. While occasional disagreements are normal, problems arise when members repeatedly respond to conflicts in predictable and unhelpful ways. One of the most widely used models for understanding these relational patterns is the **Drama Triangle**, developed by Stephen Karpman. It describes three reactive roles that people often assume unconsciously: **Victim**, **Persecutor**, and **Rescuer**. These roles reinforce one another and keep individuals trapped in cycles of blame, helplessness, and dependency.

Role	Core Attitude	Typical Behaviour
Victim	“Poor me.”	Feels powerless, complains, avoids responsibility
Persecutor	“It’s your fault.”	Blames, criticizes, controls
Rescuer	“Let me fix you.”	Overhelps, creates dependency

Although these roles appear distinct, they are closely interconnected. A person who initially feels like a victim may later become critical and accusatory. Someone who constantly rescues others may eventually feel unappreciated and see himself as the victim. Likewise, the persecutor may justify controlling behaviour by believing that others are irresponsible. As individuals move from one role to another, the drama continues and relationships become increasingly unhealthy.

1. The Victim

The Victim sees himself primarily as powerless and overwhelmed. Instead of asking what can be done, the focus remains on what others have failed to do. While the difficulties experienced may be genuine, the victim mentality discourages initiative and responsibility.

In community life this may appear as frequent complaints such as:

- “No one listens to me.”
- “Nothing ever changes.”
- “The community never appreciates my contribution.”

When this attitude becomes habitual, members withdraw from active participation and expect others to solve their problems.

2. The Persecutor

The Persecutor responds to difficulties through criticism, blame, or control. Rather than seeking understanding, the emphasis is on identifying who is at fault. Although this attitude often appears strong, it is frequently rooted in personal insecurity or frustration.

In community life, persecutor behaviour may include:

- harsh criticism of community members,
- authoritarian attitudes,
- sarcasm or humiliating remarks,
- unwillingness to listen to differing opinions.

Such behaviour creates fear and defensiveness, making honest dialogue increasingly difficult.

3. The Rescuer

The Rescuer sincerely wants to help but often helps in ways that weaken the responsibility of others. Instead of accompanying people to discover their own solutions, rescuers solve problems for them, creating dependence rather than growth.

In formation communities this can happen when formators constantly intervene before formees learn to face their own responsibilities, or when community members repeatedly mediate conflicts without encouraging direct dialogue between those involved.

Although motivated by compassion, excessive rescuing prevents individuals from developing confidence, resilience, and personal responsibility.

Why the Drama Triangle Persists

The Drama Triangle is attractive because each role appears to meet an emotional need. Victims receive sympathy, persecutors experience a sense of control, and rescuers feel needed. Yet these short-term rewards come at a high cost. Relationships become centred on blame, control, or dependency instead of trust, responsibility, and mutual growth.

Recognizing these patterns is the first step toward healthier community life. Once members become aware of the roles they habitually assume, they can begin replacing reactive behaviours with the empowering attitudes of **Creator**, **Challenger**, and **Coach**, which will be explored in the following sections.

III. Consequences of the Drama Triangle in Community Life

When the Drama Triangle becomes a habitual pattern of relating, it gradually affects not only individual relationships but also the missionary vitality of the community. Energy that should be directed towards prayer, fraternity, discernment, and mission is instead consumed by interpersonal tensions. Over time, the community becomes reactive rather than creative, and members lose the freedom to respond constructively to challenges.

1. Cycles of Blame: The Drama Triangle encourages members to focus on who is at fault rather than how the situation can be improved. Victims feel mistreated, persecutors assign blame, and rescuers try to resolve the tension without addressing its underlying causes. As a result, the same conflicts reappear in different forms, preventing genuine reconciliation and growth.

2. Emotional Dependency: Rescuing behaviour, though often well-intentioned, can create unhealthy dependence. Some members become accustomed to relying on others to solve their problems, while others feel responsible for everyone's wellbeing. Instead of fostering mature relationships, the community develops patterns of emotional dependence that hinder personal growth and responsible freedom.

3. Hidden Resentment: When concerns are not addressed openly, frustration accumulates beneath the surface. Members may avoid honest conversation in order to preserve superficial harmony, but unresolved emotions often reappear through gossip, passive-aggressive behaviour, withdrawal, or silent resistance. Such hidden resentment gradually weakens trust and fraternity.

