

III Congress of Claretian Educators
Bangalore 2014

“Supporting our Mission”

Equipos de apoyo y animación carismática



Bangalore, Octobre 6th, 2014

Dear brothers and sisters of the Claretian Family:

Fraternal greetings from the beautiful city of Bangalore! From the 29th of September to the 05th of October 2014, 96 of us, from the CMF, RMI, MIC with our lay collaborators and teachers met in Claret Nivas for the 3rd Congress of Educators of the Claretian Family. The meeting had as theme: Enlivening our Mission.

We made maximum use of the seven days placed at our disposal, working from 7am to 9:30pm daily. We have come to the conclusion that the Claretian family has a whole lot of riches (richness) which we must use for the spread of the Gospel through Education.

Through Conferences, Workshops, Shared Experiences and continental Team Work, we were informed and were formed by the rich heritage of our Religious Institutes. Our prayers and Eucharistic celebrations, animated by each continent were full of life and vigour. The general ambiance of the Congress was so fraternal in the midst of our cultural and national divergences. The main themes we worked on were:

- Who are our students and our teachers?
- Educate educators; how and what for?
- Management teams in our centres.
- Charismatic animation teams in our centres

This meeting helped us to gain a wealth of knowledge and experiences on JPIC, Youth/Vocation Pastoral Ministry, Family Apostolate and Bible Ministry in our schools. In the same light, we have gotten useful insights for initiating and/or continue creative teamwork in our management and charismatic animation of our apostolates. These will inspire many more ideas for efficient and effective work in our respective Zones. You can find all the documents and conclusions in www.apostolatecmf.org

The Coordination Team, led by Fr. Miguel Angel Velasco, CMF, Sr. Yolanda Kafka, RMI, Sr. Ascension Redondo, RMI and the Coordinators from the various continents, worked hand in hand with the secretaries to ensure smooth running of the activities. We were also animated by the presence of Bro. Robert Omondi, coordinator for JPIC in the CMF Congregation.

We were in communion with our Superiors who sent us encouraging messages. The Indian Claretians, especially the Province of Bangalore, organised the activities so well. They showed this to us in a very special way on the 2nd of October, during the National Day of the Birth of Mahatma Gandhi. The students from the various Claretian Schools and Colleges in Bangalore, in collaboration with their teachers and Claretians, displayed the rich cultural values of this Great Nation. We will remember with much appreciation their smiling faces and the availability of all to serve.

We thank Fr. James Kannanthanan, Provincial of Bangalore, for his encouraging words and presence in some of our working sessions. Our unalloyed gratitude also goes to Fr. Jacob Arakkal who, in coordination with the team of collaborators, saw to the smooth running of everything stemming from accommodation, translation, and the agape meals well served by the Claretian novices of India.

We thank our Religious Institutes for this great opportunity given to us. This meeting remains for us a great opportunity to spread the Good News through Education. In effect we are leaving with great souvenirs of India.

We wish you God's abundant blessings from Claret Nivas!

Claretian Missionaries
Claretian Missionary Sisters
Claretian Institution

Table of contents

Letter to the Congregations	3
The III Congress presentation	7
II Claretian Schools: in search of our identity Ascensión Redondo RMI, Miguel A. Velasco cmf	13
II Who are the educators and Learners in our Schools Ximena Baer	37
III Educating the educators. Educating in what and for what (and how) Rosa Ruiz RMI	47
IV School Management Support Teams. Basilio Álvarez cmf. (S. José del Sur, Santiago)	83
V Charismatic support and animation teams Juan José Raya cmf (Colombia-Venezuela, Bética, Santiago)	111
VI Character formation as evangelization in the multireligious context of India Paulson Veliyannoor, CMF	130
ANNEXURES	145
Conclusions	157

III Congress of Claretian Educators

Presentation

Miguel Ángel Velasco cmf

This is the third time the Claretian Missionaries, the Claretian Missionary Sisters and the Missionary Sisters of Claretian Institution have an international meeting about our commitment as evangelizers in Catholic schools. On this occasion, we are a hundred people from 20 different countries.

First of all I would like to thank you for all the work done in your respective religious provinces, geographic zones and schools. At the end of the second congress of schools, held in Vic, it was decided that the III Congress should be preceded with a preparation process for a more active participation. I do believe that that recommendation had been realized, thanks to the work done in each school, and by the coordinators of each area (Silvia Aguirrebengoa, Javier Serrano, Arul Robin, Eduardo Apungan, Anthony Azinta). Thank you all for the said work and for what we will do during this week in Bangalore, because we all know that this will be days of intense work.

This is the last in a series of three congresses that began in Santo Domingo (Dominican Republic) in 2002. Then it was called "Claretian Educators Meeting". We didn't dare call it officially a "congress" until the end, and we had our doubts whether to number it as the first or not, as we didn't know if it would be the only one or not. There, we presented the different experiences of the schools of our Congregations according to some common concerns. Perhaps what was most important for those of us who took part in that Santo Domingo meeting was to discover that the Claretian presence in our schools required, as in any other fields where we work, a clear evangelizing action. At that time Asia (specifically India, as the Philippines and East Asia had done before) and Africa (with the exception of Equatorial Guinea that had begun many years ago) were starting their work in schools. The atmosphere of the meeting was of hard work and, of course, festive as meetings in Latin America always are.

We reflected on the following themes: the Word of God as a basis for education; "shared mission" in Claretian schools; the specificity of Christian education in a pluralistic world, and the prophetic dimension of education, the local and the global. We highlight the following from the conclusions of the meeting:

- The Word of God is central in the Claretian educational project. In it are the keys to guide and inspire the development of a proposal for the education of the students' conscience (of their faith).
- We believe that shared mission is inherent in the Claretian charism. It is the expression of the charismatic trait of Claret in "working with others."

- In a pluralistic world, we assume this richness and remain faithful to our educational project inspired by the Gospel of Jesus.

- Assume with all the consequences the risks that may arise when we radically accept in our centers the Claretian options for evangelization.

The second meeting (Vic 2008) already had a sense of continuity. Many of us who were there had participated in the first. Meeting again meant growing older and with more experience. It was a meeting marked by the figure of Father Claret and the centennial celebration. This was the reason why it was held in Vic. This Second Congress was a new step forward in the awareness of the identity of Claretian schools. In the First Congress we clearly realized that we should be evangelizers; in the Second Congress, we emphasized that we ought to be evangelizers in the style of Claret. At the end of the Second Congress it was decided to convene the third meeting with the premise that every area had to prepare for it, so that those who would take part in it could actively contribute to and influence their respective organisms on their return. At that time we began to clearly see the need for coordination by world areas.

This time, the reflection was on the following:

Claret's charism and its influence on education; educational options of a Claretian school; evangelization priorities; evangelization in the Claretian school; specific timely actions of the pastoral project; the identity of the Claretian educator.

