

Religious of the Assumption
General Chapter 2006

Pre-Chapter Documents

Contents

- ⊠ A Philosophy that orients... A Passion
that animates... A tempered Character... *page 2*
- ⊠ Transformative Education in the Assumption *page 8*
- ⊠ Youth and vocation promotion *page 19*
- ⊠ Justice, Peace, Integrity of Creation
and Solidarity [JPIC-S] *page 30*

A Philosophy that orients...

A Passion that animates...

A tempered Character...¹

1. A philosophy that orients... the Incarnation

Seized by the love of Christ at the moment of her conversion, Mother Marie Eugenie's heart was inflamed and her intelligence enlightened by faith. Three forces became the essential for her action: the Wisdom of God revealed in Jesus, a passion for the truth of God and the Kingdom, a character tempered² by the Gospel.

The Wisdom of God, **Jesus the Incarnate Word**, became what she called her **philosophy**: the key to the understanding of all, - the meaning of life, the unity of the created Universe. *An interior consecration to the mystery of the Incarnation and an attachment to the person of Jesus Christ³* became the special hallmark of the Congregation.

The **Event which radically changed the course of History**, the Incarnation revealed both its inner meaning and destiny. In Christ, God divinized, as it were, the whole of existence and all things human. Universal Liberator, Lord of Life and of History, Christ is the Alpha and Omega, the Way, the Truth and the Life. Come forth from the Father to accompany us on the way, He leads the whole of Creation to the Father's embrace and the happiness of the

¹*This text is not intended to be a summary of Marie Eugenie's theological and philosophical thought. We wanted to grasp the original first intuition that is the foundation of our charism, that distinguishes it from others and continues to unfold today in the life of the Congregation.*

²*Caractère trempé, a familiar expression for us. Tempered evokes the firmness and flexibility of iron made into steel*

³*Letter to Father d'Alzon, 27 August 1843.*

Kingdom⁴. This earth is henceforth *a place of glory for God*.⁵

The Incarnation manifests and accomplishes the **Plan of God**. The world was made by Christ and for Him. Abolishing the separation between heaven and earth, the divine and human, the sacred and the profane, the Incarnate Word came to restore harmony and communion. By his Cross and Resurrection, he was made Lord of History to establish the Kingdom,⁶ until God is *all in all*.⁷ He is the measure of all things and every person: *In Jesus we have like the divine judgment on all the ideas, actions and things of this world*⁸.

This great mystery is the explanation of our life and the foundation (matrix) of our mission: to work as Church for the Reign of God in us and in society. *God wants to write in each person the image of his Son. What we ought to seek is that our Lord be the 'active model, that we see him in all things, that we proclaim him in all things... We are not trying to be a success but to form our Lord Jesus Christ. We must ask Him that He inscribe himself in our souls and in our students*⁹.

From this, her vision of the Incarnation, Marie Eugenie drew the elements of our charism: the value of everything human, the Christianisation of the intelligence, the transformation of society, the conviction that each one has a mission on this earth, the importance of the natural virtues... and many other traits that we consider our **heritage**.

But our heritage is not closed; it is alive and is enriched as the Incarnation continues the « work of God¹⁰ » in History. Down through

⁴*Prologue to the Rule of Life. Also Ephesians 1:10.*

⁵*Letter believed to have been sent to Father Lacordaire. Without date.*

⁶*Ibid*

⁷*1 Cor. 15 :28.*

⁸*Letter to Father d'Alzon, 12 September 1843.*

⁹*Chapter Instruction : 11 February 1877 (Vol. VI archives)*

¹⁰*John 6 :29*

the ages, in the power of the Spirit, the Word continues the great work of universal salvation. Our faith finds in the [way of the] Incarnation the paradigm or pattern which allows us to understand in ever renewed fashion the mystery of Christ and to find his Presence in the unfolding of the Plan of God in History. Contemplating present reality in the light of the Gospel, we gain insight into its divine meaning and we hear new calls.

Thus, our mission today is expressed with **new accents**: the importance and dignity of each person, the humanization of all situations the care of our planet aspiring to a new heaven and a new earth, social values (a new order of charity), such as justice, peace, solidarity and reconciliation... and much more that new eras bring.

The Incarnation is also the paradigm by which we understand ourselves and our personal journey. Jesus is the life of our life and the Incarnation continues in each one of us. We want Christ to continue his Incarnation in us and we want to live what we proclaim.

... Such is our vocation, and what we have always considered to distinguish it from all others is the firm will to act under the leading [guidance] of our faith and trusting its certitude¹¹.

2. A Passion that animates... the Incarnation today

In the XIX Century, a passion was a strong love, an attachment or even just a strong liking or infatuation. For Mother Marie Eugenie in the texts cited, la passion is the great love, like the pearl of great price for which one is ready to sacrifice all. It tends to unify the appetites and desires, calls forth strength, focuses action and begs for commitment. It mobilizes the entire person to seek its good. It becomes like the hyphen between vision and action. Passion gives a

¹¹M.M.E. Note : Vol. VI : N. 1513

concrete visage to philosophy.

Many passions move us. They are strong feelings of desire or aversion, of movement towards an object perceived as good to which they attach us. Spontaneous at the outset, they are subsequently judged and evaluated by our intelligence in terms of their real [true] or relative value. Passion then becomes conviction which in turn makes it stronger. Under the guidance of the Spirit, we want to direct all our passions towards Christ and Kingdom. The stronger, the more sustained and total the passion, the more decided and incisive our action will be.

Our passions are an area of work for us. Prayer and contemplation, the values and beauties of the Gospel, the persevering effort to good, our good habits, contribute to the unification of our desires and passions, are a way of conversion.....They channel our passions and forge a strong character.

*A philosophy orients, a passion animates and opens onto action. Passion for our faith, for love, for the accomplishment of the Law of Christ. Passion is born of contemplation: 'This source', Marie Eugenie writes, 'seemed to me to be [found] in contemplation and love, in a person's energy of soul, in the unity of spirit, in the simplicity of heart, in the strength and truth of one's feelings. This is why I have desired that [we have] the spirit of the Gospel even in the appreciation of matters of the spirit.'*¹²

Commission de travail : Clare Teresa, Cristina Maria,
Maria Paola, Christine Marie, Katrin Marie
Texte original en français

¹²Report of Sister Cristina, General Chapter 2006, p.15

ANNEX: QUOTATIONS from MARIE EUGENIE

« I wanted to tell you that I was convinced that we would achieve a veritable superiority in the knowledge necessary for Catholics to triumph today only by the superiority of the character inscribed in the teachers and students, of the passion that should animate them, of the philosophy that should guide them. This, however, is exactly what they kill generally in religious education, so that secular education which has these three forces in the human order and even bad ones, has an intellectual advantage over the education which destroys them.