4. Avoidance of Personal Responsibility: Each role in the Drama Triangle shifts responsibility away from oneself. Victims blame circumstances, persecutors blame people, and rescuers assume

responsibilities that belong to others. Consequently, self-reflection diminishes, accountability weakens, and opportunities for personal conversion are lost.

5. Loss of Missionary Energy: Perhaps the most serious consequence is the weakening of the community's missionary focus. Communities preoccupied with internal conflicts have less energy for evangelization, pastoral creativity, and collaborative mission. Meetings become centred on recurring interpersonal issues instead of discernment and apostolic planning. Gradually, the community becomes inward-looking rather than mission-oriented.

A Call to Conversion

For Claretian missionaries, overcoming these patterns is not simply a matter of improving interpersonal relationships. It is part of our missionary vocation. Communities rooted in communion become credible witnesses to the Gospel and more effective instruments of evangelization. Recognizing the Drama Triangle is therefore the first step toward building communities marked by responsibility, mutual trust, shared discernment, and missionary collaboration.

IV. The Empowerment Triangle

The Drama Triangle helps us recognize unhealthy relational patterns; the **Empowerment Triangle** shows how these patterns can be transformed. Developed as a positive alternative to the Drama Triangle, it invites individuals to move from blame, dependency, and control toward responsibility, growth, and mutual empowerment. Rather than reacting automatically to difficult situations, community members learn to respond with greater freedom, accountability, and hope.

The transformation can be summarized as follows:

Drama Triangle	Empowerment Triangle
Victim	Creator
Persecutor	Challenger
Rescuer	Coach

Each empowering role represents a new way of relating to oneself and to others.

- **Creators** take responsibility for their attitudes and actions instead of remaining trapped in helplessness.
- **Challengers** encourage growth through honest and respectful confrontation instead of criticism or control.
- **Coaches** accompany others in discovering their own strengths instead of solving problems for them.

This shift is more than a change of behaviour; it is a change of mindset. The central question is no longer, *"Who is to blame?"* but rather, *"How can we grow through this situation?"* Difficulties become opportunities for learning, relationships become spaces for mutual empowerment, and conflicts become occasions for deeper communion.

For Claretian communities, this approach resonates with our vocation to grow together in communion and shared mission. Community life calls every member to assume personal responsibility, offer fraternal correction with charity, accompany others with respect, and contribute actively to the common good. In this way, the Empowerment Triangle complements the Gospel values of conversion, mutual service, and missionary collaboration.

The following sections explore each of these three empowering roles—**Creator, Challenger, and Coach**—and their practical application in community life and formation.

V. The Creator: Taking Responsibility for Growth

The **Creator** is the foundation of the Empowerment Triangle. It replaces the helplessness of the Victim with a mindset of responsibility, initiative, and hope. While the Victim asks, “*Why is this happening to me?*”, the Creator asks, “*What can I do in this situation?*” The Creator does not deny difficulties but chooses to respond to them constructively rather than remaining trapped by them.

Characteristics of a Creator

A person who adopts the Creator mindset:

- takes responsibility for personal attitudes and choices;
- focuses on possibilities rather than obstacles;
- seeks solutions instead of complaining;
- learns from setbacks and failures;
- pursues growth with perseverance and hope.

Creators recognize that they cannot control every circumstance, but they can always choose how to respond. This attitude fosters resilience, creativity, and emotional maturity.

The Creator in Community Life

In religious communities, the Creator attitude transforms the way members participate in common life. Instead of waiting for others to improve the community, each member asks, “What can I contribute?”

This is expressed through:

- taking initiative in community responsibilities;
- participating actively in meetings and common discernment;
- accepting feedback with openness;
- seeking reconciliation rather than harbouring resentment;
- contributing positively to the community project and common mission.

For example, instead of saying, “*Nobody appreciates my work,*” a Creator asks, “*How can I communicate better and continue serving generously?*” Instead of complaining about a decision, the Creator seeks dialogue and contributes constructively to its implementation.

Formation Implications

The Creator attitude is essential for missionary formation. Formandi gradually learn that growth cannot be delegated to formators or the community. Personal maturity requires freedom, commitment, and continuous self-reflection.