As in the case of the First Congress, I would like to highlight some conclusions:

Let us proceed to the meeting at hand: the Third Congress of Claretian Educators, Bangalore 2014. What is the objective of this III Congress of Claretian Educators? Let's start by explaining the title: "*Advancing our Mission. Support teams and charismatic animation.*" The overall title of the meeting clearly focuses the framework and rationale of both the Claretian schools and the meeting: "we are missionaries." As we also voiced in the previous congresses, it is the heart of our work, the reason for our presence in the field of education is evangelization, which is the proclamation of the Gospel. Just by looking at the places where we come from, we can see that this proclamation of the Gospel, the Good News, the "Evangelii Gaudium", must be different in every place of the world because our educational work has to have in mind the concrete context where the educational center is established and the specific addressees of our educational work. It is not the same to develop our evangelizing mission in a school where most students, parents and teachers are committed Catholics than to do it in a place where there is a high percentage or even majority of non-believers or believers of other Christian confessions or other faiths as Hinduism, Shintoism, Islam, or Buddhism. We have to think of different ways and means to present or foster in our schools the Christian faith; the main objective must be the same, to proclaim the Gospel of Jesus Christ, but the specific goals, planning and particularly the ways, means and processes have to be different. It then presents us with a question: can we

find some common guidelines for all the places where we have schools that will help us to identify our educational work as Claretian schools?

The caption accompanying the general title assumes that the answer to this question is yes, as it specifically says, “support teams and charismatic animation”. It would be absurd to address this issue of creating teams to support the animation or manage our educational centers and the guidelines that shape them, if we did not imply that we can find the keys that will guide our work as Claretian schools. Focusing the title of the III Congress on support teams, management and animation of charismatic characteristics, it responds to a perceived need in almost all the geographic areas of our congregations. Those who carry out the educational work in every school, both lay and religious, feel the need for support and guidance to make it possible that “the Claretian way” of organizing, educating and bringing the “joy of the Gospel” reaches our students and their families. There is no lack in the desire to make our schools truly Claretian centers, but the main problem, most of the time, is to know how to do it in a real and concrete way. The complexity of the educational work in every school requires external support, for the management of the school to be a management of resources—of persons and property—that is proper to missionary congregations. The complexity of an education, like that of Claretian education, which seeks to reach all aspects of the human person needs teachers competent in those features that fit the Claretian style of education. To make this possible, religious and laity need non-school-based support to provide them with plans, resources, guidance, training and common activities to put this educational path into practice. The support teams at the provincial or supra-provincial level provide the external support to Claretian educational management and Claretian charismatic orientations. They make common educational projects possible and attainable, based on the common guidelines from the Claretian style of education.

This is the core of the reflection to be done in this Third Congress of Claretian Educators, but there is more. I would like to make now a longitudinal presentation of the steps we will take during this week. As in previous congresses we will have lectures, workshops and presentations on topics complementary to that on teams. In this way, the central theme of the congress will be enhanced by the sharing of experiences that express the different characteristics of our Claretian style of education.

We begin this morning with the presentation of the results of the surveys sent to the schools, followed by the presentation of the situation of the education activity of the three congregations in each of the geographical areas, with a special attention to the presence in India. Those in charge of the apostolate from the Claretian Missionaries (Miguel Angel Velasco, cmf), the Claretian Missionary Sisters (Ascension Redondo, rmi) and the Missionary Sisters of Claretian Institution (Maria G. Garcia) have prepared together the evening presentation. This conference is entitled "Claretian schools: looking for what identifies us" and it will serve as the reference framework for the Congress; the task left for the III Congress, then, is to reach upon its completion a better understanding of what is already articulated in its own title.

Tuesday morning, the 30th, will be devoted to answering the question on the agents of the educational work in a Claretian school: only the teachers? To what extent and for what are they the agents? The afternoon will focus on the workshop-panel on Justice, Peace and Integrity of Creation, one of the main themes present in the congresses since the first that was held in Santo Domingo.

On Wednesday, the 1st, once we have established the point of reference of what identifies us as a Claretian school and have clarified who we are as educators, we will reflect on how we form and for what do we form these educators. In the afternoon, the theme of the workshop-panel will focus on the Bible, again a recurrent theme of the congresses since Santo Domingo.

Thursday, the 2nd, is a special day. The whole day will be dedicated to India and I will let them present it, but I just want to say one thing. Under the title, "Evangelize through education in a multi-religion country like India", we will become familiar with a most important work project on education in Indian cultural values from a Christian perspective. I do not think I exaggerate when I say that for the schools of India, it will be an important and new step in the inculturation of the Claretian style in India, and for the other participants in the Congress a topic of great interest and an invitation to rethink the ways we promote education in Christian values in our own geographical areas.

On Friday and Saturday, the 3rd and the 4th, we will focus on the more innovative topic of the Third Congress that denotes it: "support teams and charismatic animation". I am sure that as we go threshing the topics of the conferences, workshops and experiences, you may feel a little overwhelmed, thinking how to fit all these ideas and Claretian orientations to your schools. It is here, when after feeling the desire to do something new, and as we realize how the support teams and charismatic animation may present us with a feasible solution, we also feel the limitation of not really knowing how to do it. In the morning we will talk about how and why these came about, and in the afternoon, the workshop-panel will be devoted to the presentation of the activities they carry out.

Every night we will have different educational experiences. Some will focus on the education ministry, others on the coordination between parishes and schools, and others on pedagogical innovations.

The whole day of the 5th will be dedicated to the conclusions. The general secretaries of the Congress will present, early in the morning, a working paper with the summary of the most important issues treated in the encounter: those delivered by the speakers in the conferences, presented in the workshops-panels, or discussed in the plenary meetings. This working paper will help the groups according to geographical areas to answer the following questions: What are the five characteristics of the Claretian style of education? From the content of the first two conferences, what are the most important issues that could and should be applied to my geographical area? Is it possible and convenient to create support teams and charismatic animation in my area? How and for what? What would be applicable in my geographical area regarding the

topics of JPIC, Bible, and Youth-Vocational Ministry projects and activities? How can we follow up in every geographical area the work of this Third Congress?

I want to present the basic itinerary and goal of the III Congress because I believe it is important to know from the beginning what we will encounter and where we want to go. This is not a congress to draw conclusions for "mandatory compliance" of the participants. It is a congress to reflect together and learn together. Still it is a Congress that aims to continue opening spaces for common reflection and work for the Claretian Family, in those spaces for evangelization, that are our schools. During these days, there will be reflections and actual experiences that should serve to generate new ideas to improve our educational ministry and to clarify our contribution to the Church and the world from our Claretian charism. We want to especially focus the input of this Congress on the support teams to schools in the areas of "Claretian educational management" and on the "features that define the Claretian style of education." The organizing committee and myself invite you to start taking notes from the beginning of the Congress, to write down ideas, suggestions and contributions that you consider useful for your respective provinces and geographical areas. One of the possible results of this Congress, which I say from beginning, is to really start a common reflection and cooperation by geographical areas, among those branches of the Claretian Family that have schools.