...but I want to say that that it is better to have a character tempered (formed) in the ideas of human and worldly honor than a character which is crushed and has no enthusiasm/strength at all, than the absence of all movement in the soul and studies engaged in only to know facts one after the other.

What would be the superiority if these three elements of life were drawn from the source of all life and not from the broken cisterns of which the prophet speaks; if they were characters tempered in the strength[fire] of the Gospel, if souls were enamoured for the truth of God and God's Reign; if the Wisdom revealed by the Son of God and the science of the relationships of all beings with Him became the philosophy, source and goal of all study?

What in studies enhances the character and intelligence? What powerfully coordinates all the things learned, serves as goal, bond and meaning? In one sense, it's a philosophy, in another larger sense, a passion. But what passion should we give...? That of faith, of love, of fulfilling the law of Christ.. »

Letter to Father d'Alzon #1627, vol. VIII, 5 August 1844

« We are not sufficiently well established for me to dare express our aim as I understand it: in a contemplative life enlightened by religious studies and source of an active life of faith, zeal, and freedom of spirit. For me the true aim, the true hallmark of a work is in its interior consecration to one or the other divine mystery for which it is like a continual homage. I believe that we have been called to honor the mystery of the Incarnation and the sacred person of Jesus Christ....This is what predominates [comes foremost] in our ideas concerning education.... »

Letter to Father d'Alzon, 27 August 1843

« The Incarnation is the mystery to which the sisters should have their special devotion since it is the mystery in which all human things have been divinized and find their end. The world was made for Jesus Christ and the teaching of history should show it. The life of Jesus Christ is where we have the judgment, so to speak, on all the positions, actions and things of this world; and it is in the mystery of the Incarnation that a God corporally performed the works of mercy and divinized the charity active to which women destined to live in the world should be formed. »

Letter to Father d'Alzon 12 September 1843

« We should seek for Jesus to be our active form [way of being] to see Him in all things, to proclaim Him in all things. It is for this that we need so much simplicity and straightforwardness [honesty] with the students. We don't need success but to form Jesus Christ. We should ask Him to inscribe Himself in our souls and in the students. »

Chapter Instruction: 11 February 1877

« Who would dare doubt that the Reign of Jesus Christ is the goal of the world and that it is good to devote oneself to this cause? [We want to] make known Jesus Christ the Liberator and Savior of the world, to teach that everything is rightfully His, that present in each of us....He wants to labor in each one of us at the great work of the Reign of God, that each of us has a role in His Plan... »

Letter believed to have been written to Lacordaire.

No date, but internal evidence suggests 1841-44

« This source appeared to me to be in contemplation and the love of truth, in the energy of the soul and the unity of minds [spirit], in simplicity of heart and in the truth of feelings. This is why I have so desired the Gospel spirit even in the appreciation of spiritual and intellectual things. Moreover, such is our vocation, and what has always seemed to me to distinguish it from all others has been a strong will to be guided by faith and trust in its certitude. »

Notes Vol. 6, #1513

TRANSFORMATIVE EDUCATION IN THE ASSUMPTION

1. Philosophy and Passion

*We are not well enough established for me to dare to express our aim as I understand it, in a contemplative life enlightened by religious studies and source of an active life of faith, of zeal, of liberty of spirit. For me the real aim, the real character of a work is in the interior consecration to such and such a divine mystery, towards which it is like an on-going act of praise. I believe that we are called to **honour the mystery of the Incarnation** and the sacred person of Jesus Christ, also the adherence of the Blessed Virgin to Jesus Christ: it is the same for our views on education.*
(Letter of MME to Fr. d'Alzon L. 1590, 1843)

In the Assumption, our passion for education is rooted in **God's** project of love and **passion** for his creation:

- A passion for humanity, created in his image, a passion revealed in the Incarnation of the Word, who has walked the path with us.
- A passion to give to humanity the fullness of life: the flourishing of each, communion between persons and union with Him.
- A passion for the creation which He has entrusted to humanity to provide for their needs while inviting them to respect it and live in harmony with it.

Our passion becomes the more urgent and acute today because too many individuals and peoples are suffering and that is intolerable for us. The world situation presents profound contrasts compared to this project of love of God for his people. And we want to act to transform this situation which is so painful. God has the right for his project to be respected.

Christ felt this urgency, He who wanted "to cast fire on the earth", who wept over Jerusalem, who felt compassion for the crowds, nourishing them with the bread of his Word (*He took pity on them... and set himself to teach them at some length* Mk. 6:34) and their

daily bread and healing them.

Our passion springs from the conviction that Christ is calling us to collaborate with Him and with others to realize the plan of God. So

- We commit ourselves to the human person, who bears within him/her self the seeds of life, potentialities for development, who is educable and who evolves.
- We commit ourselves to our times, because for us it is a matter of faith that for us this is the place where God speaks and reveals himself today...
- We commit ourselves to the care of creation, which God has entrusted to humanity.

We believe that this is the favourable time (2Cor. 6:2).

We know the slowness of the process of education, which is like the long history of Redemption. Cf. Gen. 3:7: *Their eyes were opened and they realised that they were naked*, and Lk. 24:31: *Their eyes were opened and they recognised Him*. We want to help, so that when men and women open their eyes they should discover in themselves the image of God rather than their own limits and limitedness.

Like M. Marie Eugenie, we love the Church and we believe that she is the privileged “place” where at one and the same time, we deploy and nourish our educational task.

2. The Assumption vision of education

Assumption education flows from the vision of faith which we have set out in the preceding section, Philosophy and Passion.

Education contributes to

- The humanization of the person,
- The transformation of society,
- The coming of the Kingdom.

Our vision is based on **our faith in God**, the master educator, who has created the human person as a being in a state of becoming, gifted with potentialities and the capacity for growth.

We believe that we are called to collaborate in our work of education

in the Project of God the Creator by helping people to discover the possibilities in themselves and to develop them. It is a question of helping what is already present there in them to germinate (St. Augustine).

We believe that the image of Christ at work, in one or other page of the Gospel, still expresses our vision of education today. Among our favourites are Christ walking with the disciples to Emmaus (Lk. 24: 13-35), or Christ meeting the Samaritan woman (Jn. 4: 1-42), or the meeting of Christ with Nicodemus (Jn. 3: 1-21)...

