

Summary of educative transformation experiences published on assumpta.fr 2014

English version



“The last word of love or of truth is never spoken... we always desire more ...”

(Notes intimes 154/06)

Reaffirm our charism of transformative education in all our apostolic actions.

(Transformative Education 2006)



TABLE OF CONTENTS

Date 2014	TITRE DE L'EXPERIENCE	PROVINCE/pays	Page
January	Women's Welfare Center (WWC) an attempt to empower women	India	3
February	EDUCATIVE TRANSFORMATION TEST IN AN EDUCATIVE TEAM - Togo	Ouest Africa	5
March	Assumption Transformative Education : towards rooting the Assumption Charisme at the College Polyvalent Assomption (CPA) at Bafoussam, Cameroon	Région Cameroun - Congo	7
April	St Joseph High School (Lyon) * peace has become more than a word	France Province	11
May	St. Marie Eugenie Girls Secondary, in a village called Chekereni	East African Province	14
July	"A Space for Women" in Argentina	Atlantic Sud Province	18
August	The Tutor Plus Project	England	21
September	The pedagogy of Our Lady of Guadalupe colours the vision and mission of Assumption Education in Mexico	Mexico	23
October	The 2014 extraordinary synod on the family	SEA Province	27
November	TRANSFORMATIVE EDUCATION My Experience during the Visit of the Province of Central America-Cuba (August-September 2014)	MarJo America Central - Cuba	30
December	Encounter with one self, Encounter with others, Encounter with God The retreat day of the high school students, Minoo	Japan Province	33

La acción del Women's Welfare Center

(WWC)



Women's Welfare Center (WWC)

an attempt to empower women:

The beginning of WWC in 1988 was from an encounter with a woman victim of domestic violence. Intervention to remedy this conflict situation has taught me many a lessons to work with women. For me it has become imperative to work with women to empower them humanly, socially, economically and politically. So from 1988 to 1993 we have focused all our attention to resolve domestic conflict cases under legal aid. Dealing with women we soon realized that it is not enough to deal with individual cases only but we have to work with women as a group because women have the power within them but buried in themselves. They do not exercise or have the possibility to exercise their power proactively. I was convinced that if women are empowered the family and society will be transformed. A development strategy devoid of human (women) development is bound to fail.

The vision of WWC is to promote a social order where there is equality, dignity and opportunity for all. A society where there is no gender discrimination and no woman is violated of her freedom, dignity and space for development.

The mission statement of WWC is summed up as:- Education for Human development as God wants them to be, capacity building for economic independence and organization to empower women socially and politically.



Under education programs we organize awareness sessions for groups of women, conduct seminars to increase their knowledge of the situations as well as to understand the role of women in the family and society and to maintain good relationship.

Under capacity building we are offering various kinds of short courses to improve their skills and potentials. This is to help them to become

income generators in the family. We have introduced micro-credit program among the women to avail them sufficient amount of finance for their enterprises. Education and ability to supplement the family income is giving our women a new identity and boost their status in the family and community.

Under our organization programs we have organized neighborhood groups of 20 women. These groups of women keep vigilance on their community so that no women are victimized in their family and community. They function as a reference for any women who are in kind of distress situations. They are considered as the link between WWC and the larger community. These groups are organized and guided by the social workers of WWC. We organize leadership programs for them to improve their skills to reflect and articulate, to take initiative and to intervene in the different situations in their community. These groups of women are primarily responsible to bring to light any issues that affect the women in the community. In close collaboration with WWC we organize public programs and rallies to mobilize public opinion and to bring pressure on the structures of the government.



Impact of WWC on the women and society.

The women's self image has changed from being treated as an object to become subjects who decide their life and create their history. They enjoy better status and respect in their families. The domestic violence has considerably reduced in the areas where we are working. Women are well informed and capable of expressing themselves. They have become bold and assertive. They are no more constrained to the domestic walls. Large numbers of women take part in public meetings, rallies and cultural programs. Large numbers of women are positively contributing to their family income and enjoy better living conditions. There is more gender equality in their families and girls are getting equal opportunity for education and development and more girls are educated and employed. In short today the women of WWC have become a force to reckon with.



The majority of our beneficiaries are poor, non-Christian women from the slums of Pune. We have to exercise extreme caution not to favor one religion. So direct evangelization or propagation of Christianity is not possible. But evangelical values are common for all humans. Therefore we can emphasis on love, forgiveness, sharing, compassion, respect the dignity of each person's etc.

Through the education programs we help the women to discover their true identity as dwelling place of God. "Aham Brahma" is one of the basic tenets of Hindu religion which means I and God are one.

Philomina Thomas RA
Director, WWC, Pune



EDUCATIVE TRANSFORMATION TEST IN AN EDUCATIVE TEAM:
Pedagogic Tridium



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.

(Transformative Education in the Assumption doc 2006)

In the Technical Trade Assumption institute in Sokodé, TOGO, the Educative Team's beginning term took place the last week before school beginning term. It lasted three days, while we thought over the educative strategies to be set up (between us and with the pupils), so that our educative action serves life.

For this 2013-2014 beginning term, otherwise we elaborated the educative project after evidently having evaluated the former one.

The educative project impact on educator's personal life:

The project gave the opportunity to experiment family spirit, to appropriate human values of receptivity and welcome to other one; to bring out and enrich family and professional life; to learn how to make better projects, to manage time and wages in a better way; to discover the well made work taste; to work in teams with method ; to be a sign in life; to discover other cultures; to discover one's abilities and to develop them.



Impact on professional life (pedagogy): to learn how to make plans, how to follow up the prayer work; to make an active plan; to exchange views about religions; to work in team; to privilege family spirit; among colleagues,



collaboration-sharing of teaching technics; to be near pupils, to try to understand them, to discover pupils' gifts; time managing; active method ...

Changes, transformations seen among pupils owing to setting the educative project : birth of a culture of honesty among pupils (fall of cheating); sense of responsibility and engagement (pupils committee) ; faculty of adaptation to the

school spirit; civility; discipline; initiative spirit ; team work; self reliance ...

ITC ASSUMPTION

Years 2013 to 2019

EDUCATIVE PROJECT

AIM : To contribute to form young qualified, conscious and dynamic cadres, able to take part in the coming of a world reconciliated with itself, with creation and with God.