As you can see, it will be an intense congress, both in reflection and activities. It is a congress that began its journey more than two years ago when the coordinating team met right here in Bangalore, that went on with the work in every educational center and in every area, and that intends to continue afterwards, too, in every geographical area. As we will see, the number of teachers, students and families to whom we provide an educational service is really impressive. It is worth the effort that we improve our educational service with a more precise understanding of the Claretian style of education, and create a true Claretian education network that will enrich our evangelizing work in education. The eucharistic celebrations and daily prayers, with regional and continental "flavor" help, too, to illumine the key that has to be played both in the work in the Third Congress and in our educational commitment in the schools.

Thanks again to all for your presence here, thanks to the organizing committee, the coordinators of every area, the Province of Bangalore, especially Jacob Arackal, the Prefect of Apostolate of this Province, and to all those who did their best so that, from the beginning, this III Congress of Claretian Educators may truly be useful and enjoyable for everyone.

I

Claretian schools: in search of our identity

Introduction: centering the theme within the III Congress

Ascensión Redondo rmi
Miguel Ángel Velasco cmf

Index

I. The founders. In the roots of our identity. Remnants from the history

- 1.1. The experiences in the Cuban context*
- 1.2. The initiatives of the founders in Spain*
- 1.3. The thinking of the founders in the last part of the 19th century*
- 1.4. Drinking from our founders: every person and the whole person*

II. From the Founders to the Congregations. Reflection in a theological key

- 2.1. Drinking from our founders: every person and the whole person*
- 2.2. The Claretian Family, an expression of the Church lived as 'communion'.*
- 2.3. Working in common as the Claretian Family*

III. Claretian Schools: diversity in dialogue. From life itself

- 3.1. My spirit is for the whole world. Full of diversity*
- 3.2. "Doing with others": Missionary complementarity*
- 3.3. The Mission shared with the laity*
- 3.4. The Claretian identity in the previous two Congresses of educators*

IV. Openness to the Congress. Orientating the work. Towards the future

- 4.1. Gathering a harvest of elements proper to the Claretian style of education*
- 4.2. The path to follow in the Third Congress*

I. The founders: in the roots of our identity. Remnants from history

First one, dealing with the how the three founders had the idea of founding schools and what were their efforts in organizing and leading these centers. With regard to Fr. Claret and Mother Paris, we have to locate the beginning in Cuba in 19th century. For Fr. Pujol, member of the Congregation of the Claretian Missionaries, we have to situate his interest in the education within the guiding star of Fr. Claret and of his Claretian Missionaries; we shall wait till the 20th century.

1.1. The experiences in the Cuban context

We can find in the life of Father Claret different experiences conforming his way of being, thinking and organizing the mission. Cuba was one of the most decisive ones.

As we know, Father Claret was sent to Cuba against his will. He did not like it basically because of two reasons very much interrelated: the first one was his experience of being urged to continue the mission of carrying the Word of God in the European Spain; the second one is to know very well the problem of the archdiocese of Cuba without a bishop for a long time and carrying out the episcopal task very much closer to the politics and bureaucratic work. Father Claret, full of missionary spirit, did not see the reason to leave out one thing for the other; besides, he had just finished founding the Congregation of the Missionary Sons of the Immaculate Heart of Mary which he had to abandon. Finally, after strong resistance, he accepted the mandate.

As Spanish colony, the situation of Santiago de Cuba as society and diocese was very much complicated. Father Claret arrives in August, 1949 and finds a diocese that did not have a bishop for 15 years and besides, the bishop have who have worked in the island, formerly, did not dedicate themselves properly for the pastoral work, but very much in the issues related to the politics of that time. The social situation of the colony was including the presence of the slaves, the vast racial differences and no less great social and economical differences.

About the situation in Cuba, tells Father Claret with the crude expressions that perhaps draw our attention,

“In these lands- he writes in 1852- a lot of good things are done; but there are some principles of destruction, corruption and provocation of the divine justice which they will get certainly. They three classes: the young lawyers, sons of this country, black slave traders and Spaniards.... they are so dreadful. They never go for confession, nor receive communion; they don't go for the Mass; all live in

cohabitation or have illicit relationships with mulatto and black women and they appreciate have all other interests than God”¹.

Father Claret reacts with all his being against this reality and far from being little in stature, he gets all full of himself before the problems posed to him. Claret was feeling the pain of the people of Cuba as the pain and need of the God’s sons of Cuba. The inner fire of the Spirit of Jesus makes him to live the pain and urgency that God himself was feeling for his sons; his vocation in Cuba necessarily became a commitment for the Cubans; with the disgraced ones among the Cubans. Let us not forget that his constant prophetic denouncings led him to suffer various murder attempts.

Father Claret’s response to these urgent matters flow from the Gospel, and so, they speak to us about the catechism, preaching, creating christian community and the creation of the missionary communities,.....but all these activities are intimately related with the other one. He creates Saving banks, farm schools, promotes hospitals, defends the rights of those who are unjustly treated and denounces strongly the social injustices in the island. It is within this enormous work that touches all the aspects of social and individual life of the Cuban society we have to introduce the concern of Father Claret for the education.

Father Claret sees clearly the social inequalities and perceives how education becomes a very powerful influence to promote the most under privileged social classes; but his concern reaches the deepest points in the analysis of the reality of the 19th century. The education was more and more secularist in the European countries and in Cuba they were under their influence; namely, by the prevailing influences in the 19th century, the education was being converted into an education without God. The scope of the religious element and particularly, the christian element was disappearing from the programmes and the educative realities in favour of a supposedly advanced programme of the education. Father Claret was telling in 1852,

“Let us not allow the education in the hands of the speculators as if any sort of marketing commodity; let us not overlook the concerns and if we find a wise and holy institute in the Church, capable of amalgamating perfectly the lights of the century with the lights of the Gospel, let us call them”² .

The concern of Father Claret implies two social and evangelizing realities as something very much inter related. Besides, the concern of Claret for the education is a concern for the totality of the human person seen from the all his dimension; his educative proposal implies an integral education of the person. Beginning from the values and Gospel teaching, his ideal for an education was to form the children and teenagers for a Cuban society in which many things had to be changed. From this perspective and within his plan of total

¹ Letter to Fr. Esteban Salas, *Jiguaní, 4 November, 1852* Autograph in Spanish : Mss. Claret, III, pp. 229-234. Published in EC, I, pp. 704-707.

² EC I, 650: 24 May, 1852.

regenerating of the Cuban society, he thinks about asking the collaboration of the Jesuits or the Brothers of the Christian Schools, the specialist in education.