We believe that we are called to **love as God loves**: to see the good in every person¹³. This is the specificity and the demand of our educational vision. God by loving us calls us to life, to love and brings us from a state of chaos to one of peace and harmony (Gen. 1: 1-2). The friendship and family spirit specific to the Assumption mark our educational action.

We believe that we receive our educational vision from God, as the fruit of a loving, contemplative gaze on the world; following Christ, we are attentive to see what is coming to birth; this way of looking reduces neither the other person nor the world to what appears at first sight, but sees beyond. One of our ways of knowing the world is to seek to understand it. We set up a reciprocal link between love and knowledge.

We believe that for us, the Religious of the Assumption, the **community** is the place of birth, of rooting, of discernment of the vision which is proper to us. This vision is not a static given, but the fruit of our common prayer, of our effort to live together in love and the purification of our gaze, which strengthens our inner liberty. In fact we believe that it is in the community that the transformation begins that we are aiming for in our educational work.

In the work of education, we work with others. There is an educational community which is more extensive than the RA community. Our experience is that those who work with us have felt something of the passion which energised the Christ who came "to cast fire on the earth".

¹³*Counsels on Education 1842, Foundation Texts (French text p.547 – this paragraph is missing in the current English edition), Reference Text Ch. 6.*

Our vision of education seeks for transformation, however humble and modest it may be, of situations and persons. We endeavour to contribute to the reorientation of the world towards a greater justice and solidarity. We work to bring together all things in Christ, to create the truly Christian society of which M. Marie Eugenie speaks¹⁴.

We believe that our vision of education and the aim which we pursue is a wisdom which allows, in a world that is parcelled out and fragmented, the re-establishment of the unity of the person. We know that we are committed to persevering in the effort¹⁵.

3. Assumption Pedagogy

Assumption Pedagogy is a pedagogy rooted in the faith and the love of Christ that stirs up our zeal. The love of the Truth enlarges the intelligence. Here we simply underline some characteristics of this pedagogy which seem to us to have a particular importance for us today.

A pedagogy of desire

Our approach is based on God's way of acting – He who invites and attracts but never forces. For us it is a question of arousing desire and pleasure in what is beautiful, true and good, and forming our students in such a way that to love and serve the other becomes a joy and not a burden. This dynamic of joy is based on trust in God who takes care of us and walks with us; it arouses confidence in the future and in the capacity of human beings to create their future.

It is also a pedagogy of example and contagion. Faith is catching!¹⁶

¹⁴*Letter of MME to Lacordaire, Foundation Texts (English) p.73*

¹⁵*Counsels on Education 1842, Foundation Texts (English) p.381: "Zeal, no less than the divine love from which it comes, can never say: It is enough".*

¹⁶*Counsels on Education 1842, Foundation Texts (English) p.548 (French edition) "Your faith will communicate itself to the child, who will hope like you... she will love this faith which maintains her in your estimation... but for that you have to love her".*

A pedagogy aiming at interior formation

Assumption pedagogy aims at the formation of habits, rather than the decision to do such and such an isolated act. It is a continual process of conversion to the Gospel. It is question of a style of life, a way of seeing, of reflecting, of acting, made up of curiosity, respect and humility, a habit of reflecting and asking questions, and of reflecting on situations, in a wide context. "Give them convictions". It is a pedagogy which aims at a formation starting from within, which gives reasons for living and acting.

A pedagogy of wisdom

We want to give a taste for wisdom which asks for disciplined judgment and attention to accurate, clear and simple ideas. We want to open young people to the big questions of the contemporary world, and make them capable of resonating with the great causes of humanity so as to bring them to solidarity with those who count for nothing.

It is question of offering tools which will permit the other to reflect on their experience, to read the meaning of the events, however little they are, that mark their life. We accord great importance to the formation of a critical spirit (which takes distance, which links things together, which compares with other sources of information).

A pedagogy of proximity

This is about our family spirit. Wherever we are, we have to try and create a climate of simplicity and friendship, which is in itself formative. It gives rise to confidence and liberty, strengthens these and puts them fearlessly at the service of the other. It is a **pedagogy which humanises**: that is to say which restores the image of God in the human being and puts him or her in communion with their fellow men and women. This is our way of building the Kingdom.

To educate in this way, we are called to develop in ourselves a capacity for **empathy**¹⁷, “so as to see, listen, feel, love, so as to understand what is going on in us and around us...”¹⁸. It is a question of seeking to understand the setting and the circumstances of others. We are reminded of Christ before the crowds: his compassion, his love, his will to love with a love which puts him in solidarity with others, their destiny, their sufferings, their aspirations, their joys.

A pedagogy of project

Here we are thinking of projects drawn up by the young. We see the importance of enabling young people to be capable of thinking, of drawing up, bringing to completion their personal or community (collective) projects so that they become responsible (for themselves and for others). This way of proceeding encourages the spirit of initiative in the young people and challenges us, their educators, to seek how to help bring them to fruition.

This project pedagogy is tied to the **pedagogy of immersion**: to plunge young people into situations which are new to them and to open them to the complexity of the world, so that they can find their place in it.

A pedagogy of transformation, which aims at the transformation of persons and situations. This seems so important to us that we have developed it in more detail.

¹⁷*Empathy or empathic understanding consists in a correct perception of the frame of reference of the other with the subjective overtones and personal values which are attached to it. To perceive in an empathic way, is to perceive the subjective world of the other “as if” one were the other – without ever losing sight of the fact that it is question of an analogous situation “as if”. Empathic capacity implies that, for example, one feels the pain or the pleasure of the other as he or she feels it, and that one perceives the cause of it as he or she perceives it (that is to say one explains their feelings or perceptions as he or she explains them), without ever forgetting that they are the experiences and perceptions of the other. If this last condition is missing, or ceases to be active, there is no longer empathy but identification.*

¹⁸*Sr. Cristina’s Report p. 16*

4. Transformative Education in the Assumption

We change through love...

Education for transformation - a process of liberation

As a created being, human persons are unfinished but are called to the greatest possible fullness. Transformative education gives them the capacity to actualize their potential, the possibility of constructing their own destiny. They learn to act on their own purposes, values, feelings, and meanings.

It is an education that allows persons to discover their vocation to commit themselves for the transformation of society

Education for transformation - a process of conversion

While listening to Lacordaire in 1836, M. Marie Eugenie experienced radical conversion of her heart and mind. It was a conversion of heart that caused her to desire to share her love, her freedom and the promise she found in Christ and in the Church.