ORIENTATIONS	AIMS
<p>1</p> <p>Forming intelligence by acquiring moral, spiritual and professional values</p>	<p>1. Induce the young to live and give himself to faith values</p> <p>2. Induce the young to a greater knowledge of his own religion and to open his heart to the other religions.</p> <p>3. Raise up in him emulation, honesty and loyalty mind</p> <p>4. Improve criticalness in the young</p> <p>5. Help him to discover his abilities.</p>
<p>2.</p> <p>Education to a conscious use of the TIC</p>	<p>1. Incite the young to use the TIC rationally in benefit of his formation</p> <p>2. Sensibilize the young on advantages and dangers in using the TIC</p> <p>3. Teach the young how to use the TIC correctly</p>
<p>3.</p> <p>Cultivate a spirit of Justice, Peace and Solidarity for a more human world</p>	<p>1. Incite the young to team working with a sincerity and solidarity mind</p> <p>2. Help the young to improve their way of listening in mutual attention</p> <p>3. Induce the young to consent to their differences.</p>
<p>4.</p> <p>Awaken mentalities to necessity of protecting surroundings</p>	<p>1. Induce the young to be conscious of care for surroundings</p> <p>2. Help the young to live in healthy surroundings</p> <p>3. Notify the young the dangers of destroying surroundings.</p>

Sr Sylvie-Pascal Sié r.a.
Directrice

ASSUMPTION TRANSFORMATIVE EDUCATION :

TOWARDS ROOTING THE ASSUMPTION CHARISME AT THE COLLEGE POLYVALENT ASSOMPTION (CPA) AT BAFOUSSAM, CAMEROON

“Together, in listening to and contemplating the hopes and sufferings of our different peoples, we identified the challenges and the responses that are before us as Assumption educators : to approach everything human in a new way. To shape a society where there is more justice, more humanity and more solidarity.”

*Assumption Education, Reference Text
International Education Congress, July 1998*



The "Assumption Technical Institute" was opened in 2006 with the goal of providing a comprehensive-vocational training for girls (in priority) of the region who wanted to specialize in the field of Social and Family Economics (Domestic Science).



To better meet the needs of the region, we decided began to offer a wider range of senior high programs of study. In 2010, a second branch : BAC F8 (Medical and Social Sciences) was opened.

In September 2013 a third branch was opened : BAC F7 BIOLAB (Biological Sciences and Medical and Health Technologies). We also opened the Junior High General Education Section with the first year class.

In this article we will present the comments of some of our educational partners which testify to the commitment of everyone to our educational project at Bafoussam as well as some small changes already visible.

Matende Mbe Vanessa (student of the class of Terminal F8)

Two main reasons guided my choice of this school :

Discipline and the quality of the formation. When I look at my seniors who attend this school I realize that there are inviolable principles here, among



others discipline.

For me there is no argument in saying that discipline, as practiced at the Assumption, is not simply a matter of imposing a uniform course of action on everyone, but rather of bringing everyone to adopt an auto-discipline for themselves. Thus, far from being coerced, students become aware of a desire which comes from within which leads them to respect the regulations of the school, to respect their peers and teachers.

The margin of freedom that the school leaves us is great, but at the same time we must respect our friends, our teachers and the entire administrative staff of the school. From this, we learn to respect everyone in any



living environment whatsoever. Everything is taken into account here; even what we may think is just joking is subject to scrutiny when it is likely to offend the other.

I understand that if my elders were educated in these conditions, this largely explains their spirit of rigor and organization in their families and elsewhere. I also appreciate the quality of the formation the teachers give us.

Here we do not advance at full speed, but at a pace that allows even our slowest comrades to progress. I think that in these circumstances we are receiving a different education but we will be more useful to society.

Mr. Simo Serge Kizito (Mathematics teacher)

I am struck by the depth of human relations at the Assumption. Relations are not defined here in terms of employees-employer, employee-boss, master-servant, as is the case in many other structures of education.

But even more, the education project is designed so that everyone feels involved. It is a joint project where we must use all our talents to contribute to the growth of the work.

The overall result will be the result of all the forces involved. The teacher, feeling an integral part of the work, is motivated to a maximum to fulfill its mission.

The task of the Assumption educator goes beyond simply teaching. He or she has a heavy responsibility to contribute to the humanization of youth. Therefore, it is not only a matter of covering the official program, but of using that program and integrating it with the principles of the Assumption, to bring about the integral formation of the student.

The spirit of justice and frankness found in the Assumption environment is one of the pillars of the educational project. The teacher that I am can not but express his satisfaction for this, given the depravity of morals and the law of the jungle that characterizes our world today.

I believe heartily that being nourished on true values and learning to pass them on, learning to live together in non-violence and tolerance, that all these values will help our young people to develop a positive sense of life, and to commit themselves for the transformation of their environment.



Mr. Nzokou Polycarpe (parent)

I did not choose this school for my child by accident. I was struck by the material means used for the education of young citizens, the very people who are the future of tomorrow.

A school that reserves a place even for the poor isn't easy to find, especially in today's world where money tends to become the master. In addition to the materiel structures, the existing branches offered involve, as a result, the learner in the task of social transformation. What has always bothered us parents is to see the number of years that our children go to school only to find nothing specific to do in life.



General education in our country tends to form more and more unemployed. But we expect our children after finishing school, to be able to work; at least even if they fail to find a job, to be able to create one themselves.



Any parent in good faith should rejoice that the Assumption has taken this orientation, forming young people to take responsibility, in other words, young people who can be useful to their society, formed in branches such as ESF, F7 and F8.

The development of our country depends on the occupational training of our youth. We are also happy with the human quality of the formation given at the Assumption.

Education is a difficult task. We have many problems in our families. When our children receive Assumption education, they keep an indelible mark in the way they think, speak and act. We believe that the Assumption remains one of the most suitable educational environments for an efficient and effective education of our children.

Miss Djuikouo Marcelline (Head of the Domestic Science Department)

I'm happy to see that the most striking reasons parents choose our school are discipline and order, the wholeness of the formation (intellectual, moral, and spiritual – in a word – complete) and the quality of the infrastructure.

The basic principal is unquestionable : offering quality education has a price and to achieve it there must be an important investment in buildings, equipment, specialized structures such as laboratories, computer room, kitchen, infirmary ...



A big effort is made here in this sense in order to give our students the opportunity to go beyond the theoretical level in their formation. It's a question in the end of starting from actual realities, to start from the basic needs of

the society in such a way as to empower our students, rendering them capable of adapting to their real world after graduation.



In this way they will become true agents of transformation in their milieu, contributing to its humanization.

We are happy that people of good will adhere to our project and exert themselves in favor of the growth of this exciting work of education in all its aspects – spiritual, moral, material and financial.

To create a climate conducive to development, the student needs to feel respected in his total dignity. It is to this "humanism" that we direct all our strengths and expertise.

*Dieudonné Kamdem,
French teacher and Prefect of Studies*



April

St Joseph High School (Lyon)*

peace has become more than a word

"... To seek communion through respect and solidarity... as well as through their willingness to be changed and enriched by the other ... to enter ever more deeply into this reality of the "INTER" and to discover the wealth that lies within it, wealth that may take surprising forms." (The Dynamic of Communion, General Chapter 2012)

From words to facts...