Within this plan of involving to the maximum possible in the change through the evangelization of the Cuban island, we have to situate Mother Paris and the congregation of the Claretian Missionary Religious Sisters of the Mary Immaculate. Anthonia Paris offers herself to the apostolic needs that Father Claret senses and he entrusts them the educative mission of the woman in Cuba. Mother Paris desiring to do the will of God she begins to work earnestly in this evangelizing educational institution or evangelizing through education, as each one prefers. In the letter of Mary Anthonia Paris, she addresses Father Claret dated on 25th September, 1852, she tells the following referred to the first group of sisters reached Cuba from Spain, “they preferred to move to this Great Antilla in most in need of the spiritual help of religious education, taking part in their way in the Holy Mission which brought Y.E. I. to these coasts with your companions”. With this the response of Mother Paris to Father Claret is clear about their participation in the evangelization of Cuba through education.

As Fr. Antonio Bellella, cmf tells, “the claretian chrism is found and enriched with the very clear educative as well as very much evangelizing concerns of mother Anthonia Paris. And along with it they put into action an institution for the free education to all the children with regard to the moral, religious and domestic education” (Bases del Instituto, Chapter 2”).

Obviously in the “letters for the origins” in the number 8 of St. Anthony Mary Claret to Fr. Joseph Caixal tells, “.....it seems very good for me that two sisters come with another one **to teach** and another one as lay sister and perhaps within a short while when they may be established in this, they will be able to call another one”. And in the letter 15 of Fr. Manuel Joseph Miura to St. Anthony Mary Claret which reflects better the ideal: **free education**, “However, the will of the sisters directed to be fruitful and their own abnegation useful, remaining here and dedicating themselves to the **free instruction** of the poor children of their sex, their christian commitment surpasses all that can be told and recommended in praise of the sisters; because in Santiago de Cuba there were no free schools for the girls...” “.....and in Cuba there is not even a single asylum where the present generation could find the elements of **christian education** and what still more sad is that where the multitude of poor children can receive what is very much necessary for **the social life** and for **the spiritual health**”³.

We could say that in this evangelizing action or integral education of the person, two charismatic perspectives are united. While the charism of St. Anthony Mary Claret is strengthened in the educative-teaching action from the perspective of the Mission (evangelizing by educating) the chrism of Mother Paris is opened from the education to an evangelizing perspective wider than this (Educating by evangelizing). It is not the only place where we could find the concern for the

³ Epistolario MAP, Letter 2. Also the Letter of Claret to the queen Isabel II, without date, Carta de los Origenes, carta 6...

renewal of the Church where the criterion and needs coincide newly always from the priority of the mission.

For Mary Anthonia Paris, all her apostolic mission flows from her initial experience. Remaining in prayer very much worried by the evils the Church was suffering, she prays and pleads the Lord who from the holy tree of the cross prints in her heart the Holy Law or the Gospel and makes her to understand the evils of the Church are not from outside but they are caused by the infidelity of the members of the Church. In this experience, Mary Anthonia understands that the Lord calls her to offer her life for the renewal of the Church. A first initiative to carry out this is the foundation of the Congregation of the Claretian Missionary Sisters of the Mary Immaculate. The second one is a written text “the points for the Renewal of the Church”: poverty, evangelization from the life of communion and tireless announcing of the gospel.

Reaffirming this charismatic coincidence, I present the words of Father Claret addressed to the Attorney General of Cuba, in view of favorable news for the creation of the institute of Mother Paris. (His diocese) “lacks such inevitable associations more ever in the present circumstances to promote and encourage the public domestic, moral and religious instruction by which good mothers of the family are to be formed”⁴. The same idea is repeated in this text,

“(.....) it is very much in conformity with the spirit that suggested to Her Majesty such a right establishment- it is referred to the male communities for the education of the males- to make the strong determination for the women who need to be assured with dignity about her moral and religious education that was least taken care of with regard to the poor and handed over to the rich class in the hands of money makers and in a very much reduced number. This absence gives a constant occasion to the parents to send their daughters as they send with their sons to the foreign country (...) (Alvarez HCI 164).

Thus, let us see how Father Claret has placed the education as one of the important means to develop an evangelization that involves the whole person. In these moments the Claretian Missionaries are beginning to be developed as Religious Congregation in Spain and the evangelization from the impels received from Claret is being strengthened with some actions they felt as immediate ones: sermon, retreats, novenas ... evangelization according to the needs felt by Claret and shared by the cofounders; the schools as per Claret understands, will have to wait for the appointed time to be taken up by the Congregation of the Missionaries.

In Cuba, Father Claret has formed a small community of apostolic life in his own palace and involved all those who could in his missionary projects. Among the persons involved in this “Cuban revolution”, Mother Anthonia Paris and her congregation of the Religious Sisters of Mary Immaculate for the Teaching, called then as the Apostolic Institute of the Immaculate Conception of the Mary Most Holy, occupy an important place.

⁴ ÁLVAREZ, HCI, p. 161).

From the beginning of the Foundation the educational work was initiated in Santiago de Cuba; on 15th July, 185 the school was opened in some houses of the street called Callejo del Carmen 30 girls were accommodated in two halls till they went to the street San German 72 where they could admit day scholar as well as the boarding girls; but this was not the number of girls the Mother Foundress would have liked and so she tells, *“First, the poorest; then when there is more spaces, the girls from all classes of the society could be admitted”*. For the time being, the neediest are given admission. After some years of the foundation, the work of the institute was extended throughout Cuba (also in Spain with the foundation in Tremp in 1859). On 31st August 1875 they reached Baracoa and the reception of the people was wonderful. The chapel and the places they would make use of for teaching were blessed; on 15th September, the classes were begun. In the second year, taking up all the students of the public school, the community of the sisters had the responsibility of educating all the children of the town. In 1877, Mother Paris writes the following to the Archbishop, Joseph Martin Herrera, “I am very happy about your petition because my desire is to embrace all the children in our religious teaching”⁵.

Other initiatives related to the teaching reaffirm us the reasons Father Claret; he sees the education very important and they point out the goal towards which this evangelizing ministry would go ahead. Thus we can speak about the reorganization of the seminary of San Basilio seeking not only the adequate preparation of the priests, but also creating it as a center of education for the city with the university status to help the students to carry out a higher reflection on the society and its values. In the other order we see the Farm school of Puerto Principe for the formation of different jobs for the orphan children or children with parents but without the possibilities to pay for this education.

As conclusion of this section on the time of Claret, I want to highlight another trait of evangelizing style of Claret. Father Claret needs always other persons to develop his plans of evangelization to give response to the urgent needs he perceives anywhere. He alone cannot put into practice his ideas with the aim of responding to the needs he perceives. It is for this reason and in the face of enormous and various multitude of works Father Claret create a net work of collaborators wherever he goes. “Doing with others” is not only something he can circumscribe alone to the need of creating the Congregation of missionaries; it is something that runs through his life and has left it as heritage to all those who participate in his charism.

Mother Antonia Paris was one of his very special collaborators in the discernment and realization of some of his projects; one of them is the education of the children.