It was a conversion of mind that convinced her that the intellect must be trained in such a way that it animates and directs the will to approach all reality, personal and social, in the light of the truth revealed in Jesus Christ.

Education for transformation draws on the realm of interior experience. Transformation has two parts: the first is the reason, expressed through insights, judgments, and decisions; the second is the affect (the emotional), expressed through symbols, images, and feelings. It involves experiencing a deep shift in the basic premises of thoughts, feelings, and actions. It is a shift of consciousness that dramatically and permanently alters our way of being in the world. It is a shift that brings the person to see everything in the light of faith.

Education for transformation - a process of humanization of society

Education for transformation involves a change of perspective which

has three stages: contemplation, immersion and action. It begins in contemplation where we learn to see the world and reality through the eyes and heart of God. This is the perspective of God, a perspective of love: “wisdom that consists in looking at things positively” (Report Sr. Cristina). It brings about the transformation of our frames of reference, points of view, of habits of mind, of worldviews.

Then comes the perspective of reality. One day we are brought face to face with the sufferings of our world and we are challenged. When we are confronted with injustices, poverty, violence, exploitation, exclusion, the destruction of nature, the manipulation of life, we are moved to denounce these realities which are not coherent with the project of God for humanity. We are enflamed with the urgency and the importance of writing the Gospel in the structures of society.

A new way of seeing leads to a new way of acting. In solidarity with other persons of good will, we now approach everything human in a new way. We join in the search for a new ethical frame of reference inspired by the Gospel, which can shape thought, lead to action and inspire decisions. We act to shape a society where there is more justice, more humanity, more solidarity. We build a future where the Gospel and the values of the kingdom which Jesus lived and proclaimed, can continue to shape the heart, the mind, the life of each one of us.

5. Orientations for the next 6 Years

Orientation 1: Rediscover our charism of education

We are convinced that:

- *“The sisters are all apostles by vocation”* (RL 75). The Church has entrusted our Congregation with the mission of education (cf. RL Intro) and the consequence is that we are all educators.
- As Sisters of the Assumption, we form educational communities (cf. section on “The Vision of Education in the Assumption” above). This is true of all our communities,

whether or not they are running an institution.

- For us, education is the means of extending the Kingdom.
- Equally for us, young people remain our preferred cause.

➤ **Priorities:**

- 1) Renew our **love of the Church**:
 - Re-learn to love the Church, both universal and local, in its beauty and its poverty.
 - Reveal a new face of the Church, a face of communion, which can attract the young.
 - Root our educational mission in the truth which the Church offers us in its teaching and tradition.
- 2) Be attentive to the **formation** of Sisters and educators in Assumption pedagogy.¹⁹
- 3) Pay attention to the **places** where we educate today: parishes, base communities, schools, retreat houses, conference centres, hostels, youth groups, etc. etc. and consider:
 - The place of the RA community therein.
 - Our capacity to work with others: laity, organisations, whether or not of the Church, networks...
 - The efficacy of our Assumption educational action.
 - Our capacity to sustain these projects in the future.

Orientation 2: Renew our pedagogy

We are convinced that:

- Be attentive to the capacity for interiority and teach how to reflect.
- Aim at holistic formation.
- We must develop “new accents”.

➤ **Priorities:**

- 1) Give a **taste for wisdom**, develop a personal wisdom of thought and of life which touches the heart of the individuals and gives

¹⁹We need to develop a method of working on the Reference Guide, the basis of all our formation of Sisters and Laity.

them a unified view, going beyond the fragmentation of expertise and knowledge,

- 2) Awaken the **Hope and Faith** and look for appropriate words and symbols to touch and nourish the Faith of our contemporaries
- 3) Teach how **to think** for themselves, how to form clear ideas and express them clearly... Help [the young] to co-ordinate their knowledge, their know-how, their skills, their hopes with their personal experience²⁰.
- 4) Develop a critical spirit and the **desire to be of service** in the face of the big world questions and encourage the habit of acting from personal conviction.

Orientation 3: Educate for and in our times

We are convinced that:

- *Education requires a greater knowledge of the life to which the pupil is destined than of the pupil herself.*²¹ For us, this means to educate for life in a post-modern²² and globalised society, and to learn to live together.

➤ Priorities:

- 1) Give **roots**: seek out what gives rootedness in the local culture, the customs and the local wisdom, the history of the country and the will to be an active citizen. Also, give the means to create a “new history”, and to create one’s future instead of submitting to it.
- 2) Develop the competence to live in a “globalised” world:
 - Teach how to **live together** in all contexts: in the family, at work, in civil society, in the context different religions, cultures and sensitivities...
 - Educate to **live humanly** in the context of the new technologies (which are in themselves both an opportunity and a challenge).

²⁰Based on RL 115

²¹“Counsels on Education” Foundation Texts (English edition) p.378

²²We are thinking of aspects such as the lack of fixed reference points, the importance given to efficiency, the fragmentation of individuals and society.

- Educate for **peace** and **justice** and to safeguard **the planet**, and to this end create specific actions or “programmes”.
- Pay special attention to **those who suffer** the scourges of our times, such as AIDS, family breakdown, all the worrying situations of children etc.

Education Commission for the General Chapter 2006:
Maureen, Irene, Césarie Marie, Fe Emmanuel, Scholastica
Maria, Thérèse Agnès
Original text in French

YOUTH AND VOCATION PROMOTION

A PRIORITY FOR THE ASSUMPTION

“I believe that each one of us has a mission on earth... and that we must seek how God can use us for the spreading of the Gospel and its fulfilment”²³

INTRODUCTION

We live in a globalised world that allows us to share information, knowledge, desires, hopes, anxieties, wisdom and to “*globalise solidarity*”.²⁴ (J.P. II)

The neo-liberal system that governs the world brings with it intense impoverishment and massive exclusion. It engenders the phenomenon of migration that creates multicultural and heterogeneous societies that open us to new riches and unexpected exchanges.