In 2014, when so many conflicts continue to erupt in the world, we have gradually materialized our desire for peace.

We started to brainstorm on how to bring to life, in a context that is not always easy in St Joseph High School, a desire by students and staff to get involved in peace actions.

A working team made of teachers, Assumption Sisters and management, coming from different religious beliefs and age groups was constituted. The team were all united, in a respectful dialogue, across differences believing that something new will come out of it in a world where differences are often a source of conflict.

We started to work on the idea of a "prayer for peace" with texts from different religious traditions. Gradually, with each one participating, it led to a ceremony that was to be followed by the planting of an olive tree in the school grounds as a sign of our commitment to peace.

Several teachers involved their classes in a peace reflection and that led students to write and/or select texts on peace. These texts were posted in the school cafeteria and included in a slide show. Moreover, some students expressed their commitment to peace by singing and were accompanied by a teacher on a guitar.

JOURNEE POUR LA PAIX 

Lundi 17 février à 15h30

PETITE CEREMONIE AU SELF
suivie de la plantation au sein
de l'établissement d'un olivier,
signe de notre engagement pour la paix
Un verre de l'amitié sera ensuite proposé
pour finir cette journée



The school animation team made of 7 to 8 teachers and 2 Assumption Sisters regularly met to gradually bring other interested teachers to help in the peace ceremony. With the approach of D day, the school director, staff members and some students got the land ready to plant an olive tree. Moreover, a teacher from one of the technical sections made a beautiful copper plate bearing the words "for us peace is not an option, it is a mission." These words played a key role in starting the peace dialogue and ceremony at our school. Roughly at the same time the IT manager posted an ad on the school web site. In addition, the Director and Secretary covered the walls of the high school with posters.

We get the chills watching together...

The big day arrived, songs were first rehearsed in tandem with the slide show, then students, teachers and guests from different faiths began to arrive and fill the cafeteria where the ceremony was to take place. The school director in his introductory speech took everyone to the heart of this peace day celebration:

"... Thank you all for participating in this exchange of words, this exchange of songs, to this somewhat crazy idea that one needs to take the time to stop to remember that peace is the most precious asset of humanity ...to always build peace within us because it does not exist outside of us.

We mostly talk about what's going wrong, tensions between each other in a kind of unhealthy jubilation... But we, in contrast, talk about friendship, the simplicity of relations as would have said the founder of the Assumption orders Saint Marie Eugenie Milleret.

We are told about religions that divide - when malicious people use religion for political reasons - but we would like to say that religions can bring us together because they, first of all, tell us to love your neighbour. It is the same with those who have no religion – known as atheists - who tap into the great works of mankind, the texts of poets and philosophers who give the same message of peace.

We have a choice every day either to feed endless human stupidity, wicked judgments, bad words that hurt or alternatively to watch our words and our actions.

This is why I invite you and that is what we celebrate because being a peacemaker is not an option, it is our mission. "



Different moments punctuated by exchange and reflection, songs interpreted with talent and emotion, applause, read texts, videos and slides as well as silences, were all means to reflect on respect, solidarity, unconditional love, tolerance, dialogue ... and concrete actions leading to peace ...which gave us the chills !

The ceremony ended with the olive tree being planted and two students singing "True Colours". In the end, spontaneously, students and teachers gathered close to the olive tree, in front of the camera, as part of an "us together for peace" movement being created ...

There is a follow up

All these moments have stimulated participants to get closer, have encouraged us to ask ourselves questions about our daily actions for better deeds in favour of peace.

An olive tree is there, on the grounds, symbolizing that peace is our task to build every day. The school, which is traditionally the place where the student is "judged", becomes a space where he is recreated with a look that showcases his talents. "There is good in everyone," said Marie Eugenie (founder of the Sisters of the Assumption), and "each of us has a mission on earth." It is this experience that we have made together and that we are called upon to make grow.

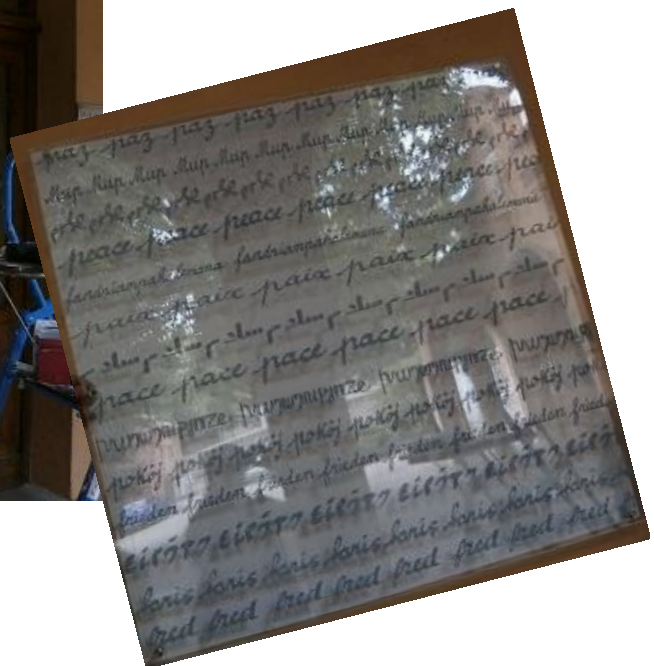
We want to continue to create these projects where everyone, especially the students, takes their share of responsibility for the humanization of our reality.



A "peace wall", where we reproduce the word "peace" in the different languages that we speak in our educational community (like one of the slideshow in the ceremony), will remind us that we are still in the process of building peace. This peace wall will be a symbol, while it is being elaborated, and when set up in our school.



From Sister Ana Senties and the animation team at the Lycée



* Founded by the Sisters of St. Joseph in the middle of the nineteenth century, our school was originally a boarding school and orphanage, then a female technical school. It became a Lycée Professionnel in the 1970s . Since 1997 it is the Sisters of the Assumption who have supervised this facility as well as 16 other sites in France and many others around the world. (<http://lycee-st-joseph.assomption-garibaldi.org>)

May

"A root will not bear many flowers and fruits if the character, works and life are not changed by convictions"
(Marie Eugenie Chapter 23 may 1884)

St. Marie Eugenie Girls Secondary School is found in Moshi (Tanzania), in a village called Chekereni. Construction of the school began in 2007 after the canonization of St. Marie Eugenie.



On the 17th of January, 2011, the school officially started functioning. The school began with only 90 students, 3 teachers and 6 sisters. Only one building ready and this was used as a dormitory. The administration block, which was half ready, was used for classes, church and sisters house. The school had only 20 beds, so only 40 students were sleeping on beds, and the rest of the students slept on the floor.