⁵ To the archbishop of Cuba, 5 mayo 1877. Epistolario 238. P.293.

“They preferred to go to this Great Antilla as the place most in need of the spiritual help of religious education, in their way taking part in the Holy Mission that brought Y.E.I to these coasts with his companions”⁶.

The Constitutions of 1857 point out very clearly the educative aim and objective in line with Claret,

“All the effort and care, longing and desire of the Teachers have to be of striving to plant and engrave in the heart of his students a tender and fine love of God and the neighbor with which the Law of the Lord is fulfilled and without its fulfillment everything is lost and the rest is in vain. Thus this has to be main objective of our teaching and the fruit the Holy Retreat has to reap when it is made”⁷.

The consequences derived from fulfilling these fundamental objectives redound for the good of the society, “From these good principles the wellbeing, peace and tranquility of the families, true joy of the society and universal good of our holy religious are born; because it is certain that all the evil that oppress us so much are fruit of bad manners taught to children”⁸.

In the chapter on the boarding, there is a mentioning on the benefits of formation, especially ecclesial repercussion as some special element,

“That’s why boarding girl students will be admitted in our houses so that formed practically from their first years on, in virtue and science planning in their hearts the true wisdom, beauty and wealth comprehends the fulfillment of the Law of the Lord, drive away from their descendents the ignorance, greediness, origin of the evils that afflict the Holy Church of our times”⁹.

1. 2. The initiatives of the founders in Spain

Father Claret had to return to Spain. After the murder attempt of Huguin all were afraid of the life of the Archbishop and even he himself was seeing complicated his continuity in Cuba. There was a need for a change, but Father never would have thought that the queen would call him to be his royal confessor. It meant once again an office where, in principle, the important thing was not going to be in the mission, but a stable activity in the palace; but the things were not functioning so. Father Claret has “the fire of evangelization” at the depth of his being as well as in the superficial level of his body. What he had lived in Cuba, what he knew about Spain and what he could see from the palace about the journey of Spain and of the Church were the reasons that made impossible to be enclosed to the palace; on the contrary, he made use of this new office to

⁶ EMP, Carta 13, p. 49

⁷ IV de las Constitutions 1857, 3. n° 17.

⁸ IV de las Constitutions 1857, 4, n° 14.

⁹ II de las Constitutions 1857, 4, n° 2.

evangelize more powerfully than ever in a surprising manner for he himself, the opportunities he received to preach by being at the side of the queen.

Father Claret reached Madrid in May 1857, when he was 49 years old and a great experience about the world and mission. Certainly the Spirit was making use of all the accumulated experience of this man to impel a renewal of the Spanish Church. The experience of the society, culture and politics make him to think on the need for evangelization plans in different levels. The retreats, preachings, recollections and in a way, the missions, continued to be present in the life of Claret; but he got now unimaginable ideas for the mission than when he was in Cuba.

The publishing of books was multiplied; relationships with the founders of his time were more frequent; his concern for the renewal of the Spanish Church, starting from the bishops, was incremented. There are some very interesting initiatives: the academy of St. Michael, El Escorial and publishing the book like the well instructed seminarian.

The first one is the Academy of St. Michael (1858). It was an association for the persons involved with the world of culture and arts of their time with the aim of spreading the christian values in the society through the culture and art. Here we are assured to find in Father Claret his thought fundamentally on the apostolate of the laity from their function in the society.

The second one is El Escorial. On 5th August 1859, he takes up the responsibility of the patronage of El Escorial. The first thing he undertook here was the restoration of the building and the surrounding totally abandoned for many centuries¹⁰. The second one was to establish a religious community; for this he thought about the Missionaries Sons of the Immaculate Heart of Mary, but at the end it couldn't take place. The third one was about the subject we are directly interested. On 2nd July, Father Claret signed the Rule of the private school that would be called El Real Colegio de San Lorenzo de El Escorial (The Royal School of St. Lawrence of El Escorial). It had the capacity for 200 students who could be day scholars and boarders.

The aim of Father Claret was to offer a culturally elevated education– including the knowledge of various languages- with the aim of preparing the students for the changing and open world , mainly, Europe. A world which is according to Father Claret was coming up very much characterized by the new ideas of the Manifesto of Marx, the philosophical liberalism and modernism. Father Claret was seeing from his observation of the palace that the world was changing enormously and very rapidly. But he not only wanted a philosophical preparation for the students of El Escorial; along with this strong preparation in languages and philosophy, he was seeking the means that all these were to be deeply rooted in the faith in Jesus Christ from their experiential as well as intellectual knowledge. For him the plan of studies included the usual celebration of the Eucharist or various moments of prayer – acts of piety- a part from a solid

¹⁰ ESPINOSA, J.M, The seminary during the time of St. Anthony Mary Claret (1861-1868), EUNSA, Pamplona 1995, 212 pp, cita en pp.72-82..

theological formation. We find once again an education that is integral and totalizing of the whole person which is the proper trait of the educative idea of Father Claret.

The third one is book for the education of the students. On the petition of Mother Paris, Claret writes for the students of Tremp, titled “La colegiala instruida” (The well instructed girl student). In the same way, he will write for the students of El Escorial, “ El Colegial instruido” (The well instructed student). Perhaps, with this sort of title, if it were to be today, we would expect contents related to mathematics, language or all that are lacking to take a social function that implies work. Thus, in the book as well as, in other matter we find formation programs for the children to involve them in learning methods and particularly, those which unify all the knowledge with the knowledge of God and of Jesus.

We find in these three examples of Claret, the queen’s confessor, a continuity with his initiatives in the beginning of the first stage of his itinerant missionary life in Spain and in the second stage as the archbishop of Cuba. Comparing with each one of the three moments, we also observe a progressive openness to the most common needs of the world and the Church, as the fruit of new perspectives of an analysis that offered him the possibilities to be taken up. The evangelizing concern and enterprising creativity remained in him unaltered, though the means he utilized were changed and widened. He was very much aware of the social and ecclesial problems and wants to respond to them from the Gospel. At this moment, his wider evangelizing view is very much clear and so he needs religious and laity. Father Claret came to the scene at this juncture to recuperate the importance of the laity from the perspective of their being and existing in the church, namely for the evangelization.

The claretian historian Antonio Bellella is right in his judgment, which leads us, to the second part of our reflection,

“The elites were going away from God and tried to influence the people heavily. At this juncture, Claret realizes the christian education very much necessary and in fact, a greater part of the future of the Church depends on it. He perceives that the whole pastoral plan should include this aspect; in this sense, the institutional letter he addresses to his Missionaries on the Congregation in view of the 20th anniversary is important (1869); he asks them not to reject this ministry because *it is this that does a lot of good to the Church and a lot should be expected from it* (EC II, pp. 1405-1408). From the same strategy there are types of initiatives aimed at favoring as far as possible the formation of educators in faith and christian culture...¹¹.