Formation should therefore encourage formandi to:

- take ownership of their human, spiritual, intellectual, and pastoral formation;
- reflect regularly on their strengths and areas for growth;
- receive correction with humility;
- develop habits of personal initiative and accountability.

This approach prepares future missionaries who are capable of responding creatively to new pastoral situations rather than waiting for instructions or blaming circumstances.

A Claretian Perspective

St. Anthony Mary Claret never allowed difficulties to become excuses for inactivity. Faced with opposition, misunderstanding, illness, and persecution, he continually sought new ways to proclaim the Gospel. His life demonstrates the Creator mindset: trusting God's providence, accepting responsibility for the mission entrusted to him, and responding creatively to changing circumstances.

Likewise, Claretian communities flourish when every member sees himself not merely as a beneficiary of community life but as a co-responsible builder of communion and mission. Such communities embody the Constitutions' vision of shared responsibility, mutual service, and missionary availability.

Reflection

Reflect personally or share in small groups:

1. When faced with difficulties in community life, do I tend to complain or to seek constructive solutions?
2. In what situations do I most easily fall into the Victim role?
3. What concrete step can I take this week to contribute more positively to my community?

VI. The Challenger: Encouraging Growth through Truth and Charity

The **Challenger** replaces the critical and controlling attitude of the Persecutor with a commitment to truth, accountability, and growth. While the Persecutor seeks to win arguments or assign blame, the Challenger seeks the good of the other person. The goal is not to condemn but to help others grow in freedom, responsibility, and fidelity to their vocation.

Healthy communities need members who are willing to address difficulties honestly and respectfully. Avoiding difficult conversations may preserve temporary peace, but it often allows misunderstandings and unhealthy behaviours to deepen. Genuine fraternity requires the courage to speak the truth in love (cf. Eph 4:15).

Characteristics of a Challenger

A Challenger:

- addresses problems directly but respectfully;
- offers constructive feedback rather than destructive criticism;
- encourages others to develop their gifts and overcome limitations;
- promotes accountability and shared responsibility;
- views mistakes as opportunities for learning and growth.

Unlike the Persecutor, the Challenger distinguishes between correcting a behaviour and judging a person. The dignity of the person is always respected, even when difficult issues must be addressed.

The Challenger in Community Life

The Challenger attitude is essential for building mature and authentic communities. It enables members to practice fraternal correction as an expression of charity rather than criticism.

This attitude is expressed through:

- addressing conflicts before they become resentment;
- offering feedback with humility and respect;
- encouraging members to fulfil their community and missionary responsibilities;

- promoting honest dialogue during community meetings;
- helping one another grow through mutual accountability.

For example, rather than complaining about a brother's lack of participation, a Challenger respectfully initiates a personal conversation, seeking understanding while encouraging greater commitment to community life.

Such conversations may be uncomfortable, but they strengthen trust when they are motivated by genuine concern for the person's growth and for the good of the community.

Formation Implications

Formation communities should cultivate the ability to give and receive constructive feedback. Formandi need to discover that correction is not a rejection of the person but an invitation to deeper growth.

Formation programmes should therefore help them to:

- practice respectful fraternal correction;
- receive observations without becoming defensive;
- engage in honest dialogue during accompaniment and community meetings;
- develop the emotional maturity to handle disagreement constructively.

These skills prepare future missionaries to exercise leadership and collaboration with wisdom, humility, and courage.

A Claretian Perspective

Claretian community life is built on mutual responsibility. Our Constitutions invite us to help one another grow in fidelity to our vocation and mission. Genuine fraternity therefore includes the courage to challenge one another with charity whenever attitudes or behaviours weaken communion or hinder the mission.

St. Anthony Mary Claret himself combined deep charity with evangelical courage. He encouraged conversion without humiliating people, challenged mediocrity without losing respect for the individual, and remained committed to the truth even when it demanded personal sacrifice. His example reminds us that authentic charity never avoids the truth; rather, it communicates the truth with humility and love.

Communities that practice this form of constructive challenge become places where members feel both accepted and called to continual conversion.

Reflection

Reflect personally or share in small groups:

1. How do I usually respond when I need to correct someone or be corrected?
2. Do I avoid difficult conversations in the name of keeping peace?
3. How can I practice fraternal correction in a way that strengthens both the person and the community?