But they didn't mind at all, and life went on. The toilets had no doors, and we didn't have water, we used water from the river, which was brought by a car and kept in the tanks. This service was provided by the Jeco constructors and we thank them for their wonderful service,

because without them we would not have survived in this semi-desert area. Although we gave them a hard time because we used water badly, they never gave up on us. They continued to render the service to us.

Commitment of Staff Members and Workers

The school started with three teachers, one part time computer teacher, six sisters, and two cooks. All these people showed unforgettable, great commitment in their work. They all worked hard to ensure that we have our basic needs because they loved us.

The teachers came from far places but they all arrived on time. They also had a hard time teaching us because we didn't know English, which was a big problem, but the problem was solved with the introduction of wearing sacks. If you were caught speaking Swahili, you were given a sack and punishment. Although we were punished, this helped us a lot to improve academically.

The Sisters also showed great commitment in their work despite the problems



of sleeping down, and having only one room for all sisters, which did not even have solar power or electricity. But all these did not hinder them from performing their duties. They made sure we had enough food, water and other basic needs. They also helped us grow in Spirituality by making sure that we had mass every Sunday and Wednesday. This shows how much they love us.



Our Past Life and Talents

We were 90 students who started studying in St. Marie Eugenie. Our life was nice despite the little problems we had such as sleeping on the floor, using toilets with no doors, and the shortage of water. We all enjoyed the life we were living in Chekereni. We also shared the little things we had. For example, we bathed with small buckets so the water would be enough for everybody.

We worked together as a team of 90 to perform our duties, which included cleaning the environment, and taking care of the trees. Because we had different people with different talents, we were able to stage a talent show. Through this talent show, we were able to recognize our different talents. Some of us were good at singing, dancing, or even designing. In our class, we have a designer who is very good at designing kanga clothes. Our class also has two good football players, Monica Urassa and Adria. Although at present we are only 66 students, we remember our friends who have left us.

Problems we Faced and Progress we Made

In 2012, our school faced a big problem involving teachers, because most of the teachers we had went away and we remained with only one teacher. But God's love is great and the school administration was able to get a Biology and Chemistry teacher.

Missing permanent teachers was not an obstacle for us to learn other subjects such as Mathematics, Physics and Computer. Of course, we also had part-time teachers who were willing to sacrifice their free time to work in our school. Although we missed some of the periods, we kept going and working hard. The sisters and teachers also worked hard to find permanent teachers for Physics and Mathematics. Truly, God never lets His people down, so we were able to get permanent teachers for Mathematics and Physics.



Our school has made a lot of progress so far. We now have enough teachers, enough classrooms, and a modern kitchen unlike the one of the past where rain used to enter. We have two dormitories, enough books, a computer laboratory, and a Biology and Chemistry laboratory.



Our school has also made some academic progress in the form of Congresses. This is a system where students present different topics to their fellow students and teachers in the course of one day. This system helps us develop the courage to stand in front of people and explain to them what we have learned. We also get to learn new things about different topics through these congresses.

We also have this system of exchanging badges, which was introduced in year 2012 by the administration. This system has challenged us to improve our performance through hard work and competition. This is because everybody wants to get a badge and to maintain it.

What we have learnt

We are proud to be the pioneers of this school. We also give thanks to the most Holy Father for guiding us up to this stage which we are now in.

At this point, we have really learned a lot from our past life to the present life. The Sisters taught us a lot and we have learned a lot also. For example, some of us did not know how to plant maize, but now we know how to do it. We learned to face problems and not to run away from them. We have also learned the values of St. Marie Eugenie, which helped us grow spiritually. We now know how to make use of little facilities we have to make wonders. For example, we didn't have much water but we used the little we had and life went on. We also learned how to be strong and face life's challenges, as well as how to be responsible for our own lives.

That is how our past life was and how our present life is. And for my point of view, I say that our lives are "survival for the fittest" which means you can only survive in life or even in school if you are fit and able to face challenges. If you are not fit you will be sorted out, and that is how we have survived.

I would say that for us form threes who are present until now, we are fit because we were able to face all the problems and have remained standing. Sometimes, we fall down but we managed to get up and go on with life. However, we are not that fit because life still goes on and we are supposed to be more fit in order to be able to face the on-coming challenges.





Also, problems are not obstacles for us to move forward because if we are not afraid to make the first steps forward, we will be able to manage. We should make one step at a time and not rush, because if we rush we may fall down and not be able to continue.

Lastly, I sum up my story by saying life is what we make out of it so what we are doing now is our life.

**By Bahati G. Lemnge
Form 3,**

Edited by Mara Eala



July

"A Space for Women" in Argentina

In Buenos Aires, in Argentina, the empowerment of women, enabling them to take responsibility to act is progressively taking shape thanks to the privileged space for and the priority given to their integral development. This project affirms the vocational dimension of education according to Marie Eugénie who says that: each one of us has a place and a mission, *"...this mission which to me seems particularly ours" (that of women) consists in playing the difficult part of being like the cotton - wool which is placed in between the crystal to prevent them from breaking.*" (L. n° 1556, 1842)



"A space for Women" was born in the suburbs of Buenos Aires where women met for family catechesis responding to their need to nourish their faith in order to be able to pass this on to their children. Actually they needed a space not only where their faith may grow but also a space to put words to and speak about their daily reality (work, concerns, loneliness, joys) and to heal their wounds in a climate of trust.

In time, many women from the neighborhood, regardless of whether they belonged to a religion or not, expressed their desire to meet and share "the reality of women». This, in December 2009, finally, "a space for women" started. It aimed at looking for a few answers together so that women of the neighborhood could recover their dignity and strengthen their skills and their part as protagonists in society. "Our conviction was based on the huge transforming potential abilities of women in society and we wanted to find a path to keep this potential alive and to adapt it to the present times".

Indeed in such a marginal context of vulnerability, in the midst of a mainly chauvinistic culture, the "triggers" of domestic violence such as alcoholism, gambling and all other sorts of addictions can easily degenerate into oppression or abuse against women.

Although women were the direct beneficiaries, this "space" would progressively have an impact on their children, their husbands, and their family, bringing about positive change in people, communities and groups.



Identity and the «Assumption Mystique»:

Although the group was born thanks to the Assumption sisters and especially thanks to the commitment of one of them, the fact that this is a non-confessional and a non-political space would enable any woman to take part in it, without distinction of creed or political affiliation.

Like Marie Eugénie, our action is aimed at women: developing their qualities, their capability to become "protagonists", to devote themselves "for greater and abundant life for themselves and for those around them" and to transform the reality that they are living in.

It is an educative project opening spaces of formation for woman, so that she may recognize her originality and her dignity. The activities and methodologies are provided to facilitate the development of these values, so that she may act as one who is responsible in the family and in society.