In this second part, after a second reference to the Founders, the reflection will go far away from the journey made after the Vatican Council II, on our evangelization. We shall see the development of this idea born from our founders in 19th century on the evangelization in our schools, is developed.

¹¹ Message to the educators: II International congress of the Claretian Educators, Vic.

1.3. The thinking of the founders in the last part of the 19th century

I want to deal with two important texts on the teaching ministry that manifest the orientation of Father Claret to the Sons of the Heart of Mary and Mother Paris to the Claretian missionary of the Religious sisters of Mary Immaculate. They are texts of reference for our congregations.

First one is from Mother Paris written with the aim of the foundation of Velez Rubio to the community of Carcaixent in 1880. I want to highlight from this text the importance that Mother Paris paid on the communitarian witness of the sisters of the Institute. From this we shall have to conclude that we will have to preserve in our time this “testimony of the Religious Congregation” and widening to some other type of the ecclesial communitarian witness; we shall speak about this later on; now we shall listen to what Mother Paris tells her sisters.

“Besides, why should the soul, true lover of God, be concerned about serving God here or there, through this or that means? Finally all are our Houses (...). Thus, dear daughters, we are destined (as participants of the apostolic spirit) to go to different places to give to many souls the knowledge of the Evangelical perfection understood in our Institute; so you must guard it very well, because there are a lot of souls saved through our Education, would have been lost in the dangers of the world.

So my dear daughters, go to give in that country the fragrance of Holiness our State of life requires, because it is very important in that land. Particularly I recommend all of you the charity among you, because it is the bond of Evangelical perfection and all the virtues go with it; you will be five and you should be one; let there be no complaint among you; this is the perfect charity; and by this they will know you as perfect Religious, because it is the poor, obedient, pure, gentle and humble of heart which our Lord Jesus Christ demands (...)¹².

Let us see a text from Father Claret addressed to the Missionaries Sons of the Immaculate Heart of Mary. We have already seen how Father Claret’s concern for the religious education to be traced back to be his Cuban times; later on in a letter addressed to Xifre, he asks explicitly the Missionaries in Spain to take up teaching ministry as something their own.

“2. – You will have number 63 before your eyes, chapter 16 of the same, and reflect on the words: *catechizare párvulos, paupers et ignaros...*

3. – You, as Superior General, when the circumstances allow and you consider timely, **you can appoint one or two to have in formation in literature, etc., for the school for the children, as the Brothers of the Christian Doctrine (suc)**, who have a lot in France, Italy, etc., and do a

¹² M. A. París. A la comunidad de Carcaixent, sept.1880. Epistolario 327, p.405.

lot; I think that at present it is they who do a lot of good to the Church and a lot can be expected from them.

4. – This special mission of God and the Most Holy Virgin Mary is particularly reserved in Spain for the Congregation...I don't want to say with this that all should be occupied in these schools; I only want to say to begin with less and very less members; you will be careful to appoint according to their zeal or as they ask you.

N:B. – With these schools you will be pleasing God and people and without them you will be always slandered or persecuted by the vicious ones who want to sin and (whom) they don't want to be corrected. As Gerson tells there are two very big work while working with the adults and sometimes it is fruitless; but there is only one work while working with children with very great benefit and importance. However, you will be aware of the chapter 7 on the chastity number 18¹³.

I wanted to present some paragraphs from the letter of Father Claret to Fr. Xifre because of its importance the Congregation of the Missionaries will have. Father Claret was immersed in the Vatican Council I (8th December to 18th July, 1870) where the problems generated by the modernist waves that centered the works of a council that would try to place "defense walls" to the Church. During this time Father Claret not only relived the experience of a world that was going away more and more from faith and contrary to the Church; in his many conversations during this period, he also should have had the experience of the Church in its response to this problem. It is in this context, one can and should understand the urgency, demand and determination with which he addresses Fr. Xifre; it is an attitude, not frequent in the relationship of Father Claret with the Congregation of Missionaries.

The idea of Father Claret is nothing but introducing education as proper means of evangelization. For him the Congregation of Missionaries has to be dedicated to the evangelization, but as we have seen, the experience of Cuba enriches his understanding of evangelization, including an attention to the whole person who is evangelized. He asks the Congregation of Missionaries to take up the education as a means by which the Gospel can be taken to all the personal dimensions in which the core values of the existence and very meaning of life is based. We have to remember once again Cuba, the School of El Escorial, the Academy of St. Michael, Farm School of Puerto Principe, El Colegial and Colegiala instruidos. For Father Claret, humanization, socialization and evangelization were absolutely united; this is the reason of the postscript (N:B) of his letter. In the same way, the missionary urgency is the reason of number 6 of the same. Father Claret presents in his letter another thought on his conviction that the Lord and Our lady have reserved this apostolate for the Congregation; this has to be interpreted as a new emphasis of the urgent sense for Claret and as an anticipated response to those who were not thinking perhaps the educative mission as proper to the Congregation.

¹³ Tomado de "San Antonio María Claret. Cartas Selectas", pp. 553-556. Madrid 1996. Ed. BAC. Edición preparada por Jesús Bermejo

Conclusion

The responsibility of establishing schools entrusted by Claret first to Mother Paris and then to Fr. Xifre as the General of the Congregation, can be understood only from the evangelizing vocation of the saint. Father Claret has the painful experience of a society where the human and christian values are not only being lost, but fought openly by paving way for some adults without values and God. The evangelizing thrust and the sensible heart of Claret make him to take up the responsibility over those who feel as Sons of God who are being lost. Many are the fronts that Father Claret undertakes as response to this situation; one of them is the christian education.

As in other fields, Father Claret saw that it was impossible to give a solitary response, so he was in need of others. This “doing with others”, led him to found the Congregation of the Missionaries, because he could not give a response alone to the needs of evangelization. The similar reason led him to found the Missionary sisters in their houses (Cordimarian Filiation), to orient and collaborate with María Anthonia Paris in making into a reality the call received in “initial experience”, the Academy of St. Michael and other many initiatives. We the members of the Claretian Family are the inheritors of this plan and we have updated it for the needs and urgencies of our time.

From now on, we can introduce the two founders of the Missionary Sisters of the Claretian institute: Fr. Luis Pujol, cmf and Mother Maria Dolores Solá. Mother Maria Dolores did her teacher’s training in Igualada and worked as teacher in different places; this ensures the education ministry for this congregation. We are going to find the intuition of Father Luis Pujol coinciding with the intention of Father Claret. Fr. Luis Pujol with the biblical formation in the Pontifical Biblical Institute in Rome was the first professor of the Bible in Cervera where he was shining with his pedagogical innovation and later on, through the publication of the books of propaganda and finally teaching religion, Latin and Greek to the bachelor degree girl students of St. Anthony Mary Claret School. During inaugural speech of new installations in the building of Cornellà in 1960, Fr. Luis tells,

“This concise and brief history of the stay among the people of this populous sector of Cornellà de Llobregat of the Missionary Sisters of the Claretian Institute, it doesn’t want to be other than an example of the love of the Catholic Church in favor of the working class and in a special manner in favor of the children and youth.

