

REPORT

ENCOUNTER OF GENERAL GOVERNMENT

& MAJOR SUPERIORS

COLMENAR VIEJO

8 - 18. IX. 2010

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PRESENTATION

TO ALL CLARETIAN MISSIONARIES

From September 8th to 18th, the General Government and the Major Superiors of the Congregation met in Colmenar Viejo, Spain. As was indicated in the letter of convocation for the Meeting, its purpose was to express the action of government in the Congregation putting into practice the priorities identified by the General Chapter, and collected in the General Government's Plan of Action.

The days in Colmenar Viejo were intense as much for the work covered during the Meeting and also for the brotherhood lived and experienced by the participants. The visit to Barbastro, which marked the beginning of the 75th Anniversary celebrations of the Claretian Martyrs murdered during the Spanish civil war of 1936-1939, helped us to be challenged by those ideals for which they gave their life.

The majority of you would have been able to follow the different parts of the Meeting through the information that was offered punctually on the Congregation's web page. NUNC of October also reports on it and reproduces the Message of the participants in the Meeting to the whole Congregation. It is therefore not necessary to repeat what has already been communicated by these means. I also invite you, to read the introductory reflection that I presented to the Major Superiors, which gathers fundamental elements of the Congregation's life in this time.

The Meeting of Colmenar was an important moment of communion for those responsible for the Government of the Congregation and an exercise in shared discernment concerning the topics that concern us all, beyond the projects and worries of each particular Organism. Our frame of reference was the priorities identified by the XXIV General Chapter. We know that these were born out of a reflection process in which many Claretians participated, which attempted to answer a question that was a concern and keeps on worrying us: How must we live our missionary vocation today? The Chapter has indicated to us the need to commit ourselves to a process of charismatic renewal. It invites us to ensure that it is the fire of God's love for his children that fills our hearts and guides us in our analysis of the world in which we live, and in the discernment of the response that we must give to the challenges that we discover in it. We want to be missionaries

and this is only possible with a solid inner life, an unconditional support from community and a bold generosity in availability for apostolic ministry. From this we look at reality, seek our ecclesial place and try to agree on the actions of government.

The Meeting unfolded with a participative methodology. The General Government had prepared, starting from the priorities identified in the General Chapter and from its Plan of Action for the sexennium, a dossier which gathered the most outstanding points from each area of the Congregation's life presenting several concrete proposals to be carried out during the sexennium. The proposals for each of the areas were explained by a member of the General Government and discussed in groups and in plenary by all the participants in the Meeting

Now we offer you this Dossier that gathers the fruits of the Meeting. In it points of particular importance are presented and criteria and concrete proposals for the action of government are identified. The texts of the Dossier are the result of the dialogue of all the participants in the Meeting in the light of the proposals presented by the General Government. It is material that complements the PLAN OF ACTION of the General Government that continues to express the main lines of government for the current sexennium.

I hope that this Dossier will become an instrument of communion between all parts of the Congregation and helps all to feel as their own the life of each part.

Rome, on October 15, 2010

Josep M. Abella, cmf.
General Superior

GOVERNMENT

In the area of government we are going to concentrate on a few points of the Action Plan. These are the matters that need a stronger coordination in the exercise of government in order to achieve the priorities indicated by the General Chapter.

1. THE REORGANIZATION OF MAJOR INSTITUTES

The last General Chapter reaffirmed the necessity to “continue the processes used in the revision of positions and reorganization of Major Institutes, encouraging in all of us a sense of belonging to the Congregation” (MFL 64). It is something that the General Government has certainly assumed in its Action Plan. As requested by the Chapter (cf. MFL 64.2 and 3) we have reflected on our experience up to this moment. The objectives and criteria given in the past sexennium, the evaluation of which we presented to the General Chapter, are deemed basically valid. We have adjusted them integrating some indications that were made.

1.1. Objectives of the reorganization Major Institutes

Through the reorganization of the Major Institutes of the Congregation we wish to attain the following objectives:

1. To enable us to better respond to the missionary needs of today’s world.
2. To keep truly alive the missionary life of Major Institutes that are growing, as well as other Major Institutes that are shrinking.
3. To make it possible to better organize communities and teams with regard to the needs of their personnel and the demands of apostolic work.
4. To better clarify the missionary priorities in each zone of the Congregation from the standpoint of its options and the guidelines of the continental and local churches.
5. To make it possible to have more relevant pastoral projects, helping to give a more decisive impulse and a wider perspective to the revision of positions.

6. To look for a better organization of the formative processes of the Major Institutes.
7. To streamline the number of persons dedicated to the task of governance.

1.2. Criteria that should guide the reorganization

In the reorganization of the Major Institutes we will continue being guided by the following criteria:

1. To keep in mind the statistics of personnel of the Major Institutes and the forecasts for the future, both on the vocational situation as well as the age of the persons.
2. To make sure that the cultural characteristics of the groups that are integrated into the new Major Institute resulting from the reorganization are respected.
3. To contribute to the consolidation of the new foundations.
4. To make sure that the reorganization of Major Institutes is accompanied by the revision of positions.
5. To give importance to the dialogue with the members of the Major Institutes concerned, especially with their Governments who should be the supporters of these processes in their Provinces or Delegations.
6. To inform, wherever relevant, lay people who are part of animation teams of the various pastoral areas of the Major Institutes about the processes of reorganization.
7. To start processes with clear short-term (less than three years) and medium-term (up to six years) objectives, allowing them to advance towards the set goals while evaluating the steps that are being taken.

1.3. Continue to accompany the new Major Institutes created by the reorganization.

At this moment, after some reorganization processes have been completed, the accompaniment of the resulting Major Institutes becomes a fundamental task. If the reorganization has been done with the objective of giving a new impulse to the missionary life of the Congregation in a particular zone, we will have to pay special attention so as not to lose this opportunity. The General Government, together with the Provincial Governments, will look for ways to impel the attainment of the objectives that gave rise to these processes. The accompaniment of people and communities, the animation of the implementation of the life and mission project and of the revision of positions, the consolidation of the formative processes and the proper use of financial resources are all issues to be followed very carefully.

1.4. The reorganization in Africa

The Congregation is growing at a good pace in the African Continent. The personnel increases and the apostolic activities are spreading to new territories. The necessity of a closer and more frequent accompaniment of the communities is felt necessary, in order to help consolidate Claretian missionary life. The analysis of the formative processes, also checked against the evaluations made by other Congregations, makes it advisable to reorganize the formation programmes and the distributions of the centres. To be able to give a response to these new queries, we deem it necessary to make a reorganization of the Congregation in Africa. We spoke about it in the encounter of the General Government with the Major Superiors of the Major Institutes present in Africa and the Coordinators of their Missions in the Continent, held in Lagos during the month of May 2010. In addition, with the reorganization, a greater representation of the Claretians of Africa in congregational forums would be made possible; this would be beneficial both for them and the Congregation in general. In the section of this Dossier on the projects for the different continents some concrete proposals are offered.

1.5. The reorganization in Europe

For reasons different from those of Africa, the Congregation in Europe too is in urgent need of reorganization. Statistical data shows a considerable and rapid decrease in the number of Claretians in Europe and vocational perspectives are scarce in spite of the efforts that are being exerted in most of the Major Institutes. During the previous six-year period several people, especially students, have been assigned to European Major Institutes, however, this is not a solution to the basic problem. The question we ask to ourselves is how we can continue being “missionaries” in Europe, in the line of our charism, with fewer personnel and with a higher average age. It is not just a matter of maintaining houses or activities, even though this would also be important and would have a resonance in the whole of the Congregation, but rather of maintaining the missionary identity that gives sense to our presence and is, on the other hand, more necessary than ever in the social and cultural context of today’s Europe. The General Government is considering the convocation of a gathering in 2011 of the Major Superiors of Europe, along with another member of their government, in order to outline a process that will make possible a reorganization that cannot be delayed any longer. It will be necessary that all the Major Institutes may learn to look beyond their own territory and be open to look for a structure that will more effectively help maintain the missionary vitality of the Congregation in the continent. All the European Major Institutes which are presently organized in two inter-provincial Conferences, IBERIA and CEC, should be involved in this process.

1.6. The intercultural formative Centres

During the previous sexennium the formation centres with missionaries in formation from various geographic and cultural areas of the Congregation have been gradually consolidating and multiplying. They are young missionaries who have been either assigned to Major Institutes different from those in which they made their first profession, or chosen to undergo the formative process in the said centres and then return to their own Major Institute with a wider experience of congregational life. The evaluation of these centres is positive and we see the convenience of continuing in this line. This theme is examined in more detail in the section on formation of this Dossier.

2. THE PROVINCIAL PROJECTS OF MISSIONARY LIFE AND THE EXTRA-PROVINCIAL ASSIGNMENTS

The General Government, in its action plan (area of government 22) proposes “to *care for, by providing personnel and other support*, those Organisms that have a greater need of assistance either due to, being newly established or, some other circumstances.” At the same time the intention is expressed to make an plan for support at the congregational level.

Regarding the provision of personnel, Major Institutes that will receive these Claretians need to clarify their “Project of missionary life” in order to make the selection of people and their integration in the new Province or Delegation easier.

2.1. Criteria for the provision of personnel

We believe that the criteria adopted in the past sexennium for the assignment of persons to other Major Institutes are still valid. We confirm them with some minor modifications:

1. To choose adequately, the people to be assigned, through dialogue with them and the Major Superiors, of the Major Institute that sends them and the one that receives them.
2. To facilitate the preparation of those who have been assigned and their integration in the new cultural milieu through an adequate programme that will include language study in addition to study of other cultural and pastoral aspects. To give enough time for this phase of study and adaptation and to demand its implementation by those who have been assigned. It will be good to take advantage of the courses offered in the local churches.
3. To prepare the community that is going to receive Claretians from other geographical and cultural zones of the Congregation to make the integration of the same easier. Those who have been assigned to a new Major Institute must be offered sufficient information about its history and future plans.

4. To normally assign people with a view to incardination, but leaving sufficient time for the necessary discernment while seeing to it that the Major Superiors of the Major Institutes of origin of the person assigned, and of that which receives them, adequately accompany this process.
5. To demand that the Major Institute that receiving personnel have a pastoral plan or well defined mission project.
6. To clarify in detail matters related to: healthcare provision, pensions, vacations and other concrete aspect of the life of the assigned people.

2.2. Action lines regarding provision of personnel.

To identify Major Institutes or general houses in need of personnel aid, clarifying the characteristics that those who will be assigned should possess. In the assignment of a person to another Major Institute the following points should be kept in mind:

1. The assignment will be given by Fr. General, after due consultation with the individuals and with the Major Superiors of the Major Institutes of origin and destination.
2. The cost of the visa and the trip will be paid by the Major Institute that receives the person who has been assigned.
3. The assignments will be made, in principle, with a view to incardination, which will take place after a reasonable time (two or three years) and the necessary dialogue with the people assigned and their respective Superiors. However, temporal assignments to other Major Institute may be given for different reasons.
4. The Major Institute that receives a person will be responsible for the costs incurred in respect to health insurance and pension fund, according to local legislation. It is advisable to discuss this matter with the Major Institute of origin of the person, to see how there could be collaboration in this respect, especially when the Major

Institute that receives the assigned person cannot face up to the financial commitments that this would entail.

5. In regard to other aspects of ordinary life (economic functioning, vacations in the country of origin, etc.) the person assigned will adjust to the norms of the Major Institute that receives him.

2.3. Assignment of missionaries in the period of initial formation

We plan to continue assigning missionaries during the period of initial formation, so that they may finish their studies in the Major Institute where they will exercise their ministry or in the formation Centre where the students of the said Major Institute receive their formation. With regard to the assignment of these missionaries, the following points will be taken into consideration:

1. The selection of the students will be taken care of in dialogue with the Major Superiors and the formators. The Major Superiors of the Major Institutes of origin of these missionaries in formation will send a detailed report of the formative process of the student to the Major Superior of the Major Institute that receives them.
2. The costs of visa and the trip of these missionaries to the country of their assignment will be paid by the Major Institute that receives them.
3. The Major Institute that receives the missionary in formation will be responsible for the costs related to health insurance, according the local legislation. It is advisable to discuss this matter with the Major Institute of origin of the person, to see how there could be collaboration in this respect, especially when the Major Institute that receives the assigned person cannot face up to the financial commitments that this would entail.
4. The formative process of those assigned will be the responsibility of the Major Institute to which they are integrated. The Major Superior or, in their case, the Government of the Major Institute to which these missionaries in formation continue to be incardinated

during the years following their assignment will be asked to delegate to the Major Superior or Government of the Major Institute to which they have been assigned the right to give their approval for the profession and the sacred orders of these missionaries.