The aim is to provide for a personal process for women that will allow them to take the «reins» of their personal and family life and to animate other similar groups, themselves.

Objectives of the Project:

A space where, in a climate of listening and respect, women are able to express themselves, to dialogue, to share, to grow, to be happy... by helping each other in promoting their integral health and development. This space especially aims at the women who are in situations of poverty and social vulnerability.



Methodology :

Free participation in:

- A weekly meeting with a simple and participative methodology that promotes personal growth through the development of one's self-esteem, acceptance of one's own history, the promotion of integral health for her and her family (physical, mental, reproductive..), and some physical therapy (bioenergetics, gym..). We also think of how to provide care for the needs of the children, the relationship between mother and child, women's rights and their participation as citizens, prevention of violence in family life, etc....
- Human and Family Workshops (twice a year) with specific themes: gender awareness, self-esteem, boundaries in the education of children, feminine archetypes, etc...
- Other sorts of meetings with other groups or entities having similar aims.

Transformations we can see:

Several members of «the Space» are engaged in:



- Voluntary work in the committee that works for the «Defense of Woman» in the neighborhood; with the help of the MEDH (Ecumenical Movement for Human Rights) they provide attention to the women who are victims of various questions: violence, sexual or psychological abuse...They welcome them, they help them through listening to them, referring them to offices for legal or psychological assistance, according to each one's needs.
- Handicraft and manual workshops that are spaces of fellowship where each of them can offer to the other an opportunity to learn a skill (crochet, "goma eva", recycling...). It is also a place to share a skill that another may

already have. It is not only for the skills, but it may also provide for another type of meeting that does not use words or verbal expression but communicates through manual activity. This fosters another form of relationship.

This was a new project for all of us that is slowly and little by little becoming stable. These are small, modest steps but the results are good: with the active participation of every one, personal growth, the expression and sharing of one's own gifts, social action, etc..

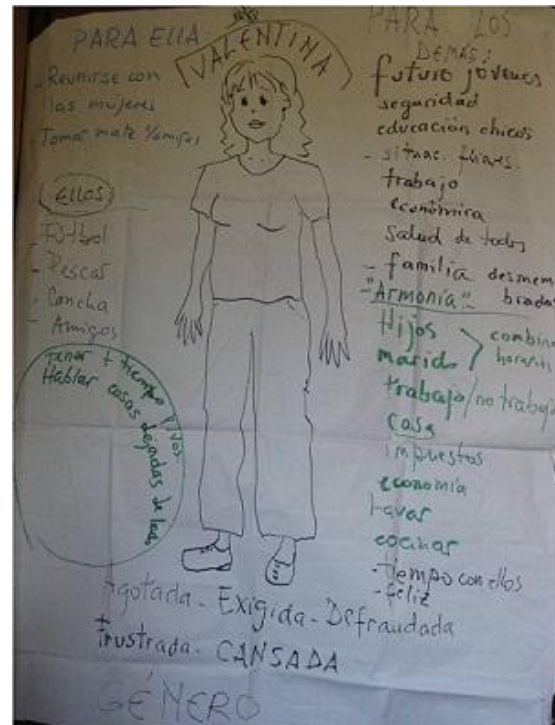
We have celebrated these successes with joy!

As Marie Eugénie said «It is foolishness not to be what one is as fully possible»

(Letter 1563, in 1842)



Sister Bernadette Viron, r.a.
Community of Florencio Varela, Argentina



The Tutor Plus Project

12th of August is the International Youth Day. We focus one of our Assumption projects that the Youth has become a priority: at Kensington, in England. With our “pedagogy of project”, they encourage young people to be capable of thinking and bringing to completion the projects for helping the children to grow up. (Cfr. Doc. of Transformative Education CG 2006)



Pupils who have English as a second language especially benefit from extra coaching outside school though their families can seldom afford it. Here Sr Carolyn Morrison ra* gives news of a programme in the Archdiocese of Westminster that is helping to remedy the situation

These are new and exciting times for the Church in Westminster. In collaboration with local schools, the Sisters of the Assumption, University students and local parishioners are providing free tuition for school pupils. It is happening under an educational initiative called Tutor Plus that offers free tutorial support to pupils for almost every subject that schools and colleges have to offer, with English proving the most popular. The scheme aims to improve the knowledge and personal growth of local children aged 7 to 18 through the transformative power of education.

Tutor Plus is proving particularly beneficial for children who speak English as a second language. According to official figures for the boroughs of Westminster, Newham and Tower Hamlets, over two thirds of pupils in primary education fall into this category. For these, the National Curriculum’s statutory requirements for core and foundational subjects, becomes more and more demanding with every new key stage. Homework can become problematic for parents and pupils alike. The level of anxiety for parents increases because they are often unsure of how to use the English language effectively when it comes to transcription, composition, vocabulary, grammar and punctuation.

It was in 2008 that a prototype to Tutor Plus was introduced to the Archdiocese of Westminster’s University Chaplaincy by Professor John Hurst from the University of Gorge Town in the United States. The focus of the project then was to encourage university students to act out their faith by helping young teens with their maths homework. Though it has grown and developed since it is still part of the University Chaplaincy’s outreach programme.

Tutor Plus is basically a homework club. It is a versatile and flexible model which can take many different forms depending on the needs of the local community, the venue



available and the area in question. Currently there are two projects running in Westminster. The first is located at Maria Fidelis Catholic School in Euston and the second at **Milleret House**, the Convent of the Assumption Sisters in Kensington. The latter project came about when the local diocesan youth worker, Dan McNamara talked to young people and their parents about school and some of the difficulties they were experiencing especially with homework. He quickly realised that the children would benefit from help outside of school. After much thought and prayer Dan, local clergy, parishioners, and Religious came up with the latest version of Tutor Plus.

The project reflects its Assumption benefactors having a particular desire to reach out to young people promoting ecumenical solidarity and concern to promote justice, peace and care for creation. This is enlightened by our charism, namely the transformative power of education. The sessions held twice weekly and are staffed by a dedicated team of volunteer students from the Jesuit-run Heythrop College close by and the Religious of the Assumption.

Parishioners from local Coptic and Anglican Churches are among those who are involved. Though this project is academic in nature, it has had many evangelical fruits. It has helped improve the relationships among everybody. Many parents and families are now returning to God or even finding Him for the first time. It has encouraged some young people to complete or continue their Sacraments of Initiation, or our commitment to Faith.

The impact that Tutor Plus has had on the community is tremendous. This comment from one parent is typical: "I was really struggling to help my son with his homework. As English is not my first language, I have difficulty especially with using punctuation. His half term results have just been released and his grades have dramatically improved. This is solely thanks to the support of the Tutor Plus volunteers".