We live in an era of change that urges us to:

- Respond to the thirst for God and for meaning
- Live universal love, reconciliation and communion
- Overcome violence, racism, fundamentalism
- Put power and knowledge at the service of the great masses of disadvantaged
- Take care of nature and put a stop to ecological destruction
- Foster inclusive and equitable relationships between persons and nations
- Propose an alternative ethics in the face of injustice and widespread corruption
- Rediscover the value of sexuality
- Put today’s technology at the service of communication, education and solidarity
- Give each one his/her due place within society and the Church

²³ *M.M.E., in Foundation Texts, p.73*

²⁴ *Jean-Paul II, Pape 1980-2005*

The task of Youth and Vocation Ministry is to accompany persons so that, starting from their own vocation-mission, they may respond to these challenges, attain fullness of being and be happy. Vocation ministry is located in the context of youth ministry and is its soul and that of all ministries.

It is with joy that we note the path covered by the Congregation in drawing close to the world of the young and the desire to continue moving forward with them.

1. A LOOK OF HOPE

Dynamizing aspects

- The young are in search of meaning in their lives and of happiness. They seek the truth and authenticity in themselves and in others and reject all form of hypocrisy. They want to be recognized, appreciated, and loved, trusted.
- Belonging to a group is important – it gives them an identity, security. Their relationships are marked by simplicity, honesty, communication, loyalty, openness and welcome. They share their experiences and like living in community. They thirst to know and encounter others. They are open to internationality, to pluralism, to live a greater fraternity.
- They are creative, tolerant, capable of adapting themselves, of communicating and of giving themselves. They enjoy the present moment intensely, open themselves up to a life filled with possibilities and have the audacity to try out new things. They want personal and professional fulfilment and to find their place in society. They greatly desire autonomy, independence and freedom.
- They express their culture through music, dance, celebrations, enthusiasm, admiration, dress code, language....
- The affective dimension is very important and they seek the love of their parents, friends, the group, in a presence that is close, in dialogue and the trust of adults. They value and need their accompaniment. They seek credible role models that will help them forge their own identity and to commit themselves.

- They are open to the mystical and spiritual dimension. They are capable of an interior life; they thirst for God, for the Absolute, for the transcendent. They believe in the strength of prayer.
- They are immersed in the world of technology and it becomes more and more necessary and important in their life. They thirst for information and communication as it is presented to them by the internet.
- They believe in a different kind of society where there is justice and freedom of expression. They are sensitive to human pain and reject all form of injustice, exclusion and imposition. They are in solidarity and capable of committing themselves with generosity, in a precise manner and/or when they are motivated through a project in the social struggles for the transformation of reality. They want to be the heroes of their own history and leave their mark.

Weak Aspects

- The majority of the young come from broken and dysfunctional families and is scarred by them. They are psychologically weak on the affective level and find it difficult to face their personal reality.
- They live under the influence of feelings, in search of experiences, of emotions, of strong feelings. This leads them to experience very early in life what was previously reserved to adults (sexual relationships, alcohol, drugs...). The precociousness of these experiences is encouraged by the permissiveness or indifference of the adults and stimulated by the media.
- Living in a world where fidelity and long-term commitment seem to belong to the past, the young find it difficult to commit themselves and to maintain that commitment.
- The world of the young is “the present”. They are the “here and now” generation which generates an absence of the historical dimension and makes them live in the immediate. They have little capacity to support frustrations.
- The young are attracted by the new means of communication

and feel at ease with them but cannot always discern how to use them well. The internet allows them to have a different kind of closeness to knowledge and to the acquisition of information; it is information of every kind but also one that is fragmented and chaotic. The use of mobile phones and of e-mail is impoverishing language and communication. The young find it very difficult to express their feelings, opinions, real identity.

- Moved by their sense of justice and of solidarity, they want to give a different orientation to their surroundings but their immediate needs make them take the easy way and in the end they tend to live like everyone else.
- Today's pluralism, relativism and frames of reference make it difficult for them to develop a critical spirit and favours subjectivism on the level of faith, thought and behaviour.
- Faced with the loss of credibility of institutions, the young are increasingly rejecting the churches, marriage, politics...

2. PHILOSOPHY AND PASSION

PHILOSOPHY: *“the attention of the intellect, to look truly at what he/she is and at what they are living so as to understand its authenticity and depth ... Marie Eugenie wanted to realise a project for society inspired by the values of the Kingdom of Christ. Her project has as its foundation a philosophy: a way of considering the human being, the human person, a look at reality, a reflection to understand both herself and the world, a confrontation with the values of the faith, an action.”*²⁵

God

- Who is Father and Mother, good, who gives himself gratuitously and who loves us with tenderness and love.
- Who is compassionate and forgives; wants our happiness and calls us to fulfilment.
- Invites us to share his positive and optimistic outlook on life.
- JESUS CHRIST, close, friend, liberator, walks with us, understands us and invites us to fulfil God's dream for

²⁵ Sr Cristina Marie, General Superior 1994-2006, Report 2006 p.13

humanity, animated by the SPIRIT who recreates all things.

The Person

- Created in the image and likeness of God, unique, creative, free, capable of taking decisions and committing him/herself for the transformation of society.
- Capable of loving, of relating with others, of giving him/herself to others, of being in solidarity with others and of living in community.
- Indwelt by a search for meaning in life, of justice, truth and authenticity.
- Open to the transcendent, sensitive to beauty and to the care of creation.
- On the way, fragile, vulnerable, called to grow and to transform him/herself.
- Open to new possibilities, to go beyond because “*love never says enough*”.

The World

- Beautiful and good, our home, created by God for all, created out of love.
- A mission is entrusted to us in it – to make it more humane, more just, a place where love and reconciliation are lived and where a proper life becomes a possibility for all.
- “*The earth is a place of glory for God*”, sown with the seeds of the Kingdom.

PASSION: “...opens to action, its source is in contemplation, a capacity for love... it sharpens the action and pushes the whole person towards a commitment; synonymous with determination”²⁶

- Passion for **God and for Jesus Christ** who dwell in us, who accompany our history, who love us and who invite us to be co-creators, making of this world a place of glory for God.
- Passion to **extend the Kingdom** in the world where the young may find their place and their mission with the hope that another world is possible.
- Passion for **life**, choose it, care for it, giving witness that it is beautiful to live and possible to be happy and to reach fulfillment.
- Passion for **humanity** as God wished it to be, in its greatness and in its diversity with all that implies of mutual responsibility one for the other, of respect of what one is, of personal dignity, of the body and of the other in his/her otherness.
- Passion for the **great causes of the world**: justice, peace, solidarity, communion and respect for creation.
- Passion to **create community** and create bonds.

3. EDUCATIVE AND TRANSFORMING DIMENSION

Education in the Assumption is freeing and transforming, is situated in history and is open to the universal. It flows from faith in Jesus Christ and is inseparable from the proclamation of the Kingdom and of its values.