5. Missionaries in formation will be able to enjoy a period of vacation, not longer than two months, in their country of origin every three years, unless the Government of the Major Institute to which they have been assigned should decide a different norm which should be approved by the General Government. The costs of the trip to the country of origin will be the responsibility of the Major Institute to which the students have been assigned.
6. The enrolment of these missionaries in formation in the Major Institute to which they have been assigned will be done, as a general norm, after three years of their arrival at the same. It could even coincide with the perpetual profession.
7. In each case, the most appropriate way to obtain the visa and residence permit should be studied. In principle, the missionaries in formation are assigned “for religious motives” to join the missionary work of the Major Institute that receives them. At any rate, the procedures will have to be adjusted to the immigration legislation of each country.

3. CONGREGATIONAL PROJECTS IN EACH CONTINENT

The basic line of action of the General Government will be to continue consolidating the most recent Claretian foundations while attending to those Major Institutes that require urgent aid in personnel or financial resources. However, this is no obstacle to starting other projects that will help the growth of the missionary life of Major Institutes or of different congregational zones. In addition, as a Missionary Congregation, we cannot close ourselves to assuming new challenges that may appear with a particular urgency.

The General Government proposes the following projects for each continent, knowing that their rhythm of execution may be different and that it will be necessary to involve all the Major Institutes concerned in its development.

3.1. EUROPE

a. Congregational reorganization in Europe

To initiate a process of reflection on congregational reorganization in Europe. A first meeting to agree on objectives, criteria, methods and periods will take place during 2011. All the Major Superiors of Europe will be invited to this meeting, together with some members of their governing teams.

Some steps have already been taken during the first year of this sexennium. The general houses of Siberia have been transferred to the Province of Poland, to which almost all the people working there belonged. The “huéspedes” community in Madrid has been transferred to the Province of Santiago in whose territory it is located.

b. The General Institutes of Higher Studies and their personnel

At present there are only two such Institutes: the “Claretianum” and the “Juridicum”. They have different characteristics, but both are in need of an urgent renewal of their personnel. The General Government believes that both continue to render a professional service to the Church and to society. The Claretianum centred on the Theology of Consecrated Life continues to be, together with the other Institutes of Theology of Consecrated life of the Congregation (Madrid, Philippines, India) an important reference point in this field of theology. The Juridical Institute, without leaving aside its service to Consecrated Life in its juridical dimension, strives to open itself to other fields, such as attention to family life and social justice themes. This will bring about a greater integration with Church bodies and groups in civil society, involved in these fields, as well as a more intensive collaboration with lay specialists, in the spirit of “shared mission”. We appreciate the commitments of the Provinces and Delegations to the Study Centres, where our formandi are studying, as well as the personal

aspirations of Claretians who render teaching services in universities, but we believe that we must give priority to Centres whose responsibility falls directly on the Congregation.

As indicated in the Action Plan of the General Government, we continue working “to carry out the project of the relocation of the communities and activities of general houses of Rome, assuring a good coordination of their congregational and apostolic services while seeking to obtain a greater support for the needs of the Congregation” (area of government 26).

c. Integration of Claretians from other parts of the Congregation.

The Major Institutes of Europe should continue being supported by the integration of personnel from other parts of the Congregation. We are particularly concerned about the continuity of the Claretian presence in some European countries where the number of Claretians has been decreasing in the last years (Österreich, Italia, France, Deutschland, United Kingdom). It is necessary, however, to take good care of the dynamisms of community life and to re-launch pastoral projects in such a way, so as to create enthusiasm in those assigned to these places. We believe that it is important to maintain our presence in these countries for the cultural richness this provides for the Congregation, in addition to the evangelization needs we discover in them. However, we should not send personnel to Major Institutes that do not seriously commit themselves to vocational ministry.

3.2. AFRICA

a. Congregational reorganization in Africa

This matter was studied in the encounter of the General Government with the Major Superiors of Africa, held in Lagos from May 5 to 13, 2010. The reorganization project would involve:

- a. Creation, in a relatively short period of time, of the Independent Delegation of Cameroon (which would include the communities of the French-speaking zone, presently under the Delegation of

Central Africa, as well as those of the English-speaking zone, presently under the Province of East Nigeria).

- b. Creation of the Independent Delegation of the Democratic Republic of Congo, at the same time as that of Cameroon.
- c. Integration of the Mission of Gabon in the Delegation of Equatorial Guinea, which already has a house in Libreville.
- d. Creation, in a longer period (four or five years), of a new Independent Delegation in Nigeria whose preparation falls to the two present Major Institutes.
- e. Consolidation of the coordination among the Missions of Oriental Africa (Kenya-East Nigeria, Tanzania-Chennai and Uganda-Bangalore) with a view of creating a unique future Major Institute in the zone.

In these processes it is natural to encounter resistance on the part of some persons. We will offer sufficient spaces for consultation that will facilitate a better understanding of the motivations and objectives of the process of reorganization. At the same time, we have to promote a wider vision of the Congregation and its future in the continent, reinforcing a sense of belonging to the Congregation. We cannot neglect the work of harmonizing relationships among the different groups that should form a particular Major Institute in the future.

b. New foundations

We plan for the foundation of a community in South Africa, concretely in Johannesburg. This city is a reference point for all the countries of the southern zone of Africa and, therefore, we are interested in having a presence there. The foundation has been entrusted to the Delegation of West Nigeria.

At this moment, no other foundations are planned in any new countries of Africa. We deem it more convenient to reinforce the presences we have, especially in those countries where the number of Claretians is scarce. At

any rate, we must be attentive to new projects that may arise. It is important that no Provincial Government take any new initiatives without first consulting with the General Government.

We expect to continue participating in the inter-congregational project in South Sudan. At present there are two Claretians collaborating in Sudan and two more in the management teams of the project.

c. TICLA: possibilities and difficulties

For years already we have been trying to establish a Theological Institute for Consecrated Life in Africa (TICLA). We chose Nigeria as the place where this institution could be located, thinking especially of the number of Claretians in the two Major Institutes of Nigeria and also of the number of religious men and women in that country. Some activities such as “weeks of theology of Consecrated Life,” and courses for formators, etc., have been started, but we have not significantly advanced in the development of this project. Three things are necessary: to dedicate adequate personnel (just having an academic title is not enough) to it; to obtain the necessary financial resources, and the resolute will to carry out the project. In fact the possibility of transferring the project to Nairobi, in the grounds we have near the Catholic University of East Africa has not been ruled out. Obtaining the necessary financial resources is an important challenge.

d. New formation centres

The number of missionaries in formation and the need for better accompaniment during the formative process has led us to suggest there is a need to relocate some formation centres. In addition we believe that this can help us rationalize the cost of formation which, in some places, is too high. Placing the study of philosophy before novitiate should help make a better selection of those going into novitiate, and allow for a more profound planning for the novitiate programme. All the African Major Institutes should adjust to these new guidelines.

This situation, together with the fact that there were no processes for the acceptance of vocations in some countries where we are present, has forced

us to construct new formative centres with the financial challenge that this entails:

1. New Novitiate in Ekali (Cameroon), because until now the Novitiate has been functioning in a place leased by the Archdiocese of Yaoundé.
2. New Novitiate in Kibiko (Kenya) to attend to the novices of East Africa.
3. New Theologate in Ibadan (West Nigeria) with the aim of offering a better formation to our theology students while facilitating the starting of TICLA.
4. Project of a new Theologate in Yaoundé, near the Theology Study Centre where our students attend classes. The present formation centre would remain for the Cameroonian philosophy students who can study at the Philosophy Study Centre which is near by. Some of the blocks of the present Formation Centre may remain as the Curia of the new Delegation.
5. Project for the construction of a Postulancy Centre in Moshi (Tanzania) for the candidates of East Africa.
6. Project for the construction of centres of vocational acceptance in Côte d'Ivoire, Gabon, Ghana, Zimbabwe and Mozambique (the last two remain under the responsibility of the Provinces of Bética and Brazil respectively).

We will try to make simple constructions, but the financial cost that this all implies is obvious. The Congregation must be aware of this fact and resolutely support these projects. We must take care of vocations wherever we have them and offer a formation that will help consolidate the Claretian identity of missionaries in formation.

3.3. ASIA

a. Congregational reorganization in Asia

Asia is the place where the Congregation experiences the greatest growth. Last sexennium the Provinces of India were restructured and the Independent Delegation of Indonesia - Timor Leste was created. During this sexennium we plan:

1. To create the Independent Delegation of Korea. This has already been done on June 24 2010.
2. To accompany the journey of the Mission of Sri Lanka belonging to the Province of Deutschland, in order to prepare for the creation of a Dependent Delegation and its future development into a Major Institute.

b. New foundations

The numerical growth of the Congregation in Asia invites us to widen the missionary projects in the continent. At any rate, we must be very aware that some of the Asian Claretians need to be available to support Major Institutes of the Congregation that have a scarcity of personnel. For this sexennium we plan:

1. To consolidate the Mission of China. This is a matter that was clarified in the recent Assembly of the Mission of China, held in Hong Kong from July 5 to 9, in which the Superior General also participated. There are three areas that must be covered: Taiwan, Hong Kong-Macau and continental China. Those who will be assigned to continental China should assume the peculiar situation of this place which demands that the Claretians that will be sent there will work, mainly, in the secular milieu. This presupposes a need to dedicate two years to language study and 4 or 5 more to study in the University if they do not yet have an academic degree valid for work in China.

2. The Province of Chennai is studying the possibility of a foundation in Malaysia. It remains a possible project for the sexennium.
3. The Congregation already has some candidates from Myanmar who are being formed in the Philippines. We believe it is better to wait until these young men finish their formative cycle and have some missionary experience before we create a foundation in that country.

c. New formation centres

The increase of vocations to the Congregation in Vietnam has demanded the construction of a formation centre. We are concerned, by the lack of formators while there is such a numerous group (about 30 at present) of missionaries in formation. It is important to give proper attention to the formation programme because we are building the future of the Congregation there.

d. Higher Institutes of Consecrated Life in Asia

There are two Higher Institutes of Theology of Consecrated Life in Asia: ICLA (Philippines) and SANYASA (Bangalore). It is an important service to the Church of Asia. It also facilitates the integration of our Congregation in the area of theological reflection of the Church in Asia. From ICLA we are offering a great service to the Church in China. The quality of both Institutes must be attended to with the greatest of care; some Claretians must be trained to work in these centres.

3.4. NORTH AMERICA

a. The congregational reorganization in North America

After several years of studying this matter, we have determined to create a new Province of the United States of America on February 2, 2011. Statistics urged us to take this step. A Missionary Project is being prepared and all necessary steps are being taken to prepare for the new Major Institute. The general canonical visitation will take place before the

constitution of the new Province, and a joint Assembly will be held during which the inauguration will take place.

b. Canada

New personnel have been assigned to the Delegation of Canada. We are opening the Congregation to a presence in the English speaking area of Canada.

3.5.LATIN AMERICA

a. Congregational reorganization in Latin America and the Caribbean

Since the previous sexennium several processes of reorganization have been carried out. Brazil was constituted a new Major Institute in January of 2008. The Independent Delegations of Peru and Bolivia were constituted a new Province on July 16 2010. At this moment the new Province is preparing for its first provincial Chapter which will take place from January 2 to 8 of 2011.

The Provinces of Colombia Occidental, Colombia Oriental and Ecuador and the Delegation of Venezuela by the end of last sexennium had already decided on the calendar for the constitution of the new Province. It will be constituted in the month of July, 2011. At this moment they are working on all the aspects required for starting the new Major Institute.

The Province of Argentina-Uruguay, the Delegation of Chile and the Missions of Humahuaca (Province of Bética) and Paraguay (Province of Santiago) have also expressed their agreement to take the step towards a new juridical structure as only one Province. In principle the month of July, 2011 has been marked for its constitution. In this case too, the Missionary Project and all the other aspects required for the constitution of a new Major Institute are being worked out. A coordinator of the process has been appointed who will dedicate his efforts to encourage and coordinate it working together with the two Major Superiors and the Superiors of the two Missions.

b. The revision of positions

This is a matter that requires special attention in the Major Institutes of Latin America, especially taking into account the processes of reorganization that are being carried out. It is not possible to continue maintaining all the present positions, considering the personnel they are counting on and the new projects that are being proposed. It seems that it is difficult to tackle the matter, but it will have to be done urgently, with boldness and a vision of the future.