As a reminder of the General Chapter 2012 "collaborating across inter-congregational, interfaith, and interreligious boundaries, we seek communion through respect and solidarity, as well as through our willingness to be changed and enriched by the other". (Doc. "The Dynamic of Communion" GC 2012)



The idea of Tutor Plus is spreading and I have learned that a new branch is starting in Uxbridge. If any parish or school would like to learn a bit more about how the model works please do not hesitate to get in touch!

*Sr. Carolyn Morrison ra
Social Outreach Chaplain for Universities
and other Higher Places of Education
in the Archdiocese of Westminster.

The pedagogy of Our Lady of Guadalupe colours the vision and mission of Assumption Education in Mexico



As they journey in faith, Mary the mother of Jesus is there

(Rule of Life, Introduction)

The apparitions of Our Lady of Guadalupe in Mexico are a foundational and continually inspiring event for the life and mission of our Province in Mexico. The account “Flower and Song” and the image of María de Guadalupe carry profound theological and anthropological meanings. The event of Guadalupe has spoken to the heart from the very centre of the indigenous and racially mixed culture since the first evangelization in Mexico. In it we can also find a pedagogy by which God, through Mary, fulfils his

will of raising up the poor and making them the subject of the liberating message of the Gospel.

We have found a marked **parallel** between this pedagogy and that of the Assumption. Both are based on the incalculable value of each human being, as small as they may seem, and on the conviction that each one has a mission on earth, a place in God’s Plan.

These convictions fill us with joy, when we see that the intuitions of Marie Eugenie’s pedagogy find a deep echo in the symbols of our culture, guiding us in the inculturation of the Gospel in order to enliven all our educational projects by this vision and this way of being.

We want to share some of the many elements of these pedagogies which inspire our philosophy and our action:

A vision: God’s Project

Mary reveals to Juan Diego her true identity and her mission within God’s Project:

“...I strongly desire that a little holy house (my temple) be built here. There I will manifest my love, my compassion, my help and my protection to all people. You have heard my will, my son, my smallest child, go and do all that you can.”

Mary’s desire is God’s project: making of the earth “*a place of glory for God*”, a space where we can live together *with nobody oppressing others*.

This task leads Juan Diego to be uprooted and to have a change of vision. It raises him up, giving him the strength to continue in his struggles, faithful to the end to the mission entrusted to him.

The background

“... the sun was rising and he heard a song on the hill, like the singing coming from a group of rare birds. Juan Diego stopped and looked around him and asked himself why he was worthy of what he heard. Then he heard someone calling him from the top of the hill.

In Juan Diego’s culture birdsong is the sign that a divine truth is about to be revealed. An atmosphere of confidence and respect frees him from his everyday situation of oppression, introducing him suddenly into a process where he will flourish greatly.

We feel here the challenge to continue creating in our educational projects an atmosphere where each person recognizes their dignity and is encouraged in their journey of personal growth and freedom.



An accompaniment

“... it is absolutely necessary that you go yourself and, through your mediation, my will is accomplished. You are my very trustworthy ambassador”.

This conviction that each one of us has received, like Juan Diego, a unique vocation, compels us to accompany each one in a way in which they can discover their talents and can contribute their specificity in their own little sphere.

A commitment

“... I send you to express my strong desire... go and put all your heart into this”

According to this pedagogy, assuming small commitments or responsibilities is part of the process of maturing, so that each one can reach their full human and spiritual stature. Specifically, we propose different activities that offer each person the possibility of collaborating, contributing their gifts, making commitments and taking responsibility.

The outcome

Our Lady of Guadalupe’s pedagogy, echoing that of Marie Eugenie’s, has led to many transformations in our lives. Some time ago a sister in the Province wrote:

“I have a strong experience of her intercession for a brother of mine, Gabriel. When he was about fourteen years old he became sick with flu and, as we used to take care of ourselves when we were ill, as we could not afford to go to a doctor, he self-prescribed an injection. In about five minutes he started to feel strange, shouting that he could not see a thing (his eyes were totally blank). We all started crying. I ran to kneel before the image of the Virgin of Guadalupe and crying

I implored to her to give my brother his sight back. What could we possibly do with him blind as poor as we were? (We just had enough to eat and we were all very young). I had a long prayer before Our Mother in Heaven, commending my brother to her with great trust. Shortly after this my brother started to regain his sight... I thanked her with tears for favouring us with this "miracle" (...)

When starting to search for my vocation, I always asked her light to know which way to follow. It was a unique moment in my love for her, an experience marked by admiration, when I saw that little by little she started to yield her place to her Son in my life. It was thus that I began to discover a living Jesus who also accompanied my search. "It is necessary that I decrease and He increases." For me, this phrase is placed in Our Lady of Guadalupe's lips: it has been the experience of my love for her and how she has left the place to her Son Jesus, in my vocational history."

In **San Ildefonso**, a town where indigenous people live and where we have worked for almost 40 years, our sisters share joyfully **the transformation**, the fruit of what has been sowed:

"Like Juan Diego, we are also shy, we are afraid of introducing ourselves to powerful people. However, since the arrival of our religious sisters our way of perceiving our faith, our devotion has started to change. Our faith is different and our love for Our Lady of Guadalupe is different too. As with Juan Diego, she helps us to stand upright and defend ourselves; we are learning that faith is not only a tradition but that it enables a change which will gradually help our children. All of this is what our Assumption sisters have opened our eyes to learning."



They describe how they feel this transformation is expressed in their everyday lives:

- *"We are more aware of how the word of God feeds, strengthens and transforms us. It helps us to live in love, tenderness and understanding when faced with struggles and difficulties in our families; it teaches us to forgive one another.*

- *Our Lady of Guadalupe is no longer only a tradition, or the "cargos"¹ as we wrongly interpreted them, especially because acting in our own way we always ended up*

drunk and causing our family to suffer.

- *This encounter with Our Lady of Guadalupe gives us the courage to face the sects and our love for her grows. She is the mother who gives us her hand and, like she did to Juan Diego, she makes us stand upright. And she reminds us: "AM I NOT HERE, YOUR MOTHER?"*

- *We have also learned that we are all equal and we are worth the same everywhere.*



¹ An indigenous tradition on celebrating saints where food and drink are offered to everyone.

- We have learned that María de Guadalupe has many names, but she is always the same. The important thing is to commend ourselves to her.

- When speaking of Our Lady of Guadalupe, we feel more united to her because she took our dark skin, she is of our race and was not ashamed to be indigenous like us. And she makes us feel loved and that gives us confidence. Our faith is supported by her and our love makes us go on pilgrimage every year to her shrine. We remember that in our difficulties she tells us: "MY BELOVED CHILDREN". When we go to her, our love for God is greatly increased and she helps us to trust more easily in her Son's Word.

Thank you María de Guadalupe, thank you Marie Eugenie, for walking with us, for being an inspiration and pedagogy, so that Jesus Christ continues to transform our society.