VII. The Coach: Empowering Others to Grow

The **Coach** replaces the Rescuer by fostering responsibility instead of dependence. While the Rescuer solves problems for others, the Coach helps people discover their own strengths and resources. The focus shifts from *"I will fix your problem"* to *"I will accompany you as you find your way forward."*

This approach reflects a fundamental conviction: people grow most deeply when they are trusted, encouraged, and challenged to take responsibility for their own lives.

Characteristics of a Coach

A Coach:

- listens attentively before offering advice;
- asks questions that promote reflection and discernment;
- trusts the capacity of others to grow;
- accompanies without controlling;
- encourages responsibility rather than dependence.

Rather than providing immediate answers, the Coach creates space for others to think, discern, and make responsible decisions. This develops confidence, maturity, and resilience.

The Coach in Community Life

The coaching attitude enriches every dimension of community life. Members learn to accompany one another with patience and respect instead of trying to solve every problem.

This attitude is expressed through:

- listening before giving advice;
- encouraging direct dialogue rather than speaking on behalf of others;
- helping brothers discover their own solutions;
- supporting community members during difficulties without taking over their responsibilities;
- fostering an atmosphere of trust where each member can grow.

For example, when a brother struggles with a community responsibility, a Coach does not immediately complete the task for him. Instead, he helps the brother reflect on the situation, identify possible solutions, and assume responsibility for carrying them out.

Such accompaniment strengthens confidence while preserving personal freedom.

Formation Implications

The Coach attitude is especially important in formation. The purpose of formation is not to produce dependence on the formator but to form mature missionaries capable of discernment and responsible decision-making.

Formators therefore act as coaches when they:

- accompany rather than control;
- ask reflective questions instead of giving immediate answers;
- encourage formandi to discern God's action in their lives;
- gradually entrust greater responsibility according to each person's stage of growth;
- help formandi learn from both successes and failures.

This approach enables formandi to develop the interior freedom and self-responsibility required for missionary life.

A Claretian Perspective

Jesus himself formed his disciples in this way. Rather than solving every difficulty for them, he invited them to reflect, decide, and grow through experience. He asked questions, entrusted them

with responsibility, corrected them when necessary, and gradually prepared them to continue his mission.

This is also the spirit of Claretian formation. The General Plan of Formation emphasizes accompaniment that promotes personal freedom, discernment, and progressive responsibility. The formator is called not simply to instruct but to help each formandus become the principal agent of his own formation under the guidance of the Holy Spirit.

Communities that cultivate this coaching attitude become schools of accompaniment, where members help one another mature in vocation, fraternity, and missionary commitment.

Reflection

Reflect personally or share in small groups:

1. Do I tend to solve other people's problems too quickly?
2. How can I accompany others without making them dependent on me?
3. In what ways can I foster greater responsibility and freedom within my community?

VIII. Applying the Empowerment Triangle to Community Life

The Empowerment Triangle becomes meaningful only when it shapes the daily life of the community. It is not simply a framework for understanding relationships but a practical way of fostering healthier patterns of living, leading, forming, and collaborating in mission. By consciously choosing the attitudes of Creator, Challenger, and Coach, communities can transform conflicts into opportunities for growth and strengthen their missionary witness.

1. Conflict Resolution

Conflicts are inevitable wherever people live and work together. Differences in personality, culture, expectations, and pastoral priorities naturally create tensions. Healthy communities are not those without conflicts but those that know how to address them constructively.

The Empowerment Triangle offers a practical approach:

- **Creators** take responsibility for their own attitudes and seek solutions rather than assigning blame.
- **Challengers** address issues honestly and respectfully, promoting reconciliation and accountability.
- **Coaches** accompany those involved, helping them find their own way towards understanding and resolution instead of imposing solutions.

When communities respond in this way, conflicts become opportunities for deeper dialogue, mutual understanding, and stronger communion.

2. Formation

Formation is a journey towards responsible freedom. The Empowerment Triangle encourages formandi to become active participants in their own growth rather than passive recipients of formation.

This requires:

- embracing personal responsibility for one's vocation;
- welcoming constructive feedback with humility;
- learning to accompany fellow formandi with respect;
- developing habits of discernment, accountability, and collaboration.

Such formation prepares missionaries who are resilient, self-aware, and capable of accompanying others with wisdom and compassion.