Within the section of revision of positions we have to grant a special importance to the work that is being done through the two Centres of Ecclesiastical studies (with their projection toward the secular field), in Argentina and Brazil. Beyond the service they render to the religious Congregations and Dioceses which send their candidates there, they are centres that introduce us to the field of theological reflection in Latin America, spaces that impel us to delve into dialogue with culture, a theme of utmost importance in the evangelization of today's world. We should try to better value their "Latin American" identity and reach, reflecting this in their functioning and in everyone's collaboration in their development.

4. ACCOMPANIMENT OF PEOPLE WITH VOCATIONAL DIFFICULTIES

Attention to people is a top priority in the exercise of governance. The considerable number of petitions for leaves of absence, exclaustation, secularization and even of dispensation from celibacy that continue reaching the General Government are still worrying us. Even admitting that there may be cases where the decision is the fruit of a serious vocational discernment, there is no doubt that in the majority of cases it is due to a progressive dis-identification with the Claretian vocation. We must be more demanding at the time of granting permissions. Therefore, we require that petitions come adequately presenting the reasons of the people concerned, accompanied by a detailed report of the Government of the Province or Delegation.

We have observed that sometimes the Provincial Governments have granted leaves of absence from community life too easily. The reasons to grant them are very clearly stated in the Directory. At times it is a matter to

respond to a real need. However, a permission of absence should never cover up the attaining of personal objectives that have nothing to do with the good of the community or be an excuse not to accept an assignment that the Superiors have decided upon, after considering the good of the person and the needs of the community.

All the mechanisms for dialogue with the individuals must be exhausted and the greatest understanding must be exerted in the face of the different situations that can arise in the life of a person, but we have to be very clear about the need to respond to the demands that emanate from belonging to a religious community. If there is no will to assume them, it is better for all that these persons extricate themselves from the Congregation by their own will or through a canonical process of dismissal.

There are still some Claretians who are in an irregular canonical situation. We must make some further effort to clarify these situations and help these brothers of ours to make a decision that will give greater stability to their lives. The General Government is ready to offer the necessary help to this end, but it is the Major Superiors who have the responsibility of resolving these cases.

5. COORDINATION IN THE GOVERNMENT OF THE CONGREGATION

5.1. Canonical Visits and visits of animation. Chapters and Assemblies

We will programme general canonical visitations long in advance, in order to make it easier for coordination with the provincial canonical visitations. The Superior General will coordinate with Major Superiors the dates of visitations and will indicate who will make it. From that moment on it is necessary to maintain a good communication between the Major Superior and the designated Visitor in order to adequately prepare for the visitation. The general canonical visitation is mainly focused on provincial matters, leaving the canonical visitation of the Major Superior those matters more linked with the functioning of the local community. It is important to offer to the General Visitor sufficient information for him to be able to successfully carry out his mission.

The General Government will also programme other visits to animate and encourage members, either in response to a petition of the Government of the Province or Delegation, or by its own observation of the life of Major Institutes.

Chapters are moments of utmost importance in the life of Provinces. They should be carefully prepared and effort should be exerted so they may become a time for true religious discernment. The General Government believes that, unless there be very powerful reasons against it, the general norm of the Congregation that sets a duration of six years for the mandate of the Provincial Government should be respected. This is the guideline we have followed in conducting the Chapters and that we will continue to follow during the sexennium.

5.2. The inter-provincial conferences

The General Chapter determined to “review the working of the inter-provincial Conferences so as to strengthen their positive elements and try to correct possible deficiencies” (MFL 64.5). We hope that the Conferences will make an evaluation of their functioning in a coming Assembly and programme their activities for the following years. We will try to be present in some meetings of each Conference during the sexennium. To this end, it is necessary that the Presidents send the calendar to the General Secretariat.

5.3. Assembly of the General Government with the Major Superiors

The General Government, considering the positive experience of the previous sexennium, intends to convoke a gathering of all the Major Superiors of the Congregation before the beginning of the process of preparation of the next General Chapter. We believe that it will help to better identify the themes and objectives of the Chapter, encouraging a better participation of the Major Institutes in the preparation of it easier.

6. OTHER MATTERS OF GOVERNANCE

- a. We hope to be able to have the revision of the Directory ready for the month of April of 2011. A committee will take care of the revision that will be presented for approval by the General Government during the Councils of March of 2011.

- b. The General Chapter requested from the General Government a clarification on the differentiation between “formed Provinces” and “Provinces in Formation”. We plan to prepare a proposal on this matter to present it to the next General Chapter.
- c. We urge all the Major Institutes that have not yet done so, to elaborate their “Policies for responding to possible problems related to the vow of chastity” and to send it to the General Government as soon as possible.
- d. The General Government will organize, during 2013, a Congress on the vocation and mission of Missionary Brothers in the Congregation. Brothers and a few experts will be invited from different parts of the Congregation.
- e. There is need for a History of the Congregation. The General Government will appoint someone to be in charge of working on this history, who would be able to count on the help of a small committee.

POSTULATION

75° aniversario de nuestros mártires 1936-1939

Next year 2011 will be the 75th anniversary of the death of our martyrs of 1936-1939. It is a very fitting occasion to maintain their memory alive by admiring their gesture of fidelity and heroic witness. The memory of the death of our brothers must be present in our prayer. The **Blessed Martyrs of Barbastro** will doubtless exercise their privileged intercession on behalf of the Congregation and each one of its members. The other martyrs, not yet beatified, may be the object of our prayers in suffrage for their souls and in thanksgiving to God for the example they left to us. About all of them, we will be able to remember their life and their martyrdom through reading the chronicles that are gathered in the different books of Claretian bibliography.

New outlook on the state of the Causes

Blessed and Venerable: The Causes of the Martyrs of Barbastro (Beat.1992). Fr. Andrés Solá (Beat.2005). **Fr. Mariano Avellana** (Ven.1987) and **Fr. Jaime Clotet** (Ven.1989), are unfinished causes; a miracle is lacking. And this will only be produced in a climate of religious vitality through liturgical invocation (in the case of the Blessed), popular devotion and imitation of their virtues. Let us remember the gospel observation: *“And he did not make many miracles there because of their lack of faith.”*

Next beatifications:

1.- Martyrs of Sigüenza-Fernancaballero: The process is already finished and we are only awaiting the promulgation of the Decree on martyrdom. The ceremony of beatification will have to wait until the study of 33 causes of martyrs Servants of God, is completed. They will be beatified in the same massive ceremony (527). Within this group the Cause of the martyrs of Sigüenza/Fernancaballero is the n° 4.

2.- Martyrs of Tarragona: Forming a part of the group of causes which we have just mentioned, is that of the Archdiocese of Tarragona, which includes diocesan martyrs and others from various Religious Congregations. Among them are 7 Claretian martyrs of the communities of

Tarragona and of La Selva del Camp. This cause is nº 24 within the group of causes under study. Although we cannot predict the approval of the process, we can presume that it will succeed and we will be able to celebrate the beatification of the Claretian Martyrs of Tarragona together with those of Sigüenza-Fernancaballero.

Observations: Since we do not know the date of beatification, there is no special urgency to start preparing the ceremony. However, there is indeed an urgency in **knowing our brothers and beginning to form in the Congregation and in Claretian sectors devotion to them.** This is a task that concerns all the members of the Congregation and must be attended by the Superiors. It is however a task that falls, in a special way, on the Claretian Provinces of origin of our future Blessed to prepare suitable materials to initiate us in the knowledge and devotion to our martyrs (easily readable books, videos, holy pictures, etc.). The General Postulation will also be present in the undertaking of this pleasant commitment.

The other causes of martyrs:

1.- Cause “Mateo Casal, Teófilo Casajús, Fernando Saperas and 106 Companions.” In this cause are included all the other Claretian martyrs whose cause of beatification has already been started. It is the result of the union of 7 causes, which include the martyrs of Barbastro (8), Sabadell (8), Vic (15), Lérida (11), Cervera (60), Valencia (4), Santander (3).

A result of this union is the late presentation of the Positio of the Cause (year 2006) and the fact that its study will not start until the already mentioned massive beatification has taken place.

2.- Martyrs not included in any process of beatification. Not all the “Claretian martyrs of 1936-1939” were included in processes of beatification. The most common explanation of this fact is that “they did not have the appropriate witnesses or died in circumstances that have prevented, for the time being, the corresponding cause of beatification from being introduced,” says Fr. Pedro García, who presents a list of 88 Claretians.

Initiating New Causes:

-In our simple opinion, the Congregation has among her children, besides the martyrs, some others who have been able to express their friendship with God in an extraordinary way which the People of God have perceived. For these cases too, the Church willingly accepts the application to introduce the cause of canonization.

-Among the Claretians with fame of sanctity are *Florencio Valtierra (+ Panamá, 1999)*, *Tobías Martín (+ Jujuy, 1998)*, *Eusebio Arróniz (+ Arequipa, 1959)* and *Rhoel Gallardo (+ Basilan, 2000)*.

-The Congregation of the Causes of the Saints establishes that the petition to start a cause “should not be presented before five years have elapsed since the death of the Servant of God. But if it is presented after 30 years from the death, the bishop should give the go signal only after being convinced, through a thorough investigation, that there has been no fraud or deceit in this case on the part of the promoters for delaying the start of the cause so long.” (*nn 8-9, Normae Servandae. 1983*).

-The person who promotes the cause of canonization receives the name of Actor, and acts in the cause by means of a legitimately constituted postulator (*Cfr. NS, 1*). The postulator presents to the diocesan bishop the written petition with which the start of the cause is requested (*Sanctorum Mater, 25*).

-In our Congregation, the initiative of introducing a cause is taken by the Province to which the Servant of God belonged, although it should do it in conformity with the General Government.

-To the Postulator fall initiatives and obligations that can only be carried out with a generous collaboration with the Actor.

-From what has been said it is obvious that, if we desire to start any of these causes, we should make a firm decision as soon as possible in an express and mutual commitment between Actor and Postulator. Delays only mean difficulties at the time of instituting the cause.

Forgotten Causes - Fr. Crusats

-This Cause counted throughout the years with the support of the praise of our Fr. Founder to Fr. Crusats. Traditionally, the Congregation has referred to Fr. Crusats as the “Protomartyr of the Congregation” and has given him devotion.

-The Decree of introduction of the Cause was promulgated on May 12, 1955. This fact presupposes that an investigation was already made in the diocese of origin and the minutes of it were sent to Rome. In the Congregation of Rites these minutes were studied together with the writings of the Servant of God, the absence of cult and the fame of martyrdom, and received the positive judgment of the Congregation of Cardinals. Since 1955 it is considered forgotten.

-To restart this cause entails to begin “a capo”, that is to say, to undergo another process adjusted to the new norms, working above all on the historical aspects (historical committee) and to prove the continuity of the fame of martyrdom. All the work done until now would be fully usable. At the same time, we would have to make effective a firm commitment to fostering the fame of sanctity and the devotion to the Servant of God in the places that are historically more linked with the life and death of the Servant of God.

SPIRITUALITY

Introduction

The XXIV General Chapter, after analyzing the calls of God that come from the present-day world, from the Church and from the Congregation (first part) and illuminating our charismatic identity starting from the “definition of the missionary” (second part), chose three options for this sexennium (2009-2015) (third part):

- To rekindle the fire of vocation.
- To set others ablaze in the love of God.
- To pass on the fire to future generations.

To “rekindle the fire of vocation,” the Chapter also pointed out three priorities:

- To give special attention to our **experience of God and to the mystical dimension of our missionary vocation** (MFL 54).
- To encourage those **processes and means** that help us to live each stage of our life as atonement of spiritual transformation (MFL 55).
- To renew the covenant which unites us in **community**, personally opting for it and fostering community relationship (MFL 56).

From among the different means that may help us put these priorities into practice, the General Government wants to emphasize during this sexennium “The Forge in our daily life” -for its integral character- and two other initiatives: the “Encounter with Claret” and the “Eucharist-Life Symposium”.

1. “The Forge project in our daily life”

With the objective “to encourage those processes and means that help us to live each stage of our life as a moment of spiritual transformations”, the General Chapter requested the whole Congregation to commit itself “to live the ‘Forge Project in our daily lives’ in such a way that, with the

accompaniment of the General Government, we as individuals, communities and Major Institutes relive the experience of Fire and grow in missionary zeal” (MFL 55.4).

The General Government, in its Action Plan, decided “to start the *Forge project in our daily life* (cf. MFL 55.4) through the four-year period (2011-2014)” (*Area of Spirituality, second objective action line five*). The four-year duration is related to the four key stages that constitute the spiritual itinerary of the Forge.

The year 2010 is considered as a motivation and preparatory stage. The NUNC bulletin has published four short articles on the project to make it known. The General Prefecture of Spirituality has distributed an information triptych to all Claretians. We, the members of the General Government, on our part, have explained the project in Provincial Chapters, assemblies and encounters that have been held in the last months.