Orientations

1. Offers a solid education to the young that springs from reality, integrates the person, favours faith experience and commitment for the transformation of social reality.
2. Proposes the ideal of a transcendent life that helps them to find meaning in their lives and to take decisions. Present Jesus Christ to them as the response of their deepest desires.

²⁶*ibidem*, p.14

3. Favours a contemplative and festive atmosphere that leads to an encounter with Jesus and a life of prayer.
4. Channel their potential and capacities for leadership and commitment to real and concrete projects in favour of justice, peace and care for creation.
5. Awaken in them the sense of history that they may make their own their familiar and cultural heritage and open themselves to the universal.
6. Strengthen the critical sense and the spirit of discernment to face persons, situations, events and the media.
7. Introduce them to witnesses coherent with their options, and philosophical, theological and ethical frames of reference.
8. Involve the local community and the families in the educative process of the new generation and in the reconstruction of the family and communitarian fabric.
9. Introduce a vocational culture²⁷ as the hinge of all pastoral activity and draw from the members of the Christian community the co-responsibility in the accompaniment of the different vocations. .

4. A PEDAGOGY ADAPTED TO EXPERIENCE

- **Experiential and creative:** it springs from the reality of the young, seeks alternatives and new paths with them, and integrates faith and life.
- **Positive:** its view is hopeful, takes into account values, dreams, gifts.
- **Propositional:**
 - It presents clearly the demands of the following of Christ and invites to listen to his call.
 - It offers the identity of the Assumption as a frame of reference with its own values: loyalty, responsibility, simplicity, goodness, justice, truth, joy, freedom, family spirit, critical

²⁷*A vocational culture is an atmosphere in which fidelity to one's own vocation is valued and defended because it has come from God, forms part of the dignity of the person and because the creation of a new world depends on it. (Pablo Walker s.j. Revista Testimonio 196 pág.15)*

sense.

- It proposes experiences that strengthen the spirituality of the young and that form them to silence, contemplation and prayer.
- **Festive and convivial:** favours friendships, sharing among themselves and beyond their frontiers.
- **Near:** favours listening, welcome and intergenerational and intercultural dialogue.
- **Helps discernment:** accompanies, encourages search, growth in freedom and the taking of decisions.
- **Coherent:** It bears witness in springing from authenticity and the word endorsed by life (walk your talk).
- **Vocational:**
 - Cultivates a vocational culture that is the soul of all pastoral ministries and which generates co-responsibility with the lay.
 - Favours the elaboration of a personal life project.
- **Networking:** with the local churches, congregations, youth movements and organizations.

5. PRIORITIES FOR THE NEXT SIX YEARS

The young are a cry within society and a priority for the Assumption and that is why we are urged:

1. To make all the educational projects, in all fields and aspects of the mission, vocation oriented.
2. To make visible the charism and the clarity of its message.
3. To form leaders who can act as bridges:
 - Between generations
 - Between the young themselves
 - With the young who are farther away
 - With the young who are living on the margins
4. To draw near and accompany the young who come together because of interests, studies, specific activities and those from whom we are distant.

5. To network:

- Urged on by the animation from the Generalate and the Province.
- Welcomed by the Sisters, laity, and the local, parish, youth communities...
- Enriched through an exchange of resources from the different Provinces.

6. Investing persons, time, resources, reflection areas and formation.

Youth and Vocations Ministry Commission: Eugenia Guadalupe, Marta Lorena, Brigitte, Maristela, Maria Eugenia, Maria José, Mercedes.

Original text in Spanish

APPENDIX 1

I believe that Jesus Christ delivered us from the past by His sacrifice so that freed, we might work for the fulfilment of the Divine Word. I believe that each one of us has a mission on earth. From the start, it should be understood that the heart of Christianity being the sacrifice of the One who, "*proposito gaudio sustinuit crucem, confusione contempta,*" or as St. Gertrude said, "He has left his beatitude to come and seek labor," the final aim of such a religion is not just to seek our eternal beatitude but also to make us seek how God can use us for the spreading of his Gospel and for its fulfilment. This must be done courageously, using the means faith gives us, the poor and powerless means of Jesus Christ. We should be concerned only about doing all He has destined us to do, abandoning to Him whatever might be the success in time or eternity.

(Letter to Lacordaire F.T. English edition p. 73)

To make Jesus Christ, liberator and king of the world known, to teach that all belongs to Him, that He is present in our souls by the life of grace, desiring to achieve in each one of us the wonderful work of the reign of God. Each one of us enters into His plan either to pray, to suffer or to act. To refuse to give oneself to this end under any pretext would be to abandon the highest good in order to follow the way of egoism. I have to admit that for me, this is the beginning and end of all Christian education.

(Letter to Lacordaire F.T. English edition p. 73)

APPENDIX 2

Even when I asked you what Jesus desires to find above all in souls I told you what you already know because you must be among those who satisfy all his desires, I am far from thinking that it is necessary to be a religious, like you, to do this. The designs God has over souls are diverse. What we must desire is that each one fulfils them.

(COUNSELS ON EDUCATION F. T. French edition pp.540-541)

In itself our state of life is more perfect, but only for those who are called to it because one can also be perfect in another state of life. The final aim of our efforts is not, then, to have persons with a religious vocations, because that choice is God's and depends wholly on him, nor is it to try to sanctify souls through the practices that sanctify you because these practices

depend on your state and sanctify you because they represent for you the fulfilment of God's will which is something in the order of your duty. What you should rather do, I repeat it once more, is to free souls as much as possible from their natural selfishness to consecrate them without reserve to God's will, that is, to all that is good, holy and generous, to all the small and big responsibilities, to all that love asks of virtue.

(COUNSELS ON EDUCATION F. T. French edition pp.540-541)

I would even say that, whatever the appearances of a religious vocation, never educate a young girl only with this idea but always prepare her for different tasks, speak to her as you would speak to others, even teach her just what she will need to know of life in the world because on the one hand women are not exactly unchanging and you could well be judging her vocation by the desire you have for it. I certainly would not want this to happen, so that when she comes for advice to you, you only look into the signs of a divine choice, just as these should be the only things taken into account in reception by the chapter, to the exclusion of all human feelings. On the other hand, recognizing that God may have truly chosen the girl in whom you believe there are signs of a religious vocation, and admitting that she may be faithful and able to wear the sacred veil, you will have done her a great service if she can bring to the cloister a true idea of the heavy and difficult role that the Christian woman has to discharge in the world.