“A catholic school is the school of love because christianity is summarized in two precepts. `You shall love God and love your neighbor´. Forming good christians, it forms at the same time better citizens who by their behavior show a vertical line of the cross of a life by bringing up ideals in such a way that with the horizontal line they extend their arms to all their brothers: love God and love among men”.

With his capacity as educator we have many testimonies who highlight his spirit as educator we can highlight the following traits: firmness, pedagogical innovation and popular orientation; all these are fruit of his passionate missionary commitment.

We find in these brief statements, as it could not be otherwise, the sensibility that led Father Claret to ask Mother Anthonia Paris to found the school; to found the school of El Escorial and to ask the Missionaries to take up the schools as their proper ministry. We find once again in the words of the founder of the Claretian Institution, the idea of an integral formation from the proclamation of the Gospel that is very dear to Father Claret.

1.4. Drinking from our founders: every person and the whole person

If we want to make a resume of what we have collected as our heritage from the founders about the Claretian identity in education, we can include the following three statements:

1. The fundamental aim that the founders of the three congregations had with respect to education, with respect to the test of the activities of the congregations founded by them, was **evangelization**. They are fundamentally evangelizers and find in the schools a tool that is especially valid to evangelize.
2. In education they also see the possibility for establishing a true dialogue between faith and culture and, even more, the possibility to teach how faith in Christ can reach to illuminate every corner of the person. They also see in it a potent means to train the person and his social development. **Integral education** from an understanding of the human being as a reality created by God, that lives in Him and goes to Him, lets us see this undeniable insertion of the presence of God in everything that has to do with the direction of the world, of the personal story and the direction of one's own life.

II. From the Founders to the Congregations. Reflection in a theological key

The Claretian Family is the heir to the charism lived by Fr. Claret and is formed by a healthy team of groupings that are not only religious congregations but also lay associations and movements. In this present reflection we refer only to a reduced group of the Claretian Family: the Claretian Missionaries, the Religious of Mary Immaculate – Claretian Missionary Sisters and the Missionary Sisters of the Claretian Institute. These are the three Congregations that have been participating, from the beginning, in the Congresses of Claretian Educators, united through a common trunk, which is Claret, and have had, each of them, an autonomous, although complementary and confluent, development in many aspects.

The presence of each of the three Congregations in the area of education centres has a concrete historic beginning. In the case of the Claretian Missionaries, following the invitation of Fr. Claret to Fr. Xifre (1869), they had to wait a few years, till 18971, to realize the foundation of the first school of the Claretian Missionaries. This was in the district of Garcia in Barcelona. As is well known, the Claretian Missionary Sisters began in Cuba on the 15th June 1853. The Missionary Sisters of the Claretian Institution started the work of evangelization in schools, in Cornella on 1st May 1960.

2.1. The legitimacy of continuing to reinterpret the foundational charism

We have spoken about the founders and the orientation they gave to their Congregations with respect to education before their death. Now we are taking a step forward in time to speak about the Congregations when their founders were no longer directing their reflections and business. We are placing ourselves then in another moment historically and qualitatively distinct from our reflection.

There is an important previous question that must be considered from a theological point of view. Until now we have been speaking of the intention of the founders and how they interpreted the will of God for them (charism of the founder). We have to ask ourselves the question: Is it legitimate to speak of a development of the foundational charism by the members of the Congregations created by them? From a theological point of view a founder is the first presence of a specific charism, in a concrete historic moment. This first presence is continued by those who recognize, in the charism of the founder, the style of life that God wants for them. Put in another way, the charism, the manner in which the founder responds to God by dedicating their life to a particular ministry, is not the property only and exclusively of the founder but of the founder and their followers.

The members of religious congregations are aware that Christ asks them to have a style of life inspired in the person of the founder; that is the reason why one chooses a religious Congregation as the place to live out the following of Christ. Thus the Holy Spirit begins a concrete charismatic style in the Church with a founder and continues it in the groups and congregations founded by them. So we can and ought to include in our reflection on the Style of the Claretian Educator the charismatic reinterpretation and enrichment carried out by the three institutes during their existence; as long as we keep intact the nucleus of the charismatic style that the Spirit transmits to us through the founders. It is a development that will have a common nucleus for the three institutes but which, evidently, will also have peculiarities proper to each of the three religious Congregations

2.2. The Claretian Family, an expression of the Church lived as 'communion'.

To understand the Church as 'Communion' is to comprehend her as a 'unity in the complementary diversity' of ways of life, ministries and charisms, generated by the Holy Spirit. Fr. Claret lived the Church and the Mission of the Church from the perspective of Communion. The Claretian Family is a charismatic family made up of different ways of life (consecrated, priests and laity), called to collaborate in evangelization following, as a point of reference and a common nucleus, the evangelizing style of Fr. Claret.

Fr. Claret, in his zeal 'to do with others', saw the need for all forms of life in the church to collaborate together. In reality the Claretian Family was born precisely from this intuition of Fr. Claret and, as such, to work as a 'family' forms a part of the totality of the Claretian charism, that is to say, the style of the following of Christ by the groups that form the Claretian Charism. There is a charismatic nucleus that unites the Claretian Family, the inheritance of the spirit of Claret and, together with it, each of the branches of the Claretian Family has a richness of their own. From this dialogue of the different richness, around this same common Claretian nucleus, has to come the common planning and actions.

All of this 'familiar' way, for understanding the relationship between the different forms of Christian life within one concrete charism, might now seem more or less normal or evident but it was not always so. The II Vatican Council clarified what people such as Fr. Claret in his time, could only interpret from intuitions as there lacked the support of the theological and magisterial reflection of the Church at that historic moment. Vatican II has given us an adequate theological framework for understanding the Church as a diversity of ways of life and ministries that can be grouped together as distinct charismatic styles. This theological framework for reflection inspired by the Ecclesiology of Communion of the Primitive Church did not exist at the time of Fr. Claret nor did it exist, in practice in the Church until well into the 1980s. The process of the acceptance of the orientations of the Councils is always slow.

2.3. Working in common as the Claretian Family

Putting Fr. Claret as a common point of reference lets us see that his idea that evangelization implies the 'doing with others' but we can also say 'thinking with others' to discern the will of God with others. In this way, the members of the Claretian Family must feel ourselves to be an 'evangelizing army' that Fr. Claret desired to come about with the aim that Jesus would be more known and loved. For us, it has to be seen as our own, normal and charismatic the **discernment, collaboration and the work in common as the Claretian Family.**

III. Claretian Schools: diversity in dialogue. From life itself

We pass on now to deal with other aspects of the 'to do with others', of the 'shared mission' or, better still, to a way of understanding and encouraging the Mission which is proper to the Ecclesiology of Communion, heritage of the primitive Church, recovered by the II Vatican Council.