Now it is time to reflect together on what this project may mean for the spiritual encouragement of the Congregation throughout the sexennium and, above all, on how to coordinate our efforts for it to be truly stimulating and efficacious.

1.1. General characteristics of the project

- *It is a Claretian spiritual journey*

It is not, therefore, a refresher course in biblical, theological, or pastoral studies but is, above all, a true spiritual journey inspired by the experience of our Father Founder. Today, lifelong formation, understood as a journey that lasts a lifetime, is the new theological way of thinking about the consecrated life.

The emphasis lies therefore, not in the content but in the *process of transformation* that each of us is called to live according to the itinerary of the Forge described above. Behind this process lies a profound conviction: as we live true to the gift we have received, we will better contribute to building the Church and to humanizing our world. We enter the forge

because we are sensitive to the reality in which we live and we want to love it with the fire of God.

- *Done privately and within the community*

The project focuses mainly on the person of the Claretian, understood always in relation to the other realities that impinge on him, especially his community. Each one of us is called to halt on the road, to take our lives in our own hands, to allow the Word of God to illuminate it, to let ourselves be transformed along the way and, eventually, to make those decisions that respond to the calls that we will experience.

It is not easy to undertake an enterprise of this kind. We could have limited ourselves to a project that is merely informative, but then we would have wasted the opportunity to transform into personal experience everything we have been discovering over the past years on the journey that the Congregation has made to answer the call for deep renewal.

- *In your daily routine*

For over fifteen years there has existed a programme of Claretian renewal in the Congregation, known also as *The Forge*, with its head office in Madrid (in Spanish) and in Bangalore (in English), which was undertaken outside the community for a period of two to four months. About 220 Claretians from different Major Institutes have participated in it. The fact of leaving your normal environment had many advantages when it came to living the experience: concentration, silence, personal and group guidance at hand, deep personal experiences, etc.

In our lives, periods of separation are as necessary as periods of continuity. *The Forge project in our daily life* wants to stress continuity. In fact, it is in everyday life, in our local community, in our ministry, where we grow as people and missionaries.

In practice, living a path of transformation "in everyday life" is going to require *planning your apostolate and community life* in such a way that each Claretian creates the time and necessary conditions to carry out the programme. In reality, we are not talking about adding anything to the

normal expected routine as required by our Constitutions: personal daily prayer, community gatherings, monthly retreat, time for continued personal formation, annual spiritual exercises etc. So, it's not just a question of increasing the activities but of giving them a new dynamism and a special direction. In the words of the classical adage: *Non multa sed multum* (“not many things but with intensity”).

- *In rhythm with the liturgical year*

The Church presents the liturgical year to all Christians, as a path of spiritual growth. Even though not all Claretians throughout the world follow the Latin liturgical calendar, everyone, in one way or another, re-lives the same mystery. *The Forge project in our daily lives* does not intend to be a parallel path, and much less a path that ignores the way of the People of God. For that reason, the project proposes the following: For four years, starting from Advent 2010, it will present the four key stages of the Forge in harmony with the different periods of the liturgical year, devoting each liturgical year to a key stage in the Forge: *Quid Prodest* (2011), *Patris Mei* (2012), *Caritas Christi* (2013) and *Spiritus Domini* (2014).

The nine work booklets for each year will correspond with the liturgical periods, in the following order:

- Booklet 1: Advent
- Booklet 2: Christmas
- Booklet 3: Ordinary Time I
- Booklet 4: Lent
- Booklet 5: Easter
- Booklet 6: Ordinary Time II
- Booklet 7: Ordinary Time III
- Booklet 8: Ordinary Time IV
- Booklet 9: Ordinary Time V

In short, if the Forge is a process of “configuration with Christ”, the liturgical year is its natural environment because it incorporates the whole message of the mystery of Christ.

- *With a clear missionary perspective*

The *Forge project in our daily life* is not focused on our inner lives but, fundamentally, serves to define the whole of our missionary lives. An arrow is only forged to be shot, not to be stored in a museum. We want to "be on fire with love" in order to "light the whole world in the fire of divine love." This missionary perspective involves broadening our outlook so as not turn the project into something that is shut off to personal or community concerns. God is speaking to us also, as acknowledged by the XXIV General Chapter, in the situation of the world (cf. MFL 1-2) and of the Church (cf. MFL 3-5).

To rekindle our missionary spirituality, we need *letting* ourselves be challenged by people who know us, by the sciences that study man and by the social and ecclesial contexts in which we live.

1.2. What skills are required?

The four fundamental skills are:

- *Reading.* Each year we will receive nine booklets which we will gradually work our way through. We are not talking about texts that will demand a huge leap of understanding, but about a kind of instruction manual that will help you to benefit from the different exercises.
- *Writing.* The project will, in each of its stages, provide several written activities. Although, at the beginning, it will make some difficult demands of us, especially if we are out of the habit of writing, we will find that writing will help us to draw out our own inner self, and to put a name on many of the experiences that we are living with. Writing, especially when it is adapted to certain methodological techniques, will improve our self-knowledge and will have a liberating effect. To carry out the written activities, we will need a Forge Notebook or some other medium that lets us record them.
- *Praying with the Word.* The most important part of the project is our daily contact (between 30-60 minutes) with the Word of God. It would be a good idea in the coming months to read a book that explains, in simple terms,

what the method of *lectio divina* is all about or, better still, that we attend some activity of this kind that is led by an expert. Ideally we should start as soon as possible, or reinforce our habit, of freely and daily receiving the bread of the Word of God with a humble heart. The true change comes about as and when the seed of the Word, which will always bear fruit, falls on suitable and well prepared ground.

- *Sharing*. We will be regularly invited to share what we are experiencing with our guide and our community. To avoid makeshift, or even frustrating, experiences we will have to sharpen up our own communication skills not to use very abstract language but simple descriptions of what we are going through. A person or a community that is used to sharing “what has been seen and heard” (cf. 1 Jn, 1:1-4) will grow in authenticity, fellowship and missionary zeal.

All these dynamisms obviously tend to “rekindle the fire of our vocation” and, as a consequence, to adopt those commitments, both individually and in community, that are the fruit of our experience.

In addition to the booklets for each liturgical time, the web www.lafraguacmf.org will offer other resources that will enrich both our personal experience and that of the community. On the other hand, it will be an excellent means to share experiences, formulate questions and send suggestions and criticisms.

1.3. How is the Project organized, encouraged and coordinated?

Personal level

- As has already been mentioned, each Claretian will receive every year 9 booklets with all the practical indications for the personal work. Each booklet presents the working plan for a liturgical cycle. Each Claretian *will dedicate about 45-60 minutes daily* to carry out the guidelines given in the booklet; mainly, the exercise of “lectio divina.”
- Each Claretian will have an *interview for personal guidance* (at the end of every theme or, at least, once every three months) with his regular guide or with a trusted person. And, as far as possible, will have some

deep experience from among those that will be proposed along the journey.

Community level

- Each community is to *begin the yearly stage with a retreat day* in which, if it is possible, someone from the provincial guiding team presents all the elements of the stage, works up on the attitudes, plans the calendar with the community and gives the corresponding materials.
- Each community dedicates *one encounter a month* (the recollection day, as a rule) to share about the corresponding booklet, to review one's life and to celebrate (following a guide that is included in the folder) or to participate in some meaningful experience: a visit, a pilgrimage, etc.
- Some communities may have a *retreat of a longer duration* outside of the house at the end of a quarter or an encounter with lay persons who may help them to clarify our own identity.

Provincial level

- Each Major Institute appoints a *project guiding team* (usually the Provincial and the Prefect of Spirituality) to which will fall the task of guiding and coordinating the project within the Major Institute itself, of keeping in touch with the General Team and, above all, of seeking some guides and other persons who will collaborate in the diverse activities.
- Each Major Institute will organize its *praying network of persons and communities* who will pray for the evangelical fruit of the project and will give them some simple materials (trptychs with some simple explanation and prayers, etc.) in which it will be explained who we Claretians are, what the project is and why we ask for their prayers.
- Each year some batch of *spiritual exercises* will be organized, centred on the key stage corresponding to that year, as well as other experiences according to the characteristics of each stage: pilgrimages, service experiences, etc-

- In dialogue with the Superiors, the Provincial Government will be adopting those resolutions that will be arising from the experience, with the intention of improving the quality of the Claretian life of the Major Institute itself.

General level

- The General Government *will examine and approve the project and will appoint the General Coordinating Team (GCT)*, composed of: Gonzalo Fernández, Paul Smyth, Mathew Vattamattam, Juan Carlos Martos, Marcos Garnica, Jesu Doss, Emmanuel Edeh.
- The GCT will be *in contact with the provincial guides through the web www.lafraguacmf.org and of some zone encounters to train the guides and dialogue with them about how to inculturate the project.*
- The GCT *will prepare each year's materials* and will take care of coordinating their translation, diagramming, printing and distribution.
- The General Government will integrate in its *annual budget* an entry to finance the project costs.

2. Other initiatives

2.1. Encounter with Claret

The General Government, in its Action Plan, has committed itself to “organize, in Spanish and English, the *Encounter with Claret* programme for those who wish to delve into the knowledge of the Founder (cf. MLF 55.5)” (*Area of Spirituality, action line 7*).

We are talking about a programme that started in the previous sexennium. On the base of past experience, we propose it again with the following characteristics:

- *Objective:* To help in better knowing the person of Claret and of the martyrs, starting with the visit to the most meaningful places, with the study and personal meditation. [The programme is planned mainly for

those Claretians who have never had the opportunity of visiting the Claretian places, but it is open to all those who want to renew their Claretian identity, starting with a better knowledge of the Founder].

- *Duration:* One month, the month of September of the years 2011, 2012, 2013 y 2014.
- *Places:* “Sant’ Antoni Maria Claret (Vic) Spirituality House, Museum-House of the Martyrs (Barbastro), Claretian Seminary (Colmenar Viejo).
- *Ideal number of participants:* 25.
- *Language:* 2011 (Spanish), 2012 (English), 2013 (Spanish), 2014 (English).
- *Cost:* About 1.400 €

For the programme to be feasible, it is necessary to include it in the provincial planning of the sexennium, so that the number of participants, the budget and the procedures (visa, tickets, etc.) may be known in advance.

2.2. “Eucharist-Life” Symposium

The General Government, in its Action Plan, has also committed itself “to continue the Eucharist-Life project and to complete it in 2011 with a congregational encounter in Segovia, Spain.”

- *Objective:* To take advantage of the commemoration of the 150th anniversary of the “great grace” granted to St. Anthony Mary Claret to thank God for this gift, to reflect on our Eucharistic spirituality, following the “Eucharist-Life” project, and to look for new ways to live it with greater intensity, in the light of the ecclesial guidelines, of our charismatic heritage and of the situations of our peoples.
- *Place:* “San Juan de la Cruz” Spirituality House, Segovia, Spain.

- *Date:* From Monday, September 12, 2011 to Saturday September 17, 2011. [This encounter must be coordinated with three others that will be organized at a congregational level: World Youth Day in Madrid (August 16-21), “Encounter with Claret Programme in Vic-Colmenar (September 1-30), Encounter of Provincial Economes in Bangalore, India].
- *Participants:* In the symposium: about 32. (It is not necessary to strictly follow the criterion of one Claretian per Major Institute). In the celebration at La Granja, planned for the 17th: the participants in the symposium, Claretians from Iberia, participants in “Encounter with Claret” and members of the Claretian Family.

FORMATION

1. Introduction

The General chapter reflected on the theme of formation within the scope of passing on the fire to future generations. It is only when the Spirit is poured on the flesh that the young men shall see visions and the old dream dreams (Jl 3:1; Acts 2: 17). The Claretian formative itinerary which prepare us to be men on fire with love “*spring from a real conformity with Christ the Evangelizer and from a close communion and friendship with Him, so that it will no longer be we who live, but Christ who truly lives in us*” (GPF 13). After 10-12 years of formation, can we claim that our formandi are able to come closer to this formative goal through the formative programme in our formation centers? Do our important decisions regarding assignments, preparation of personnel and investment of funds reveal our preoccupation for passing the fire to the future generations? The major concern in formation is how to realize the excellent goals we have about formation and help the formandi to live their consecration joyfully and faithfully at the service of the Church and humanity.

The central concern of the General Chapter regarding formation has been about **facilitating the transformation** of the **whole person** of the formandus by the **internalization** of **Claretian vocational values** through **proper accompaniment** by **qualified** formators.