The Sisters of the Province of Mexico.

August 2014



THE 2014 EXTRAORDINARY SYNOD ON THE FAMILY



In the first apostolic exhortation written by Pope Francis, “*Evangelii Gaudium*,” our Holy Father emphasizes that “*no one is excluded from the joy brought by the Lord*,” and he invites all of us to a renewed personal encounter with Jesus Christ.

Such an encounter presupposes a deeper awareness and acceptance of one’s true circumstance and a loving appreciation of God’s constant consideration of the human reality being lived now. In further describing his dream of a

Church that gets involved with the lives of all people, especially those most despised and neglected, and therefore, a Church that is contextually missionary, Pope Francis humbly admits the need to also call himself and the Papacy into conversion. “*It is my duty, as the Bishop of Rome, to be open to suggestions which can help make the exercise of my ministry more faithful to the meaning which Jesus Christ wished to give it and to the present needs of evangelization.*” This pioneering thought must have triggered and shaped the background of the coming October, 2014 Extraordinary Synod on the Family.

The theme, “Family” is a most welcome focus of the Synod. For several decades, the on-going disintegration of family life for diverse reasons – mostly economic but also political, social, cultural and psychological – has been a nagging concern among societies like the Philippines. It has become a phenomenon to see the fast growing number of young boys and girls who come from broken homes or from families with one or both parents working outside the country.

Parental presence in their growing up years has become a rare privilege even among students in several of our own Assumption schools. The situation generates grave consequences for all family members but most especially for the children. And as if to make up for long term absences of parents, children are distracted with often unnecessary things like electronic gadgets which for some quickly become status symbols. Among adults, unhealthy relationships multiply, careers and professional commitments get compromised, and God becomes less and less allowed to be part of the home experiences.

This being so, our schools have actually been trying to address this circumstance through the on-going family education programs in the past so many years. But nothing can really replace an experience of a complete family in the young years of children. In many



occasions but for a limited forum each time, we find strength and inspiration in the words of Pope Benedict XVI:

“My friends, in the heart of everyone there is the desire for a home. Even more so in the young person’s heart, there is a great longing for a proper home, a stable home, one to which he can not only return with joy, but where every guest who arrives can be joyfully welcomed. There is a yearning for a home where the daily bread is love, pardon, and understanding. It is a place where the truth is the source out of which flows peace of heart. Do not be discouraged at the sight of crumbling houses, frustrated desires and faded longings. God, the Creator, who inspires in young hearts an immense yearning for happiness, will not abandon you in the difficult construction of the house called LIFE”

Today, what new hope and spiritual strength the coming October Synod provokes! And what a wonderful way of setting the proposed “New Evangelization,” pulsating in the heart of Pope Francis, in the solid foundation of an actual glimpse into the lived realities of humanity in different cultures and walks of life. Consulting the People of God through the questionnaires forwarded to all the bishops in the world makes concrete the Holy Father’s desire to dialogue, to listen, and to humbly learn from the ordinary men and women in our global society today. The questions grouped into four themes (Fulfilling Relationships, Gender and Sexuality, How the Church Learns and Teaches, and Openness to Life) courageously open diverse issues, some of which the official Church leaders would not have dared discuss in the past.

Although some topics seem more urgent in the Northern hemisphere and might sound strange to the poorer continents in the south, the mere fact that diverse issues are proposed as points for conversation and that the laity are directly addressed and invited into an open dialogue, show a tremendous openness and humble disposition of the Church!

As locally experienced, however, my observation in the Philippines is that the questionnaire has not been extensively disseminated. Inquiring from the leadership in the province in all levels, Assumption did not have any official participation in data-gathering. Some of us privately answered when we saw the questionnaire published on-line but it was unofficial and as an individual initiative. The same is true with the other congregations of women religious interviewed during diocesan assemblies.

Several priests and bishops talked to about the questionnaire either were not aware of it or merely delegated the process to the parochial or diocesan council on the Family. What is strange is schools were not tapped when they could have the easy and captive forum of parents in their institutional structures. So based on this very

limited sphere of observation I am sad to note that what could have been a vital source of significant information was not maximized. It is just hoped that in the actual Synod, despite the seemingly weak structure and procedure of data gathering, the participants may still arrive at critical decisions based on the truth of our human lived experiences today.



hopefully even to our parents. This is not anymore to influence the Synod but to seize the opportunity to reflect

deeply on those issues proposed by the Church here and now. We will delve more deeply into particular items our clientele will find significant in their life as family and as Church.

May it be another way of being with our Holy Father in his invitation for us to establish a renewed encounter with Jesus Christ and discover the joy of His Gospel as we journey forward.

S. Josefina Maria, r.a.
Baguio Community

November

TRANSFORMATIVE EDUCATION

My Experience during the Visit of the Province of Central America-Cuba
(August-September 2014)

It has been a little over a month since we returned from Guatemala, the last country we visited in the Province of Central America-Cuba. It is with joy and a sense of pride and hope that I share my experience of Transformative Education in the Province.

Before anything else, I must say that this sharing will in no way be comprehensive and will certainly be limited by what I saw, heard, touched and experienced and will therefore be seen from my perspective with my limitations and the specific time we had in that vibrant province so rich and alive with the spirit of the Assumption!

I have chosen to use three (3) ways to describe how the Province is living Transformative Education today: LIVING FIDELITY; INCLUSIVE INTEGRITY; INNOVATIVE RESPONSIBILITY.

LIVING FIDELITY



There is a profound knowledge and appreciation of the charism of the Assumption as lived today with its enormous challenges. From the efforts at building small evangelical communities in Cuba to the work with indigenous/village peoples in El Salvador and Guatemala, as well as the indefatigable work of formal education in Nicaragua, El Salvador and Guatemala – one is impressed at how the diversity of expressions of transformative education draws its strength from its being rooted in the elements of the charism – the incarnation, the option for the poor, the commitment to service and the family spirit – all of which give reason for the Assumption and spring from the love for Jesus and the desire to be His presence there where the Assumption is today.

Transformative Education is ALIVE and dynamic in the Province. It is happening in the priority and attention given to where God is moving and acting.

Borrowing the words of one of the songs that accompanied us during the visit – “dame, Señor tu mirada y pueda yo ver desde allí...” - it is clear that the Province feels the need to remain faithful to seeing things and reality from God’s eyes and to continue to take God’s options – to be on the side of those who are least able to fend for themselves while at the same time doing everything that is possible to enjoin those who are more able to commit themselves to acts of compassion and solidarity so that the Kingdom may happen here and now.