3. Leadership

Leadership in religious communities is called to animate rather than dominate. The Empowerment Triangle offers a balanced model of authority that combines responsibility with participation.

Empowering leaders:

- encourage dialogue before making decisions;
- challenge members towards greater fidelity and responsibility;
- accompany rather than control;
- delegate responsibilities appropriately;
- foster co-responsibility for the community project and mission.

Such leadership creates a climate of trust where members willingly contribute their gifts to the common good.

4. Apostolic Mission

Healthy community relationships directly influence missionary effectiveness. Communities trapped in blame, dependency, or control often become preoccupied with internal tensions. Communities that cultivate responsibility, mutual support, and honest dialogue are free to focus their energy on evangelization.

Missionaries living the Empowerment Triangle:

- respond creatively to pastoral challenges;
- learn from successes and failures;
- collaborate generously with one another;
- empower the people they serve rather than creating dependence;
- witness through the quality of their community life to the communion they proclaim.

As Pope Francis frequently reminds the Church, evangelization begins with communities that embody the Gospel they preach.

A Claretian Perspective

Our Constitutions describe the community as a communion of missionaries united for the service of the Gospel (cf. CC 10, 16). This communion is built through shared responsibility, sincere dialogue, mutual correction, and fraternal support. The Empowerment Triangle offers practical attitudes that help us live this vocation more consciously.

When every member chooses to be a **Creator** who assumes responsibility, a **Challenger** who promotes growth with charity, and a **Coach** who empowers others, the community becomes more than an efficient organisation. It becomes a genuine missionary fraternity where each member contributes actively to the common mission and where relationships themselves become a proclamation of the Gospel.

Reflection

Reflect personally or discuss in community:

1. Which area of our community life most needs the attitudes of Creator, Challenger, and Coach?
2. How do our community meetings encourage—or discourage—shared responsibility?
3. What practical changes could help our community become more empowering and more missionary?

IX. Personal and Community Practices for Living the Empowerment Triangle

The Empowerment Triangle becomes transformative only when it is translated into consistent habits. Lasting change does not occur through occasional insights but through repeated choices that cultivate responsibility, honest dialogue, and mutual empowerment. Communities grow when these attitudes become part of their everyday way of living and relating.

1. Cultivate Personal Awareness

Growth begins with self-awareness. Community members should regularly examine their attitudes, emotional reactions, and patterns of behaviour.

Helpful questions include:

- Which role do I most easily assume under stress—Victim, Persecutor, or Rescuer?
- What situations usually trigger these reactions?
- How can I respond more intentionally as a Creator, Challenger, or Coach?

Regular personal reflection, spiritual accompaniment, and the Sacrament of Reconciliation support this process of ongoing conversion.

2. Foster a Culture of Honest Dialogue

Communities flourish when members communicate openly, respectfully, and with mutual trust. Difficult issues should be addressed early rather than ignored until they become sources of resentment.

Healthy dialogue includes:

- listening before responding;
- expressing concerns respectfully;
- seeking understanding before offering solutions;
- addressing behaviours rather than judging persons;
- remaining open to feedback and correction.

3. Encourage Shared Responsibility

Empowering communities avoid both excessive dependence and unnecessary control. Every member is invited to contribute according to his gifts and responsibilities.

This includes:

- participating actively in community meetings;
- fulfilling assigned responsibilities faithfully;
- supporting community decisions;
- encouraging initiative and collaboration;
- evaluating community life together with honesty and hope.

Shared responsibility strengthens both fraternity and missionary effectiveness.

4. Practice Empowering Leadership

Superiors, formators, and those exercising leadership are called to animate rather than dominate. They foster participation, accompany growth, and help others develop their gifts.

Empowering leadership:

- delegates responsibilities wisely;
- provides constructive feedback;
- promotes discernment rather than dependency;
- encourages initiative and accountability;
- builds confidence through trust and accompaniment.

5. Integrate into Community Evaluation

The attitudes of the Empowerment Triangle can become part of the community's regular review of life and mission.

Questions such as these may guide community evaluation:

- Where have we taken responsibility rather than blamed others?
- Have we challenged one another with charity and respect?
- Have we empowered one another to grow in freedom and responsibility?
- What attitudes continue to weaken our communion?
- What concrete step can we take during the coming month?