2. Some preliminary considerations

1. In the fast changing, globalized and secular context of our times our missionaries need to be prepared to communicate the gospel message in a language that would respond to people’s spiritual longing and thirst for the Word of God which are expressed differently than in other times.
2. The recent media attention about the abuses of clergy and the ecclesiastical hierarchy has highlighted the lacuna in the preparation of church personnel that has permitted a serious discrepancy between preaching and practice, the ideals proclaimed and the values lived. Our own data regarding the number of persons seeking exclaustrations, secularizations, dispensations from vows as well as dysfunctional communities and “difficult” members

should be allowed to challenge us to place selection and formation of missionaries and preparation of formators on our “high priority” list.

3. The traditional formative approach with its emphasis mostly on conceptual learning needs to be complemented by other approaches that involve the other dimensions of the person, if we want to assure an integral and holistic formation.
4. The specificity of religious formation has to affirm a spiritual transformation that realizes conformity with Christ as an experiential reality in the formandi and the formative means are to be gauged towards this goal of formation. In spite of updated and advanced learning methods and personal growth programs, formation can suffer seriously if spiritual transformation of the person is not targeted.
5. Missionary formation necessarily goes beyond mere personal growth and self empowerment of the formandi to include growth in community living and effective team work which testifies and proclaims the values of the Kingdom.
6. For a missionary it is important to cultivate skills for effective pastoral outreach to the recipients of the mission. Our formative programs should attend to learning of languages, communication skills, music and personal gifts of the formandi.
7. A transformative formation leads finally to a generous availability of the whole person and his resources at the service of the congregational mission rather than driving him to work out personal projects unconnected to the community.

3. The Call of the General Chapter 2009

While acknowledging the many initiatives in the area of formation, and the efforts to provide enough structures of formation in the emerging missionary zones, the chapter called for a qualitative **improvement in initial formation**. To realize this the chapter identified the following approaches.

3.1.Importance given to interiorization of the fundamental values of consecrated life (62). It requires:

- A shift of focus, from the contents of formation (inputs given) to the formation process (what a formandus does with the inputs and how he integrates various aspects of his life to his vocational project).
- An integral vision of formation in which the academic training received from educational institutions is harmonized with a holistic formation for missionary life and commitment to religious life.
- Application of methods (regular vocational growth sessions, spiritual direction) that realize interiorization of vocational values concretely in the formandus.

Our reality

An over view of the formation scenario is given in the chart below (August 20, 2010).

	ACLA	ACLA-East	ASCLA-West	CICLA	IBERIA & CEC	NACLA	Total
Formation centers	18	14	18	28	8	2	88
Formators	41	24	56	37	11	4	173
Minor sem/prepedeutic*	68	139	300	61	6		574
Postulants*	51	23	128	74	3	6	285
novices	35	19	29	20	7	2	112
professed	183	70	148	84	19	7	511
Brothers in formation	1	6	1	8	1		17
Total formandi	338	257	606	247	36	15	1499

*

The differentiation between minor seminary and Postulancy are not always clear as in some cases those in the last year of minor seminary are

considered postulants. In this chart they are listed in minor seminary/prepedeutic..

In spite of the changing demographic face of the congregation, we are blessed with a number of vocations and nearly sufficient structures spread out in different parts of the world. But the real challenge is to assure the quality of formation that guarantees fidelity to the charism and mission of the congregation in the world. The development of the congregation in new cultures and places very different from that of the founder makes familiarity with the origins and the growth of the congregation less tangible to the formandi.

We witness the impact of the values of consumer culture of our globalized society on the youth. The young men who reach the portals of our formation centers carry with them deep impressions of this impact in their whole person. It is in this ground that the seed of religious vocation has to take root and grow. Such a growth calls for a more holistic and integral approach that engage the whole person in formation.

In general most of our formation centers follow an input-centered approach to formation. Often due to the demand of the studies in academic contexts, there is not much space given for other formative interventions. Often due to lack of preparation for formative accompaniment formators count on the effectiveness of inputs received from the institutes where our students study to form them. Internalization of vocational values have to take place in the affective and motivational world of the formandi in order to make them true in their lived life.

3.2. Accompaniment of the formandi (MFL. 63.1)

One of the fundamental difference of religious formation from the training of professionals in the various others fields of human activity is that the other professions focus on a particular expertise in a field (for e.g., medicine)narrowed again in a specialized sub-section (e.g., pediatrics). This training does not intend directly to affect the morals and values of the trainees. In the recent past the training of personnel in helping professions (counselors, doctors, social workers) began to give attention also to the personal integrity and holistic growth of the trainees in order to become

effective professionals. Various forms of personal accompaniment and helps for personal growth are now being made part of their training.

In a religious formation the person of the formandus is at the center of his training and therefore his formation is basically a program of vocational discernment and growth. Mere intellectual grasp of the theological treatises on Christian mysteries without the corresponding spiritual awakening and growth naturally leaves room for a dichotomy between faith and life during and after initial formation. Spiritual awakening affects the whole person in his emotional, imaginal, moral, spiritual and charismatic dimensions of his life. Progressive Interiorization of the evangelical counsels radically affects the psycho-spiritual structures of the person causing inner conflicts, resistances and defenses. The process of breaking and building involved in spiritual transformation is the work of the Spirit in a willing person, but it also requires human mediations of a guide or mentor who accompanies the formandus in his journey. In all spiritual traditions a seeker makes his spiritual journey under the guidance of an experienced spiritual master. If our formation aims at spiritual transformation of our formandi, we have to assure the presence of experienced formators who accompany the vocational journey of the formandi. An experienced formator is one who, on the one hand, is consistent in his own personal life and knows and loves the congregation and its charism, and, on the other hand, is able to understand the struggles of a student and can affirm and confront him appropriately in order to facilitate his vocational growth.

Our reality

There is the awareness and desire to give accompanied formation to the formandi in almost all our centers of formation. Different practices are in vogue in these centers of formation. Personal accompaniment is offered by the presence of the formator with the formandi, frequent personal conferences by the formator, and availing the service of spiritual directors and psychologists to the formandi in need.

On the side of frequency of personal conferences with the formandi, the common practice is once a month. There are a few centers where formators meet the formandi twice a year and in rare cases once a year. I think we have not yet developed a formative culture of personal accompaniment in

many zones of the congregation. Often a formator is comfortable with the role of a disciplinarian or warden and the task of accompaniment is relegated to spiritual fathers, professional guides or psychologists. The two perspectives on spiritual direction (the formator be the spiritual director or a separate spiritual director) continue to be practiced in the congregation.

In practice effective personal accompaniment of the individual formandus is still lacking in many centers of formation due to many factors such as:

- Too many formandi for a single formator to accompany
- Busy schedule of the formator who has other responsibilities or interests to attend to
- Lack of training for formative accompaniment of the young

The formator's own experience of being accompanied and his accompaniment skills play a vital role in rendering effective personal accompaniment. Lack of cohesion in the formation team and individualistic attitude of formators also come in the way of effective accompaniment.

Accompaniment in Pastoral formation

Adequate and accompanied contact with the suffering humanity is an essential for a holistic formation. If we have to be evangelized by the poor, our formandi should have opportunities to hear their cry and listen to them with a heart and mind illumined by the Word of God. Most of our centers of formation have good pastoral programs. It is the aspect of accompaniment in pastoral programs that needs to be improved in some of the centers. In those centers where there is very little opportunity of contact and reflection on the suffering humanity, this aspect needs to be incorporated.

The JPIC secretariat of the union of superiors General (USG) has released a formation document with suggestions to improve formation in the aspect of JPIC. This could be used as a good instrument with adaptations in our formation centers.

How can we ensure effective accompaniment?

- Major superiors give particular attention to the formation houses by occasional visits, meeting of formators etc.
- The major superiors see to it that there are sufficient number of formators proportionate to the number of formandi .
- Formators be trained to understand and accompany the formandi in their growth process
- On the part of formators credible personal witness is essential for effective accompaniment.
- We also need to strive for communion and team work among the formation community

3.3. Preparation of formators and their availability for the mission of formation (63.3)

The chapter asked for special attention to the preparation and dedication of formators (MFL 63). In a personalized and accompanied formation the role of formators is significant for vocational discernment and growth. The complex factors that affect the life of young persons who enter the congregation requires adequate preparation on the part of formators in order to understand and help them in their vocational journey. A good number of our formators are ill prepared for it. Good will and natural grace for formative help alone will not suffice to carry out the mission of formation today. Selection and preparation of formators is vital for the future of the congregation. The following indications could be of help in the preparation of formators.

- Natural grace for formation ministry which involves spiritual and psychological maturity, relational skills and capacity for empowering others in their holistic growth (Cf. GPF 108-109, Dir. 249)

- A minimum of 2-3 years of pastoral ministry, as far as possible, in difficult mission contexts
- knowledge of claretian charism and patrimony. It can be gained through Participation in the school of formators in vic.
- Specialization in some areas of study which enable the formator to participate in the academic preparation of the formandi when required
- At least a minimum level of training (say, one year) in spiritual direction and formative accompaniment . There are short term courses available in different continents to meet this need.

Our reality

It is to be acknowledged that we have many generous and committed formators in our formation centers. Often many of them have to be content with their natural talents for formation or a specialization in a branch of theology. In the report of the provinces/delegations to General government prior to the General chapter, seventeen of them stated that the most important challenge in formation was to prepare formators. In many cases formators were assigned to fill in immediate needs without prior preparation to take up this important task. The following are some of the difficulties in the selection and preparation of formators

- General unwillingness of missionaries to dedicate themselves in the mission of formation
- Short term assignments in formation to fill immediate needs without due preparation
- Lack of long term plan for preparing formators
- Shortage of committed and able personnel impel the assignment of those few to important ministries of the province/delegation.

- When formators are equipped with specialized preparation, they tend to devote time and energy to respond to the demands coming from outside.

Many Provinces with a significant number of formandi are caught up in a vicious cycle of “mediocrity breeding mediocrity” . This happens when certain situations force insufficiently prepared missionaries to be called into formation ministry to meet frequently occurring “emergencies”. Perhaps, there is not enough awareness about the kind of formation required for formators. When formative culture and environment (selection and formative accompaniment) suffer due to various factors (e.g. Initial stages of mission), the limitations caused by it is carried on to future, unless conscious and bold decisions are taken to break this vicious cycle and create a culture of qualitative formation. There are several instances when the only preparation received by the formator is that of the SHM in Vic.

School of the Heart for Mary (SHM) for formators in Vic

The course for formators is conducted for the formators to become familiar with Claretian patrimony and plan of formation. Though the course is well appreciated by the participants, the impact of the course in our centers seem to be limited because only very few of the participants are actually working in formation. The following chart summarizes the data regarding the participants of SHM and their service in formation.

	Year of the course	Number of participants	Now working in formation	Total in formation
Spanish	1997	21	1	7 out of 46
	1999	14	1	
	2006	11	5	
English	2000	16	3	30 out of 83
	2003	17	2	
	2005	13	0	
	2008	18	7	
	2010	20	14	
Total		129	37	37 out of 129

Out of the 173 missionaries serving in the formation houses at present, only 37 formators (21%) have attended the Claretian course for formators held in Rome and Vic . Only 29% of those who attended SHM are serving in formation centers now. Five of them are in further studies as part of their preparation. Most of those who attended SHM seems to have worked for 2-4 years in formation.

It was pointed out in the report of the General government that the low presence of SHM formators serving in our centers of formation, in spite of the evident need to strengthen a greater sense of belongingness to the Congregation in the formandi, could be due factors such as:

- Formators who have done some specialization were taken for granted as prepared for formation. When they have done the specialization in the universities of Europe, they were expected to know the Founder's place and the charism well and therefore they were not sent to the course in order to give opportunity to others.
- Persons were selected to participate in the course for formators on the basis of other criteria such as personal renewal, seniority, remuneration, group representation etc.
- Short term difficulty to find replacements for formators during the course

Three courses of formators (SHM) are planned in this sexennium. They are courses in English in 2010 (already completed) and in 2013, and Spanish in 2011. The courses are in the months of April, May and June.

What could be done?

- That the provinces/delegations make a long term plan so that within the next 5 years they can count on a team of prepared and committed formators who accompany the formandi in their vocational growth.
- To make participation in SHM as part of the program of preparation for a Claretian formator.

- In collaboration with the Gen. Prefecture of formation, the formators encounters be organized to empower the formators.
- Sufficient number of prepared formators be assigned to take care of formation in the centers where the number of formandi are greater.
- Attention is also required to assure that there are formation teams that effectively collaborate together to instill the sense of community and common mission in the formandi.