INCLUSIVE INTEGRITY

The scene is in Santa Familia, Santa Ana, El Salvador where we were treated to a gathering of young and old, students, teachers, sisters, friends and alumnae not only of Santa Familia but of the Colegio Asuncion, Santa Ana, which no longer exists --- everyone was included, committed, happy to be together and to be who each one is.



This was the hallmark of all the Assumption learning communities we visited in the Province whether it be in a school, a parish, an insertion or a village community or even in the houses of retreat and welcome. There was a place for everyone and everyone had the space and the freedom to discover herself/himself and be the best that one can be in order to contribute to the building of a society that is as God intended it to be. It is this spirit of OPENESS that breaks down human-invented barriers (that were never intended by God) that the Assumption seeks to propagate.

And again to quote from yet another song that we grew to love during our days there – “todos aquí somos humanos ... adentro tenemos buenos sentimientos... la Amistad no cuestiona tu credo... sin distingos de culto y bandera... casa abierta..” An experience of inclusion that seeks that which unites and looks at each one’s uniqueness as a necessary enrichment that completes each one’s inherent incompleteness and forms the integrated body of Christ for our world today.

INNOVATIVE RESPONSIBILITY



A very lively meeting with the Provincial Animation Team that is tasked with assisting the Provincial Council in the animation of the Province particularly in the various areas of Transformative Education: Schools, Insertions, Pastoral Ministries, Houses of Retreat and Welcome – with JPICS as a priority that weaves through all areas of life and mission.

Cognizant of a very rich history marked by violence and martyrdom, there is a growing consciousness of the need for an ongoing discernment in order to determine the most effective and realistic way to live and remain faithful to their fundamental options and to be a church that is near, humble, merciful and engaged.

The promotion of LIFE and the witness to communion with a renewed commitment to accompanying processes of formation is a task that has been assumed with responsibility. Working in teams and strengthening networks and links in the work of liberation, transcending frontiers in order to construct the body are ongoing challenges together with the invitation to keep innovating and re-inventing the culture of peace, reconciliation and dialogue.

CONCLUSION

Transformative Education in the Province of Central America-Cuba is the air that the Province breaths. In LIVING FIDELITY and rooted in the faithful following of Jesus and the charism of the Assumption; with INCLUSIVE INTEGRITY where every one and all of creation, with profound respect and harmony, have the space to become who and what they are meant to be; and a commitment to INNOVATIVE RESPONSIBILITY that dares to reinvent with responsibility all that it will take to establish the Kingdom of God here and now, the experience of Transformative Education in the Province was an experience of God.

The province is aware that it is God who ultimately transforms but that we are to be sensitive to every opportunity and every occasion where God’s transforming action may take place. Each educator, each person is an object of transformation and ours is the responsibility to facilitate, sustain and support this by creating the climate and the space where this may happen.

I thank the Province of Central America-Cuba for the transforming experience that was the visit for me. And together we rekindle our commitment as we sing –

“Señor, toma mi vida nueva ... estoy dispuesta a lo que quieras
no importa lo que sea tu llamame a servir

Llevame donde los hombres necesiten tus palabras, necesiten
mis ganas de vivir
donde falte la esperanza, donde falte la alegría, simplemente
por no saber de ti
Te doy mi corazon sincero para gritar sin miedo Tu grandeza,
Señor
Tendre mis manos sin cansancio, tu historia entre los labios y
fuerza en la oración.
Y asi en marcha ire cantando por calles predicando lo bello que
es tu amor
Señor tengo alma misionera conduceme a la tierra que tenga
sed de ti.”



MarJo Matias
General Council

December

“Assumption Transformative Education “ a process of liberation. Education for transformation draws on the realm of interior experience. 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”.

(Doc. pre-chapter Transformative Education in the Assumption 2006)

Encounter with one self, Encounter with others, Encounter with God

The retreat day of the high school students, Mino



For these past three years, Father Daniel C.I.C.M.¹ (Congolese missionary), has accompanied our students for retreat day. Daniel is intelligent, very friendly, and has a good sense of humor. Most of our students are not Christian, but Daniel’s personality helps to open their hearts and make them relax.

We have this retreat day in April, which is the beginning of the school year. As graduation gets closer students feel uneasy about their future. The object of this retreat day is to give the opportunity to students to better recognize themselves and others, and get renewed hope for their future. Daniel’s “arts” of accompaniment is of tremendous help to the students, as it gives them a chance to grow spiritually so that they can have inner peace and the self-confidence.

Students begin to check their characters and attitudes through a questionnaires. This part of the work makes them discover aspects of their character that they didn’t know. Then they share facts about themselves with others in the group. They also recognize their friends in a new light. Theses profound understanding of oneself and the understanding of others make them more compassionate. This experience gives them a solid self-confidence. Finally they reflect themselves in the light of the passage of 1Cor 1-13: “Love is patient...believes all things, hopes all things, endures all things...”

In this retreat day, we try to make them free of studies and not to teach. In this free atmosphere, we help them to walk by themselves and encourage them to do so. At the end of this retreat day, students show on their faces serenity and satisfaction.

For us, as teacher’s, we have a tendency to lecture too much and make students dependent on us. This retreat day opens our eyes to find our students and the plenitude of joy of their growth.

理解
compreasion

We share some commentaries of our students:



weakness and the pain of others, and accept them. And I want to be able to admit my weakness.

- Thinking of my weakness and strength, I recognized that I didn't know myself well. I have denied having the weakness as possible as I could, I didn't want to admit it. However, I think that true strength, probably, is the capacity to recognize one's weakness without hiding by surface strength. I noticed that one who could show his/her weakness to others was the one who had true strength. That person has the authentic strength to show the weakness. To admit my weakness is to accept myself, so to admit weakness of others is accept themselves. I want to be the person who can understand the

善良さ

- I'm very grateful to give us the meaningful time. Today I recognized that I had spoiled of myself. Because I found many points to consider again to the study and my life. I have the tendency to choose easier way as possible, I will improve myself by being faithful to the principle, "be strict to myself, be gentle to others". Basically I am gentle to others but generous to myself, so I'm easy to fail in to the laziness. I want to see my weakness and to convert it the growth.

心の深み

- "To accept myself as I am", I want to make efforts to love "myself as I am". To love others, it must love oneself. I feel uneasy when I find my weakness, but I have the others who accept my weakness. I should not forget them. It's not necessary to live under the pressure to be perfect. I would like to keep it in my heart.

- Today, Fr. Daniel gave us that it was normal that we were different and the weakness, the strength and including the inferior complex, God gave them to us. I also have many weaknesses and inferior complexes, but I would like to love myself including my weakness. Through the sharing, I could find the new aspects of my friends. All humane is not complete, has the weakness and strength. Each one has sufferings and anxieties. I noticed that it was important to be able to love the others including their weaknesses and sufferings.



Nobuo Funaki
(Social department teacher of High School, Assumption Mino)