(COUNSELS ON EDUCATION F. T. French edition pp.540-541)

Justice, Peace, Integrity of Creation and Solidarity [JPIC-S]

The paper begins with the historical context, followed by the vision of Blessed Marie Eugenie on JPIC-S and its biblical and theological foundations. It articulates the philosophy and passion that underlie the orientations of JPIC-S with their corresponding educational/formative dimension; transformative/concrete action plans; and pedagogy/methodology.

1. Context

This moment in history is characterized by a new culture born out of globalization—a dominant force that has reconfigured geography into a supra-territoriality coming from the growth of the global market and the rapid development of technology. Fueled by a liberal market economy in the hands of the powerful elite, globalization has given rise to disconcerting paradoxes.

- The maximizing of profits at the same time creates a widening gap between the North and the South, the rich and the poor among and within nations, an unequal distribution of wealth that has led to the massive internal and external displacement of peoples due to migration—uprooting them from their historical, social, familial and religious roots.
- The setting up of a worldwide network of communication creates crossing points for social realities and peoples, but is accessible only to the rich and the privileged to the exclusion of the greater majority, spawning situations of distress and isolation.
- The opening up of greater possibilities for women as more of them enter the workforce, yet are being systematically kept in social insecurity. They easily become vulnerable to economic exploitation and human rights violations. This experience of exclusion and alienation is ironically perpetuated by the patriarchal culture of the Church.
- The emergence of a lifestyle of excessive comfort and convenience is made possible by technological advances and modernization; but this same unrestrained industrialization and consumption threaten the very life of the planet with accelerated

global warming and the consequent destruction of eco-systems.

- The cosmos cries out its need for God, for the transformation of social relations, for the consciousness of the interconnectedness and interdependence of all life, and for the newness where truth, justice, peace and love find a home.

In these are the challenges and promises of our times.

2. Vision of Blessed Marie Eugenie

- “It pains me to hear this earth called a land of exile. I consider it **a place of glory for God**” (Foundation Texts, Page, 72)
- “I see ... **a social condition...** where the Christian principle is directed towards **freeing each person** from the oppression of others” (Letter to Father d’Alzon, 12 March, 1844).
- “I would love to have spoken of our sanctification to you today, rather than of our earthly dwelling – but **we are pioneers and we must plough our furrow and feel the weight of the earth.** God is good to give this trouble [task] for it is meritorious as well as difficult” (Letter to Fr.d’Alzon, 20 March, 1853).
- “I believe that **we are placed in this universe** to work for the coming of the Kingdom of God in ourselves and in others.... **Each of us has a mission on earth ...**” (Letter to Fr. Lacordaire: Foundation Texts, Page, 73).
- ***“But what Passion must we give? That of faith, of love, in the realization of the Gospel”*** (Letter to Fr. d’Alzon, 5 August, 1844). .
- “I believe that **this society is not a utopia**, because ‘the Son of Man will one day draw everything to Himself’” (cf. Letter to Fr. Lacordaire).

3. Biblical and Theological Foundations

Creation; Covenant and Election; Incarnation; Discipleship and Consecrated Life

- God created the cosmos and found it good and beautiful (Genesis 1-2). God created humans (male and female) in God's image and likeness, and gave them the ability and responsibility to shepherd (rdh) creation with responsibility and accountability (Gen 1:27).
- God made a covenant (berit) with the entire creation in general (Genesis 9) and with humanity in particular (Genesis 12, 28; Exodus 24). This covenant relationship implies both divine promises and human commitments. The election of Israel as "God's treasured possession" (Deut 7) manifests God's graciousness. The history of Israel, however, shows that she repeatedly fails to remain faithful to the covenant relationship. But God's fidelity and steadfast love (emet and hezed) allures, transforms and impels Israel to re-establish the broken relationship and disrupted harmony and communion between humans, the cosmos and the creator.
- The eternal 'WORD became flesh and pitched its tent among us' in the cosmos (John 1:14). The Incarnation thus shatters boundaries between heaven and earth, divine and human, sacred and secular, and restores the relationship of communion and harmony. Jesus, The Incarnate Word fulfils and perfects God's promises of the covenant partnership with humanity and makes the cosmos the dwelling place of God. The mystery of Incarnation underlines communion and solidarity, promotes inclusion and mutuality, implies mercy and justice, and calls for participatory relationship and accountability.
- The disciples of Jesus are called to continue the mission of Jesus and to make God's creative and loving presence visible in the unfolding history of humanity. Chosen by God, inspired by the life and mission of Jesus, guided and empowered by the Holy Spirit, challenged by the brokenness and paradoxes of our times, we consecrate ourselves to live anew the covenant relationship with God, one another and with the entire creation, and to participate in God's project of establishing God's reign and recreating "a new heaven and a new earth" (Rev 21:1).

4. Philosophy and Passion

➤ Philosophy

God	<ul style="list-style-type: none">• God is the Lord of life and history, just and merciful, full of love and compassion. God shatters and transcends the boundaries of heaven and earth and takes on our human condition participating in our journey towards “a new heaven and a new earth” (Rev 21:1).
Human Person	<ul style="list-style-type: none">• Each human being reflects God’s image and likeness. Each person has the right to the fullness of life and love.• Human beings are integrally interrelated and interconnected with every other dimension of creation.• God’s project is the wellbeing and welfare of every human person.
Cosmos	<ul style="list-style-type: none">• The cosmos is the dwelling place of God. The cosmos is in a dynamic process of evolving, transforming, developing, and becoming the Kingdom of God.• Commitment to the integrity of creation is fundamental in the work for justice and peace in the world today.