3.4. Formative resources (MFL. 63.4)

Contemporary social sciences and the science of education have made rapid progress in the past decades. They provide insights and strategies to enhance personal growth as well as tools to deal with many human problems. Personal and pastoral formation of the formandi can greatly gain from the contributions of these sciences. The prudent use of the media and the educative tools of these sciences can greatly enhance a holistic formation and help us to respond better the signs of our times.

Among the various areas of professional training, it is Perhaps religious and priestly formation that remain basically unchanged in the past several decades. We are now being confronted by the pitfalls in the lived life of the clergy and missionaries. Practical and experiential learning of the materials learnt is proper to adult learning. Ongoing formation of formators to update them in different aspects of formation will equip them better for accompaniment. The formative resources which we need to benefit more are those resources that enhance the process of personal growth and maturity.

It is also important to update the libraries with enough resources with books and multimedia resources pertaining to different aspects of our formation.

By the end of this sixennium, GPF will have completed 20 years since its promulgation. It is foreseen to have a revision of the GPF towards the end of this sexennium to make the necessary updating of this formative document.

3.5. Formative culture of the province/delegation (63.2)

The chapter highlighted the role of the entire congregation, province and community in assuring a quality formation in the congregation. Formative culture of the province seem to exert greater influence on the shaping of the missionaries in the long run, especially when there is prevalence of counter witness in terms of attitudes, group dynamics and behavioural patterns. For example, tribal/caste tensions present in province or attitudes and habits proper to diocesan clergy practiced by significant people may have more influence on the formandi's future behaviour than all the ideals presented to them in the formation houses. Hence it is important to take stock of the subliminal messages which the life style of the missionaries communicate to the formandi.

To facilitate a formative environment in the formation centers care needs to be taken in the assignment of persons in the formation community which assures reasonable testimony of life and inspiration for the students. Presence of missionaries in formation contexts (as community members, professors etc.) with a life style uninspiring or contrary to consecrated life may easily undermine the formative journey of the young missionaries. Similarly, real formation for community life is received from the quality of fraternal life in our communities rather than by discourses on community life or recourse to our documents.

The way provinces address the practices in members that are inconsistent with religious life has great formative impact in formation. Tacit acceptance of them due to fear of confrontation easily promote hypocrisy while inconsiderate and aggressive confrontation may lead to compliance out of fear. Meaningful dealing with such issues create a culture of honesty and compassion without compromising fundamental principles of life.

3.6. Intercultural dimension in formation (MFL. 63.5)

Most of our formation houses are composed of formandi originating from diverse cultural, linguistic or ethnic groups and they bring the richness of these cultures into the community. Differences become an enrichment of the community when they are integrated within the fundamental objective of the community and the Charism of the congregation. Our future as a

congregation has to count on how we build up intercultural communities at the service of the Kingdom. There are many resources available today to understand and deal with the various group dynamics in an intercultural group which affect group goals.

The international formation communities composed of formandi assigned by Fr. General at the service of universal mission is of particular importance. The workshop held in Vic in November, 2008 was an initial step to share and learn from the experiences of these communities. A further step is to consolidate the experiences and march ahead based on the suggestions of the same workshop. The suggestions regarding appropriate selection, preparation and reception of the assigned students are to be given due attention.

It has been found that it is profitable for the emerging zones of the congregation to have some of the students formed in Spain in order to facilitate the link with the historical roots in Spain. This possibility could be explored by the respective provinces after consulting with Father General.

3.7. Universal dimension

We are at a privileged moment of history when easy communications and contact among peoples in the planet is making it a global village. The congregation too is undergoing many changes both in its extension and constitution of members. Reorganization of structures within the congregation is an example of these changes. There is a growing consciousness about our common mission and joint responsibility regarding our contribution in the Church and the world as Claretians, though we are a smaller religious community. Formation of our missionaries has to take this reality into consideration so as to form missionaries to rise up to this challenge. There are three aspects to be fostered in formation:

- Contact with the historical roots and spiritual patrimony of the congregation in the new zones of the congregation.
- Knowledge of the claretian missions in the world and fluid communication at least among the centers of formation.

- Availability to be sent where missionary service is most needed

Barriers in communication especially of differences in language prevents free flow of communication among us. The general chapter has invited to make the two language formula for the congregation. Learning of languages is now much easier with the help of information technology and methods of learning. We should aim at reaching the goal of achieving active or passive knowledge in either one of the present official languages (Spanish and English) of the congregation when their native tongue is different, and both in the case of the native speakers of either of the official languages.

3.8. Formation centers as Schools of the Word (MFL. 59.1)

If we are to be truly servants of the word, our missionaries are to grow in their love the Word and learn to live by it. By the end of initial formation our missionaries in formation will have to become proficient in the Word of God through biblical studies, lectio divina and other means available. Right from the beginning of the formative itinerary, Word of God needs to be given great importance. The guidelines of *Initiation into the ministry of the Word* are of great help in this regard .

4. Animation of the General Prefecture of Formation

The General prefecture of formation is committed to assist the provinces and conferences in their efforts to improve the formation programs and preparation of formations. With greater communication, net working and pooling of resources we can achieve a lot for the formation of our young missionaries.

4.1. Formation collaborators from the conferences.

To facilitate team work and coordination of activities at regional levels, it would be helpful if there is a formation coordinator for each conference. They could help the General prefect of formation to plan programs of formation at regional levels.

4.2. Web page on Formation

The webpage on formation suffered a hacking in the past year and has not been recuperated yet. As there are structural changes expected in the

immediate future regarding the design of the official website, a renovated page with more features is foreseen to help formators and formandi. It will be an easily accessible source for formation materials, but it would be difficult to realize it without the cooperation of formators and claretian resource persons. Similarly, We will make use of the facilities of distant education to assist the formators and formandi with helpful resources for a holistic formation.

4.3. Encounter of Formation prefects

The meeting of formation prefects of the major organisms is a rich moment of sharing of experiences and learning together to move forward together in the area of formation. The meeting of the prefects is envisaged in 2012, possibly in the continent of Africa. As part of the commitment in formation to learn both languages, the prefects of formation are invited to learn active and/or passive knowledge of both English and Spanish so that we will do away with simultaneous translation in the encounter.

5. Conclusion

Our future depends on the quality of the formation we offer to our young missionaries and the way they benefit from it in becoming committed and effective missionaries. Any effort in this direction is worthwhile. If we take advantage of the opportunities available today and make use of the formative resources for the growth of our young missionaries, we would be preparing a ready ground for the action of the Spirit to make of us men on fire with love.

“If I can have good students now, I'll have good priests and good pastors later. Think how much more rest I'll have then!...It is very important for students to be continually nourished spiritually during their studies; otherwise they will grow up to be proud, and pride is the source of all sin. I would rather have them know a little less and be pious, than to know a great deal with little or no piety and be puffed up with the wind of vanity.”

Auto 92. (Claret quotes his bishop Corcuera)

APOSTOLATE

1. FRAME OF REFERENCE

The XXIV General Chapter was a new milestone in the faithful reading of our congregational reality. It was an event in which our Congregation, Sons of the Immaculate Heart of Mary exercised again the discernment about what God asks us to be at this present time.

The General Government's Plan of Action for 2009 – 2015 brings together the re-reading it has done of the document of the XXIV General Chapter, in order to specify objectives and lines of action in the area of apostolate. The present section on Apostolate specifies even more the priorities of the Government in this area.

1.1. Memory

The General Government has wanted to integrate the content of the Plan of Action and the present priorities in the work realized in previous sexennium, meetings and planning. For this reason the objectives and actions undertaken during the coming six years will try to follow the lines of thought of previous reflection and actions.

1.2. Priorities

The Plan of Action of the Prefecture of Apostolate has seven specific objectives, 29 lines of programmed action. They are all important and the Prefecture will deal with how they will be achieved. But among them all there are four specific objectives that we consider to be priorities:

- The second objective. To promote Biblical Ministry and the Biblical Animation of pastoral ministry (MFL 59).
- Third objective. To promote in a significant way our dedication to the evangelization of new generations and vocation ministry (MFL 60).
- Fifth objective: To promote as instruments of evangelization the Technologies of Information and Communication (E-tics) (MFL 61.4).

- Sixth objective. To reaffirm the congregational priority for solidarity with the poor, the excluded and those whose right to life is threatened (MFL 58.3) and the commitment to Justice, Peace and the Integrity of Creation (MFL 61.7).

1.3. The Structure of the Prefecture of Apostolate

In order to fulfil its responsibilities the General Prefecture of Apostolate has, a Prefect Consulter and five secretariats: Vocation Ministry, JPIC (Justice, Peace and Integrity of Creation), Mission Procure, Biblical Ministry and TIC (Technologies for Information and Communication). The first three have been functioning during previous years but the last two are newly created.

The Prefecture is, in conjunction with the Prefects of Apostolate and in the groups formed by every conference, the place most adequate for dialogue, coordination, programming and the achievement of the congregation's projects. In the midst of these groups the Prefecture will complete the practical expression of the principles and congregational objectives and it will be able to respond more adequately to the needs and proposals of each part of the Congregation.

For a better congregational co-ordination each conference will have a coordinator of the Prefects of Apostolate. It will be attempted, at least, in the level corresponding to the conferences, to have Co-ordinators corresponding to each of the secretariats of the General Prefecture (PV, JPIC, Mission Procure, Biblical Ministry, TIC).

2. THE SPECIFIC OBJECTIVES OF THE PLAN OF ACTION

First we present the programmes and the most relevant actions in each of the four objectives identified as priorities of the Plan of Action 2009 – 2015 in the field of Apostolate: Biblical Ministry, Vocation Ministry, pastoral work using TIC (Technologies of Information and Communication), the promotion of JPIC (Justice, Peace and the Integrity of Creation). Then we focus on the other three specific objectives. A second block then presents the rest of the specific objectives. The order of presentation does not imply pre-eminence of one objective over the others.

A. PRIORITY OBJECTIVES

2.1. To promote Biblical Ministry and the Biblical Animation of Pastoral ministry, which transforms our apostolic commitments into real “schools of the Word” and energises our evangelization in all its expressions (cf. MFL 59.1.2)”. (The second specific objective)

- To create the Secretariat of Biblical Ministry formed by a coordinator and a small group of collaborators.
- To name coordinators of Biblical Ministry for each conference.
- To identify biblical specialists and people interested in Biblical Ministry, in order to create a network of communication and collaboration.
- To encourage the creation of teams for Biblical Ministry in those organisms in which there are a sufficient number of prepared Claretians.
- To promote Claretian Biblical Schools (EBICLA?) in the different organisms, taking those already created in Latin America as a point of reference, adapting this basic scheme to the needs and possibilities of each area.
- To promote Biblical formation through the Internet.
- To encourage the presence of the Bible in all catechetical processes making it a basic element.

2.2. To promote in a significant way our dedication to the evangelization of new generations and to Vocation Ministry(MFL 60). (Third specific objective)

- To promote Schools of Formation for Vocation Animators in the different organisms.

- To strengthen the vocational site on the Web page of the Congregation and Organisms, in Spanish and English. Creation of a specific space in the web for news of the Apostolate of the Congregation.
- Strengthen the character of a specific vocational proposal on the Claretian Mission Day.
- To identify people interested in the vocation ministry, in order to create a network for communication and collaboration.
- To support the communication and the offering of materials in Spanish and English to those in charge of Vocation Ministry in the Organisms.
- To propose to the Prefecture of Formation a theoretical and practical course of initiation (itinerary of training) in vocation ministry for the Formation Centres.
- To promote the participation of those in charge of the Youth Ministry of the Organisms in the World Youth Days (WYD). The World Youth Day to create awareness of a common mission, among the Claretian agents of Youth Ministry,
- To prioritize family and youth ministry in educational situations.
- To offer, from the Claretian Network for Distance Learning, courses on accompaniment and vocational discernment as well as for those in Youth Ministry.

2.3. To promote an effective, methodical, innovative, and articulate familiarity with the Technologies of Information and Communication (TICs) and the mass media as instruments of evangelization (cf. MFL 61.4). (Fifth specific objective)

- To create a Secretariat of Technologies of Information and Communication (TIC) for the service of evangelization, formed by a coordinator and small group of collaborators. The Centre of Batatais (Brazil) will provide its collaboration.

- To name coordinators of the Secretariat of TIC in each conference.
- The fundamental function of this secretariat will be the promotion of: the use of TIC in evangelization; the “on line” schools and courses of our own missionary charism; the creation of internet platforms that facilitate communication among Claretian agents of evangelization and promote awareness of the activities of Claretian Missionaries.
- To identify people interested in TIC, in order to create a network for communication and collaboration.
- To create a Claretian Network for Distance Learning in formal and informal forms of education, open to the Claretian Family.
- To begin a web for the area of Apostolate linked to the web page of the Congregation, which serves as a means of communication among those responsible for the different secretariats and to present the activity of Apostolate.