Regular reflection keeps the community focused on continual conversion rather than merely solving immediate problems.

A Claretian Perspective

The General Plan of Formation presents formation as a lifelong journey of conversion in communion with others and in service of the mission. This journey requires self-awareness, openness to accompaniment, shared responsibility, and ongoing discernment. The practices described above help communities embody these values in everyday life.

For Claretian missionaries, the goal is not simply healthier interpersonal relationships but communities that become authentic signs of the Kingdom—where each member is empowered to grow in holiness, fraternity, and missionary zeal.

Reflection

Reflect personally or discuss in community:

1. Which of these practices is already a strength in our community?
2. Which practice needs greater attention?
3. What one concrete commitment can I make to help build a more empowering community?

X. Personal Action Plan

Understanding the Empowerment Triangle is only the beginning. Real transformation takes place when its principles become part of daily life. Every Claretian is called to move continually from patterns of helplessness, blame, or over-responsibility towards greater freedom, accountability, and mutual empowerment. This requires intentional practice, sustained reflection, and openness to the action of the Holy Spirit.

The following action plan can help translate these insights into concrete commitments.

Personal Reflection

Take time for personal prayer and reflection.

1. Which role in the Drama Triangle—Victim, Persecutor, or Rescuer—do I most often assume in community life?
2. What situations usually trigger these reactions?
3. Which empowering role—Creator, Challenger, or Coach—do I most need to develop?
4. What personal attitudes or habits must I change to grow in this direction?
5. Who can accompany and support me in this journey?

My Personal Commitment

Write one or two practical commitments that you will practice over the next month.

I will...

- _____
- _____

Community Commitment

During a community meeting, discuss together:

- Which unhealthy relational patterns most affect our community?
- How can we encourage greater responsibility instead of blame?
- How can we practice fraternal correction with greater charity and respect?
- How can we better accompany one another without creating dependence?
- What one concrete commitment shall we undertake together during the coming month?

Our Community Commitment

Periodic Review

After one month, review your commitments together.

Consider the following questions:

- What positive changes have we noticed?
- What challenges remain?
- Where have we grown as Creators, Challengers, and Coaches?
- What should be our next step in strengthening our missionary community?

Ongoing review transforms good intentions into lasting habits and keeps the community oriented towards continual conversion and missionary renewal.

XI. Concluding Synthesis

Healthy community life depends not only on good structures but also on healthy relationships. The **Drama Triangle** reveals how patterns of helplessness, blame, and over-functioning can gradually undermine fraternity and missionary effectiveness. When community members repeatedly assume the roles of Victim, Persecutor, or Rescuer, relationships become marked by dependency, resentment, and conflict.

The **Empowerment Triangle** offers a constructive alternative. By embracing the roles of **Creator, Challenger, and Coach**, community members learn to take responsibility for their own growth, speak the truth with charity, and accompany one another in ways that promote freedom rather than dependence. These attitudes foster trust, accountability, collaboration, and mature interpersonal relationships.

For Claretian missionaries, this transformation is not simply a psychological exercise but a path of evangelical conversion. Our vocation calls us to build communities where each member actively contributes to communion and mission through shared responsibility, mutual accompaniment, and fraternal correction. Communities that cultivate these attitudes become credible witnesses to the Gospel and more effective instruments of evangelization.

The journey from the Drama Triangle to the Empowerment Triangle is a lifelong process. It requires self-awareness, humility, openness to feedback, prayer, and the grace of the Holy Spirit. As individuals and communities continue to practice these empowering attitudes, they grow in the freedom, fraternity, and missionary zeal that characterize authentic Claretian life.

Key Takeaways

By the end of this module, participants should be able to:

- Recognize the relational patterns of the Drama Triangle in themselves and in community life.
- Understand the empowering alternatives of **Creator, Challenger, and Coach**.
- Apply these attitudes to conflict resolution, leadership, formation, and missionary collaboration.
- Foster relationships marked by responsibility, honest dialogue, mutual empowerment, and trust.
- Develop personal and community practices that strengthen missionary communion and shared responsibility.

Further Reading

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- Karpman, Stephen B. "Fairy Tales and Script Drama Analysis." *Transactional Analysis Bulletin* 7, no. 26 (1968): 39–43.