➤ **Passion**

<p>God (Passion for God's love [John 15:9-10])</p>	<ul style="list-style-type: none"> • We are impassioned <ul style="list-style-type: none"> ➤ to abide in God's love ➤ to make God known and loved
<p>Human Person (Passion for humanity [John 3:16; 10:10])</p>	<ul style="list-style-type: none"> ➤ to create a culture of peace ➤ to make the cause of the poor our own ➤ to build a society where justice, love, hope, and harmony reign
<p>Cosmos (Passion for "God's work" [John 4:34; 17:5]) and the Cosmos [Ps 82])</p>	<ul style="list-style-type: none"> ➤ To live our consecrated life in collaboration with God's project for the cosmos in the healing of our wounded and broken planet, and sustaining the cosmos as the dwelling place of God

5. Orientations

Orientation One: *Justice*

Renew, deepen, and revitalize our commitment to participate in God's project for "a new heaven and a new earth" (Rev 21:1; cf. 11:15-19)

Educational/Formative dimension	<ul style="list-style-type: none"> ▪ Study the biblical and theological foundation of justice [JPIC-S] from the perspective of the spirituality of the Assumption ▪ Update ourselves on global and local as well as ecclesial issues. ▪ Undertake ongoing critical analysis of social realities and the discernment of God’s work among us ▪ Generate passion in ourselves and others to bring about a just world ▪ Make justice an essential part of the curriculum of our schools ▪ Educate towards self-reliance in development work ▪ Train sisters and collaborators for advocacy work and legal aid ▪ Form towards the management of resources for the common good ▪ Deepen the formation of professional ethics in work, business, and finance ▪ Sensitize ourselves and our collaborators in the church and society to women’s concerns and issues
--	--

<p style="text-align: center;">Transformative/ Concrete Plan of Action</p>	<ul style="list-style-type: none"> ▪ Have a preferential option for the poor, women, youth, children and aged and commit ourselves to empower them ▪ Take a stand for truth and make reconciliation a path to justice ▪ Respond to the consequences of globalization, especially migration and its impact on families ▪ Support the movements that work for sustainable development ▪ Provide skills training and job opportunities, and create job placement centers ▪ Collaborate with national and international peoples' organizations like World Social forum [WSF] to build "an alternative world" where all can enjoy the fullness of life
<p style="text-align: center;">Pedagogy / Methodology</p>	<ul style="list-style-type: none"> ▪ Develop an inclusive and integrated spirituality ▪ Enter into the ongoing dynamic process: "see – discern – act – reflect – reread – respond anew" ▪ Take the perspective from below: discover the "God of small things" ▪ Adopt a partnership model of functioning, networking, and collaborating with groups working for justice ▪ Make our communities a counter culture to the destructive forces of globalization ▪ Evaluate periodically structures in community, institutions and centers to be just

Orientation Two : **Peace**

Commit ourselves to active nonviolence (ahimsa) as a way to peace (shalom)

Educational/ Formative dimension	<ul style="list-style-type: none">▪ Analyze the roots and structures of violence▪ Study the social teachings of the Church▪ Study sacred Scriptures of other religions and the traditions of other cultures▪ Inculcate the values of active nonviolence through our formation program
Transformative/ Concrete Plan of Action	<ul style="list-style-type: none">▪ Collaborate with other peace groups in addressing social and political structures of violence▪ Participate in the movements for peace▪ Engage ourselves in the ministry of reconciliation▪ Explore creative ways of breaking the spiral of violence▪ Become bridge builders in conflict situations.▪ Respect and appreciate the diversity of cultures, religious beliefs, world views and traditions▪ Become agents of peace, reconciliation and communion and form other likewise▪ Provide skills training in active nonviolence
Pedagogy/ Methodology	<ul style="list-style-type: none">▪ Be open to dialogue▪ Seek unity in diversity

Orientation Three: *Integrity of Creation*

Uphold the sacredness of the cosmos and work for ecological global justice

<p style="text-align: center;">Educational/ Formative dimension</p>	<ul style="list-style-type: none"> ▪ Keep integrity of creation at the heart of the work for justice and peace ▪ Design and carry out a process of study and action on ecological global justice ▪ Integrate ecological global justice in the curriculum/ formation programs and school/community projects. ▪ Nurture love for creation and reverence for the sacredness of the cosmos ▪ Foster eco-friendly spirituality ▪ Be formed to an apprenticeship in loving attention and mindfulness as a basic stance before creation ▪ Educate to interiority: to recognize the active presence of God in the whole of creation ▪ Move towards a paradigm shift using the pastoral framework: “see – discern – act” ▪ Form the young to a planetary moral conscience
<p style="text-align: center;">Transformative/ Concrete Plan of Action</p>	<ul style="list-style-type: none"> ▪ Re-discover the beauty of nature ▪ Undertake concrete actions in favor of ecological global justice: e.g. waste management, bio-gas/solar energy, organic farming, water conservation, buy Fair Trade goods and local indigenous products. ▪ Promote alternative and organic health care: e.g., herbal medicine, traditional health practices, herbal garden ▪ Work towards just and sustainable living for

<p style="text-align: center;">Transformative/ Concrete Plan of Action</p>	<p>the whole earth community</p> <ul style="list-style-type: none"> ▪ Deepen the formation of professional ethics in face of moral questions such as cloning, genetic engineering, bio-genetics, female feticide ▪ Collaborate with other advocacy groups (World Council of Churches) and movements for ecological global justice (Global Action against Poverty, Greenpeace) ▪ Value our material assets and resources as responsible stewards ▪ Use congregational assets and finances in a socially responsible way to uphold human dignity and rights and the protection of the earth/land ▪ Be accountable for the management of goods and human resources in view of sharing, mutual assistance, and financial autonomy
<p>Pedagogy/ Methodology</p>	<ul style="list-style-type: none"> ▪ Stewardship in sustaining the integrity of creation: <ul style="list-style-type: none"> • through right relationships with all forms of life • in the production and consumption of goods • in the care of the eco-system

Orientation Four: **Solidarity**

Work together towards global solidarity in favor of the poor, the marginalized and the excluded

Educational/ Formative dimension	<ul style="list-style-type: none">▪ Form ourselves and others to solidarity as counter culture to unbridled individualism▪ Let solidarity and communion determine our choices and response to concrete situations▪ Work towards becoming a Church-in-communion
Transformative Concrete Plan of Action	<ul style="list-style-type: none">▪ Create new forms of solidarity and networking for communication, dialogue, and global action▪ Promote volunteerism especially among the young.▪ Allow ourselves to be taught and transformed by the poor through experiences such as immersions, exposures, and inserted communities among the poor▪ Create a culture of sharing and solidarity intra-inter provinces
Pedagogy/ Methodology	<ul style="list-style-type: none">▪ Adopt a process of “compassion - faith reflection - committed action”▪ Uphold the dialectic relationship between consecrated life and social realities.▪ Live a simple life style in community coherent to JPIC-S.

“Shape the people and the society to come, in partnership with God” (Cristina Maria Gonzalez, “Opening of the International Educators Congress,” 1998)

Prepared by Commission on JPIC-S: Leela, Marie Emmanuel, Shobha, Vicenta, Gertrude, Eugenie, Rekha
Original text in English

Bangkok, May 29 - June 1, 2006