2.4. To have as a key of life and missionary action *prophetic solidarity with the impoverished, the excluded, and those marginalised in their right to life*, in such a way that this has repercussions in our personal and communal style of life, our apostolic mission and our institutions (cf. MFL 58.3). (Sixth specific objective)

A. Related to the Secretariat of Justice, Peace and the Integrity of Creation.

- To strengthen Justice, Peace and the Integrity of Creation Ministry (cf. MFL 21; 61.7; 65.2).
- To name coordinators for the Secretariat of JPIC for each conference.
- To identify people interested in JPIC, in order to create a network for communication and collaboration.
- To promote the formation and sensitivity of missionaries in this area, especially during Initial Formation.

- To take steps so that the Congregation is recognized before the UN as a NGO and to work with other congregations that already have this recognition. The twofold purpose is: to be better informed so as to report and sensitize Claretians and recipients of our evangelization more appropriately on JPIC topics, and to make use of this forum of the UN to communicate experiences we have, through our evangelizing action, of situations that that violate JPIC.
- To promote the coordination of the JPIC and Mission Procure Secretariats.
- To actively take part in the design, production and implementation of the Claretian Mission Day.
- To offer, through the Claretian Network for Distance Learning courses on JPIC topics.

B. Related to the General Mission Procure.

2.4.1. To strengthen General Mission Procure.

- To name a coordinator of the Procure for each conference.
- To create, on the new Apostolate page, a space to present all the projects with access for the donors' network.
- To consolidate PROCLADE International.
- To offer, from the Claretian Network for Distance Learning, courses on topics related to the Mission Procure.
- To promote the coordination of the JPIC and Mission Procure Secretariats.
- To promote the Universal Claretian Mission Day preparing it together with JPIC, PJV, and the General Secretary, giving

participation and responsibility in the making of materials to the different procures. A new format will be created, it will be published in the Apostolate web, and it will be promoted more in each organism.

- To encourage together with JPIC reflection on actions concerning Economic Solidarity.
- To create a list of associations, foundations and Claretian organizations that are involved in questions related to missions and JPIC.
- To promote working in networks and, such as the association of the Claretian procures and proclades with the General Procure/ PROCLADE or by geographical zones.
- To promote the specialization of claretians in cooperation and development, especially in Africa, Asia and Latin America.

2.4.2. To continue the criteria approved by the General Government and the Major Superiors in Vic (2004) and ratified in Colmenar, with regard to the support of missionary projects.

- The projects of the missions belonging to a particular Organism will go directly to the Procure of that Organism.
- The projects that Organisms, or one of its activities have that are coordinated directly with some international agency will be managed autonomously by the same Organism or activity. It will be necessary however to report to the General Procure the help that is received.
- The projects that some Organisms or their activities want to present to Procures or NGOs of other Claretian Organisms will be coordinated through the General Mission Procure who will attend to them or will distribute them to the provincial Procures. The Organisms will inform if they have presented the said projects to some other agency.

- The projects have to arrive at the General Mission Procure with sufficient time to be checked by the General Government during its intensive meetings of March and October. The projects will have to be in the General Curia, therefore, before January 31 or August 31, respectively.

B. THREE MORE OBJECTIVES

2.5. To drive the mission from the *perspective of love* as “mission of God”, “mission among people” and “shared mission” (cf. MFL 58).. (The first specific objective)

- To undertake, during the first part of the sexennium, an effort to study and assimilate previous meetings on Shared Mission, Transmission of Faith and Ecumenical, Intercultural and Inter-religious Dialogue; in turn to promote and to support the development of activities that are pending.
- To realize for conferences, in the second part of the sexennium, meetings, workshops or some other activity, that deals with some of these topics, in accordance with the reality and the particular needs of the geographical area. This activity can serve as preparatory study of the general meeting of prefects of Apostolate prior to the General Chapter.
- To include in the web of the Apostolate Prefecture contents and links to pages related to topics of: Shared mission, Transmission of the Faith, Ecumenical Dialogue, intercultural Dialogue, and Interreligious Dialogue.
- To present, in the meetings of the Prefecture of Apostolate for conferences the treatment of some of these topics mentioned in the previous point, according to the need of the geographical zone.

2.6. To animate the Provinces and Delegations in the development of creative missionary action, qualified and coherent with our charismatic spirituality and with the needs of our people (cf. MFL 61). (The fourth specific objective)

- To encourage the creation of specialized teams to respond to new challenges dynamically so as to help the presence of the evangelizing Claretian spirit .
- To create a Network between our Consecrated Life Institutes to offer programs on-line. To involve it in the Claretian Network for Distance Learning.
- To animate putting into action the conclusions of the II World Congress of Claretian Educators, by conferences and branches of the Claretian Family and to prepare for the III Congress following the orientations given in the conclusions of the previous one.
- To encourage, for each zone of the congregation, a contextualized and fruitful reflection about urban parish ministry. To prepare a sourcebook that contains the characteristics, options and fundamental elements to be present in any urban Claretian parish.
- To encourage the reflection and pastoral action of the Congregation with immigrants, refugees and the displaced.

2.7. To take care of the instances of organization and coordination of the Prefecture of Apostolate. (The seventh specific objective)

- To collaborate in elaborating and reviewing the pastoral projects of the conferences and organisms. For this work meetings of Apostolate, visits and communication by Internet will be used.
- To collaborate, to animate, to advise and to take part in the meetings that the conferences organize.
- To have at least three meetings for planning - evaluation of the General Prefect with the resident secretaries in Rome.
- To support an ongoing coordination of the Prefecture with those responsible of each of the areas of the conferences. The communication will normally be by Internet but it will also involve attending meetings.

- To support communication, in each of the areas of the Prefecture, with the people of each conference /province, which has been considered to be involved or interested in working in the corresponding area.
- To create a functioning Apostolate web page, linked with the page of the General Government, which serves for the exchange and the communication of all those who are working in the area of Apostolate in the Congregation, especially those responsible for conferences and provinces.
- To maintain contact with other congregations and organizations in Rome (FEBIC, SEDOS, AEFJN, Commissions of the USG, etc.)

3. TIMELINE

The different objectives of Apostolate will be allocated to be carried out, in the following way:

2009-2010

- Formulation of the draft of the General Plan of Apostolate (2010)
- Approval of the Plan of the General Government for Apostolate (2010)

2011

- Holding the meetings with Prefects of Apostolate by Conferences: making concrete the objectives and actions of the priorities for each conference.
- Appointment of those responsible for coordinating each of the four priorities for the conference.
- Appointment of the members, elaboration and adequacy of the projects of E-tics and of Biblical Ministry.

- Review the conclusions of the meetings of the previous sexennium with regard to significant activities.
- Design and make the Apostolate web page linked to the Congregation Site.
- Design and preparation of the materials for the Claretian Mission Day.

2012

- Get underway the tasks defined in the meetings of the Prefects of Apostolate, by conferences (2012)
- Get underway or consolidate the projects of E-tics, Biblical Ministry.
- Meetings of secretariats by conferences.
- Implementation of the new model of the Claretian Mission.
- Get the web of the Prefecture of Apostolate functioning.
- To further develop the reflections and proposals that came from the meetings of the past sexennium. (Schools and Migrations)

2013

- Project consolidation of E-tics, and Biblical Ministry.
- Meetings for conferences related to the analysis of reality and the evangelizing priorities of the Congregation in the immediate future.

2014

- Meeting of schools of the Claretian Family.
- Meeting of Immigration in Europe.
- Congregational meeting of Prefects of Apostolate.

2015

- Preparation of the General Chapter
- The General Chapter

ECONOMY

In the area of the economy we will give priority: 1) to living more intensively the apostolic poverty of our personal and community life; 2) to increase the sharing of goods; 3) to promote the economic development of the Congregation by an economic management that is more centralised in Organisms and more coordinated throughout all the Congregation; and 4) to improve the quality of the organization and functioning of our administrations. (MFL 65 - XXIV General Chapter).

1.To live apostolic poverty with greater fidelity

To foster in individuals and communities an attitude towards temporal goods consistent with our charismatic lifestyle, conforming to the spirit and directives of the Constitutions and the Directory (APGG – Action Plan of the General Government 2009-15).

A) Posing the situation

1.1 Fr. Claret, the authentic model of our style of life, considered poverty as a fundamental and characteristic element of the apostolic vocation. He lived it as following Christ and imitation of the apostles and as testimony to the value and truthfulness of his ministry (cf CC 25, Dir 63)

1.2 Recalling the primacy given by Jesus to brotherly love, the Church insists that the fraternal life in community is our first missionary statement. We have received a grace which brings us together for the missionary proclamation of the Word and it is not given to anybody to be lived at the margin of others. We feel, then, a strong call to pass from the old man who tends to close in on himself and on his own things, to the new man who gives himself for his brothers and the things of the Kingdom. (MFL 16; 17)

1.3. We do not join the Congregation through a contract which we are able to rescind at will. We are not part of an association in which we dedicate part of our time and energy. We are a new family in the Spirit which is not based on flesh and blood but on love and in listening to, welcoming, and proclaiming the Word of God. The gift received allows us to overcome temptations fed by forms of thinking that favour superficiality, overvalues enjoyment and rejects self-denial and sacrifice. (MFL 38; 45).

1.4. A good number of Claretians and communities share a large part of their life and resources with the poor but there continues to be among us a few examples of a lack of economic transparency, practices inconsistent with evangelical poverty and unsupportive behaviour. Hard work, austerity and transparency, so deeply rooted in our tradition, continue to be very important (MFL 25), and they are the values that have to be diligently cultivated in the new generations of Claretians.

1.5. We will favour a lifestyle that lends credibility to our mission, one that is coherent and that foments virtues of humility, a simple and austere lifestyle, generosity, meekness, and hospitality. (MFL 61.2)

B) Lines of Action.

1.6. We will urge each member of the Congregation to renew the apostolic poverty he has freely professed so that the life and ministry of each Claretian and of each Claretian community, responding to our missionary vocation, may be credible signs of the Gospel and, consequently, our first evangelical statement. (MFL 16).

1.7. We will encourage vocational fidelity of all to apostolic poverty, such that our use of goods is characterised by austerity, solidarity, hard work and transparency. (MFL. 65.1). We are all called to encourage this fidelity, especially superiors and prefects, each one in their own sphere of activity.

1.8. We will dedicate to some of the activities of permanent formation in the Major Organisms during the coming years, a specific time for the study and application of our religious poverty to the life of persons and communities and to the style of management of the economic resources

connected with it, according to our Constitutions (Ch. 1 and 111) and the Directory (Ch. 1 and 111, IV).

1.9. We will support, through Mission Procures and the JPIC Teams of the Congregation, programmes and projects of economic solidarity (ethical banking, responsible purchasing, fair trade, etc.) the responsible use of natural resources, etc., and we will invite Christian communities to join them through our own example and that of our institutions. (MFL 65.9).

2. For increasing the sharing of goods.

To reinforce in the Congregation the ‘Sharing of Goods’, in accordance with our own current criteria (Cf. Dir. 580-588). (APGG 2009-15).

A) Posing the situation.

2.1. In the “definition of a missionary” we find the truth about the human person in relationship with God: salvation is found in the God who sets us on fire. When we accept this truth we renounce models of individualism and self-sufficiency in life and open ourselves to new forms of relationship with God and with others. (MFL 43).

2.2. We will give thanks for the gift of community, as the place where we become brothers and we will encourage those virtues and attitudes that help us to grow in communion: humility, sincerity, fraternal correction, reconciliation, mutual respect, concern and interest in each other (MFL 56.1). We will avoid those aspects of individualism that may be divisive or destructive of community life. (MFL 56.4).

2.3. We all influence the economy of the Congregation through our fidelity to professed poverty and the sharing of goods within our own community. (MFL 25).

2.4. The sharing of goods between Major Organisms has increased although some could be more generous (MFL 25).

B) Lines of Action.

2.5. It is urgent for each Claretian to live with total fidelity and consistency his freely accepted commitment to place in common all his goods, not keeping or acquiring anything for himself, nor using anything as his own, as with his vow of poverty – which excludes whatever form of private peculium or appropriation – he has renounced his right to dispose of temporal goods or to use them without permission of his Superiors. These, for their part, have the great responsibility to care for and animate the honest living out of these obligations in the communities and in the Organisms. (cf. CC. 26-27; Dir. 64).

2.6. To comply diligently with the conditions established in No. 71 of the Directory, when it may be necessary to authorize some 'Personal Budget'; and in No 560 when it may be necessary to have a bank account in the name of an individual, otherwise it is not permitted for anybody to have a bank account in his own name.

2.7. To encourage our communities to obtain better results from their economies by using their budgets well, and to grow in congregational solidarity, increasing its contributions to the common purse of the Organism so that it in turn may count on greater resources and be able to increase its collaboration with the General Government and thus solve the growing economic needs of the universal mission of the Congregation.

2.8. To practice the sharing of goods with generosity and a genuine religious spirit between communities and Organisms of the Congregation, so that our poverty, which puts all goods in common, gives testimony to the communion that unites the members of the Congregation lest some should be in want while others have more than they need. (Dir. 64-65).

3. To promote the economic development of the Congregation.

To promote the economic development of all the Organisms of the Congregation.(APGG 2009-15).

A) Posing the situation.

3.1. Fortunately, our communities and apostolic endeavours have grown considerably in some regions, above all in Africa and Asia. To keep these missionary presences, we need to intensify congregational collaboration, sharing of goods, coordination for the use of resources and to move forward the self-sufficiency projects encouraged by past Chapters (MFL 27).

3.2. Many Organisms continue to need the economic help of the rest of the Congregation. On the other hand, some Provinces, which until now have been characterised by their ability to raise funds and generously share them, are now not able to do so as before. All of this affects the possible help for missions in emerging areas. We feel, therefore, called to seek evangelical and efficient means to obtain resources, to coordinate and share them, taking always into account criteria of justice, ethics and solidarity in accord with the Gospel and the tradition of the Congregation (MFL 27)

3.3. The Congregation has resources at its disposal but for these to be better utilised it is urgent to coordinate their use for the benefit of all (MFL 25).

3.4. The economic crisis teaches us that we need to diversify our sources of income. (MFL 25).

B) Lines of action.

3.5. For the governments of the Major Organisms that are economically self-sufficient: to study over the next few months the best way to achieve more productive income from the patrimony of the Congregation that is under their responsibility. To send the results of this study to the General Government before the month of August 2011; a synthesis of these will be shared in the meeting of the Economes of the Major Organisms which will be held in September 2011.

3.6. For the Organisms that receive economic help from the Congregation: to prepare, during the next few months, a plan that will eventually lead them towards achieving self-sufficiency (cf TMHL 76.4, MFL 65.8); according to their needs they may require accompaniment on the part of the General Government. These plans need to be sent to the General Government before May 2011 and they will be discussed at the meeting of the Economes of the Major Organisms that will be held in September of 2011.

3.7. To carry out the basic centralisation of the economy of the Major Organisms, faithfully executing the dispositions of our Directory especially:

- a. Houses cannot capitalise nor accumulate funds (Dir. 539).
- b. At the end of the fiscal year the balances or surplus of the houses are passed to the Major Organism except for a prudent operating fund (Dir 581)
- c. Any minor organism, duly authorised, can accumulate funds for a short-term investment towards a specific purpose, but these funds will be deposited with the Provincial or Delegation Administration. (Dir 538).
- d. The Reserve Funds –voluntary or obligatory– which need to be held to cover the responsibilities of the Organism and / or its activities (colleges, publishing houses, etc) should be set up under the immediate responsibility of the government of the Province or Delegation (Dir. 538-539).
- e. The communities must always have recourse to the Major Superior and his Council to dispose of the goods of the Congregation both in a gratuitous as well as an onerous manner and to mortgage them or to contract debts (Dir 530).
- f. The goods of any corporation, entity, association or foundation with the juridical capacity for economic activity, established in any Organism is considered as belonging to the Congregation (unless

expressly stipulated to the contrary), and they have to produce accounts for the respective superiors (Dir. 522).

- g. Donations, inheritances, etc. that are given, are given to the Congregation, except those from ones family (Dir. 73; 534b; 535b,c; 536c). If they are received for a third party but administered by a Claretian and with the juridical responsibility of the Congregation must also be regulated by the norms of our own law (Dir. 555). Consequently, all the funds that are received from whatever institution, to finance our own projects and those promoted by the Congregation on behalf of others, are under the responsibility of the Major Superior and his Council and it is he who ought to approve the projects and to whom detailed information must be given by those who have received it and on how it is to be used.
- h. Prolonged assistance to needy relatives of members of the Congregation will not be made from the communities but will be the responsibility of the respective Major Organism. (Dir. 586).

3.8. The General Government, in conformity with the congregational regulations (Dir. 525, 580, 581), in coordination with the corresponding governments and with the end of attending to the needs of the mission and the formation throughout the Congregation and to provide the necessary means to develop a profitable patrimony in the Organisms which need to achieve their self-sufficiency. (MFL 25; 27; 65.6), has to:

- ❖ establish the convenience and opportunity to transfer patrimony from one Organism to another;
- ❖ to assign, as they see fit, the financial resources that arise in the Organisms of the Congregation from the sale of assets, notable inheritances or donations that have been received or from any other extraordinary income:
- ❖ to indicate special contributions from Organisms that have obtained, in proportion to their usual expenditure, a very positive economic result

from the normal running of their economy (Dir. 581c) if they themselves do not come forward to offer it.

3.9. To study in the next Encounter of the Economes of Major Organisms (September 2011) the convenience or necessity to set up within the organisation of the Congregation some new instrument to facilitate the coordination of our economic resources.

3.10. To give priority, during the sexennium, to self-sufficiency projects in those Organisms that fulfil the conditions for being declared self-sufficient during this period.

3.11. For the Economes of the Major Organisms: to send to the General Administration, every six months, a report – complete but concise – of the economic situation of the Organism (achievements, difficulties, unforeseen benefits and set-backs, projects being studied and those being carried out, etc.)

4. A better administrative organisation.

To continue developing a better and more up-to-date administrative organisation at all levels of the Congregation (APGG 2009-15).

A) Posing the situation.

4.1. The Congregation needs to find people prepared and ready to serve their brothers as economes. Despite several formation initiatives in this area, their impact has been minimal. Some Organisms and communities count on the help of lay specialists in this area and this is worth continuing (MFL 26).

B) Lines of Action.

4.2. To assume, all the members of the Councils of Government, an active co-responsibility in matters of the economy and to ensure that the Economic Councils correctly fulfil the responsibilities that the Directory places on them (Dir 548, 546).

4.3. To implement in each Organism, according to the reality of each one, the necessary means to achieve an adequate preparation in accounting for all their Economes and Administrators as well as other topics necessary for administration and in the congregational criteria of poverty and the management of the economic resources.

4.4. To continue to raise the quality of all our administrations, for this: to count on professional assessors in the Major Organisms, to utilise instruments and up-to-date administrative and accounting techniques, to work with budgetary discipline, etc.

4.5. To practice proper control over the management of the goods of the Congregation in every one of the Organisms, resorting, among other means, to the Expert Visits and to the external audits, when the complexity and / or the actual or potential risks of an activity demand it.

4.6. For the Economes of the Organisms: to carry out the necessary Expert Visits (Dir. 483b, 484) to their Communities and Ministries and, as well as exercising the effective control that corresponds to the Economes over them, to make efforts to create an atmosphere of co-responsibility, to animate the Economes and Administrators in their tasks, to provide elements of preparation, to promote a genuine spirit of missionary service out of the economy, etc. When it is thought to be necessary or convenient these Visits can be carried out with some of their professional Assessors.

4.7. To have in each Organism annual meetings of the Economes and Administrators: these will be special occasions to increase the co-responsibility in the management of the economy, to take care of the formation (Dir. 550), to give the corresponding economic information (Dir. 589), etc.

SECRETARIAT

1. Chart and Service of the General Secretariat (*Line of action 35*)

The General Secretariat is formed by the General Secretary, the two managers of the communication's department, the archivist, and the Secretary's assistant.

The General Secretariat responds not only to many consultations and requests from the Major Superiors and their Secretaries, but also from many individuals. Normally, these are resolved by email and in some cases by Skype.

2. Archive and Cataloguing of Texts (*Lines of action 36 & 38*)

Very good facilities have been prepared for the general archive. All the documents which have been received are going to be catalogued. With everything, it is necessary to perfect and simplify the system which supports the information of the archive.

In order that the archiving is precise please take care that all the documentation to be archived (records of visits, assemblies, correspondence, etc.) have the essential data (dates, author, signatures, etc.). One needs to pay great attention to documentation and correspondence sent by e-mail. It is very easy to lose or omit some of the necessary information. Originals of important documents need to be sent, signed and sealed. For archiving purposes it is preferable that each document refers to only one subject-matter.

The chronicle and community minutes need to be an object of special attention especially during canonical visits. If they are not kept ready as reliable sources it will be impossible to preserve the memory and write our history. It is necessary to print and bind these catalogued documents: not to rely only on a digital format.

We have quite a lot of the works of the Founder catalogued. In collaboration with CESC and the Prefecture of Spirituality, the General Secretariat will try to digitize all the unpublished manuscripts, and scan all the works and writings of Fr. Claret putting them at the everyone's disposal on the web page of the Congregation or in other places.

3. Translations (*Line of action 37*)

The translation of the materials of “The Forge in the Shared Life”, are now added to the many materials that are produced and require translation (communications, notices, subsidies, etc.). The translation of books and documents, current or past, which have a great importance for formation, cannot be overlooked. The most important texts and notices in Spanish, English, French, and Portuguese can be obtained from The General Government; translations to Italian, German, Polish, and other languages are under the charge of those same Organisms.

There needs to be recognition and thanks for the generosity and efforts of those who are rendering this service considering that some are doing this concurrently with their regular work while others are already in their advanced age.

We need people who know both languages well; the language into which they translate and from which they translate. Some write well in their own language, but don't understand correctly what needs to be translated; in other cases, the opposite happens, the translation is deficient because the translator is not doing it into his mother language.

It would be convenient, meanwhile, to prepare those who are able to do this service by their collaboration with the current translators, substituting them when the opportunity arises. This requires us to assign some who study languages well and are prepared to dedicate themselves to this ministry; important for communication among ourselves and above all to face the future. Otherwise, it would be necessary to contract for these services.

4. Provincial Secretaries (*Line of action 38*)

All the Secretaries, the Major Superiors and houses, should have the 1999 Manual of the Secretary; the later edition of 2008 was sent only to the Major Superiors and Secretaries. In it can be found answers to many questions that are often presented to the government, models and formulary for different procedures.

All the members of the Congregation, by means of the ‘Area CMF’ (reserved) on the web page of the Congregation are able to have access to the database of the General Secretariat, called SECLAR. The access codes are given by the General Secretariat: all can enter as “visitors”, the obtainable information is that found in the catalogue, with the ability to do searches, statistics, arrange data, etc. The members of the Provincial Governments, with a different code, can enter the contents of each section, of their own organism, of their communities and members. The Provincial Secretaries are responsible for entering the data of their organism; from the General Secretariat particular attention is given to the movement of personnel. Frequently, there are errors due to the failure to update the data and because data is not sent promptly and correctly from the Provincial Secretaries.

Two courses for the new Secretaries of the Organisms will be convoked, like the ones celebrated during the previous sexennium, the first could be in July 2011; while the second be in February 2013. It would be important that the Major Superiors facilitate the participation of their Secretaries in one of these courses.

5. Information Services (*Line of action 40*)

The **Agenda** was published some months ago. An edition is printed every two years, although each year a small folder is made showing corrections.

The **Catalogue** will be coming out next year, 2011. It is published every five years. The **Necrology** will be published in 2012. Each year a supplementary sheet is sent which remembers the deceased of the years following the publication. The up-to-date Necrology can be found on the Web page.

Periodic publications are the **Nunc** (monthly), **Annales** (quarterly), and the **Claretian Mission** (annually). There are great difficulties in obtaining news. so that Major Superiors need to sensitize the individuals of their organisms so that those, in the communities responsible for keeping the chronicle, inform the secretary of the Organism, or the one in charge of publishing the bulletin and who puts together their Web pages, about important events and news.

The Claretian Mission will continue to be published annually in the large format. The General Secretariat will be gathering together the articles and photographs; the translation of the articles is going to be requested from the Conferences (Provinces and Delegations) who are interested to avail of **The Claretian Mission**, while the lay-out is going to be done in Rome. The same will be sent in PDF format and in the requested language to the Conferences (Provinces and Delegations) so that articles of particular interest can be added, published and distributed.

At present the **web page** has a good number of visitors each month. Access to the **Area CMF** is reserved to the Claretians. Those in-charge of Ciudad Redonda, which depends on the Province of Santiago, are helping us to restructure the page, to make it more operational, and also more attractive. We will have to make an effort to maintain this page, to visit it constantly and to make it an instrument of communication and exchange among the Claretians.