3.1. My spirit is for the whole world. Full of diversity

The motto, 'my spirit is for the whole world' perfectly expresses the universality of the Claretian charism and the deep conviction that Claret had that the Lord called him to bring the Gospel to everyone and to the whole world. We have inherited from him this 'spirit', this 'style of universal evangelization'. The Claretian Missionaries born in Vic, Spain and are now present in 65 countries; the Claretian Missionary Sisters, who were founded in Cuba and are presently in 27 countries; the Missionary Sisters of the Claretian Institution were born in Vic and have crossed the Atlantic Ocean to carry the message to America.

We don't have to look further than this assembly to confirm the number of diverse countries, cultures and mother tongues represented here. It is an expression of the universal impulse that fills our charism and makes us deeply desire, from the diversity we live, a world without frontiers, where we all know we are children of God who is the Father of us all. The education centres of the Claretian Family present here have the possibility of presenting the cultural diversity of our world and to dialogue about it, understanding it as a call to mutual enrichment and to unity in diversity. We are called to be a living parable of what God wishes to be 'the world to come'.

We could certainly remain with the difficulties that are part of any work from a diversity of cultural contexts of every kind but we can also see the other side of the coin and have the conviction of everything that this makes possible. A world-wide awareness is present here; it was present in the founders of our congregations and at their beginning; now it is a reality ever more obvious. Our education centres are not only in Europe or America but also in Asia, with an incredible strength, and beginning to become a reality in Africa.

If the diversity of congregations and forms of life within the Claretian Family call us, from the foundational spirit, to discernment and to the complementary mission and in common, to this diversity ever more universal. We are called to incorporate within our Claretian educational style the **sense of universality, of the universal Family of the children of God**. This also has to be one of our characteristics as Claretian educators.

All this said, it is evident that the cultural, social and religious settings where the schools are located are asking for a great effort of inculturation and dialogue with reality. We have to make the effort to think, 'in a universal way', the educational mission but we have to seek concrete ways, suitable to the different contexts, of a missionary educational answer for each of them. For this reason, the coordination and discernment of our Claretian educational labour in each of the zones where we are present is necessary.

3.2. “Doing with others”: Missionary complementarity

For those who are here at an event such as this III Congress of Claretian educators for the first time it is perhaps a bit of a novelty this searching in common among the schools of the three congregations or the collaboration between them. In truth these congresses themselves are an expression of this desire for searching and collaboration among the branches of the Claretian Family but it is not the only one. It is very gratifying to see how, in various missionary areas of the congregations, the meeting between the members of the Claretian Family and the projects in collaboration are becoming more and more common.

Perhaps, without being the only one that is done between the congregations, in the area of the schools, the collaboration that exists in Spain could be a reference point for work in other places. The schools of the Claretian Family in Spain have nearly twenty years of planning and carrying out many activities in common above all in the area of formation, directed at the teachers and the directors, the pastoral teams or the orientation and tutorial teams. Perhaps, the most outstanding achievement was the preparation of the Ideario del Colegio Claretiano, drawn up by the teams of Directors (Claretian Missionaries and lay people) of the 27 schools that existed then and approved by the Provincials of the three institutions and all the nine provinces; when the Ideario was approved there were nine.

Each area of the world into which we have divided at this encounter must look for ways for adequate discernment and collaboration among the three congregations and their corresponding provinces. At the end of the III Congress we will have to plan how we want this collaboration to be, in each of the geographic zones, as we did at the end of the II Congress in Vic with uneven results, we hope that this time we will take the decision to put into effect this zonal cooperation.

3.3. The Mission shared with the laity

We have spoken of the Church as communion, of shared mission, of common charismatic roots, etc. but almost always referring to the religious, to the three congregations that direct the schools of the Claretian Family. Does something need to be said about the lay people that work in the schools in respect to the Mission? In reality, the work of each of the congregations cannot be understood without directly linking the work of the religious and the shared mission with the laity.

The communities of consecrated life are called to make more visibly present the nucleus that constitutes their charism. This does not mean to say that each and every one of the charisms begins and ends in what they are and do. The way that the religious communities have ‘to make more visible this charism’, is to place at the centre of their Christian life the following of Christ radically living an aspect of the Christian life which is the charism; they dedicate all that they are

as persons to follow Christ from this concrete charism. In the case of the Claretian Family, we religious 'consecrate' our life and our time to following Christ as the proclaimer of the Good News, as evangelizers. All of our life is for the purpose of evangelization, following the style that our founders began. When we concretize some 'characteristics of our evangelizing or educating style' we are not only speaking of the apostolic priorities, 'outside' of ourselves and our communities, but we speak rather of something that touches our whole life and missionary spirituality.

The founders reckoned that Christ had called them to follow him by being religious and consecrating their life to evangelization but they were also conscious that it was necessary to associate others with their work. For this reason Fr. Claret helps to create other religious institutes, associations of lay evangelizers, creates the religious women in their homes or the Academy of St. Michael. Fr. Claret discovers, from his experience, from the interpretation of the signs of the times, and from his own limitations that he could not get to certain places and situations that needed to be evangelized. The idea of Claret is 'to associate others to the evangelizing effort' so that these others get to where he is not able to go; in truth he discovers that the charism that the Spirit has given to him is not just for him but for religious, consecrated persons and lay people. And so, from the very beginning and without the orientation of Vatican II, with the theological expressions proper for his time, he tells us of a Mission that he feels to share with others because the Spirit calls him to share it with others.

Throughout this time but above all in the years after II Vatican Council the Church, and the congregations of the Claretian Family with her, we have been reflecting on the role of the laity and we have understood that the Mission is not just ours but it is of the Church and so the extended Mission as shared is at the centre of our options. In fact in the majority of our centres, the Administration, the teaching staff and the evangelization support teams have a high percentage of lay people or including the great majority are lay people. Actually, today, our evangelizing effort, most especially in schools, would be impossible to carry out without the work of the laity. Put another way, the evangelizing work envisioned by the founders would be impossible to achieve only with the religious congregations.

A very concrete example of up to what point this is certain is that the coordination of the preparation for this III Congress, in America, has been totally undertaken by a lay woman with long years of experience of working in schools. As you well know, very many other examples could be given.

The level of participation in the discernment of the mission, in the management teams and in the responsibilities for the supracolegial coordination depends on what geographic zone we are talking about but we can find lay people leading with big responsibilities in whatever part. For years it has been said that we must form the laity today, together with this affirmation, as in ever more places the need is felt for 'shared formation' for the participation of laity and religious.

3.4. The Claretian identity in the previous two Congresses of educators

A great 'army' (in the best sense) of evangelizers, coordinated and combined from the diversity that gives existence to the diverse groups with 'different histories' but with common charismatic roots. Throughout the time that has passed since their foundation, our congregations have reflected on what is their charismatic function in the Church. Three converging reflections with a common DNA.

This common DNA led us, around the year 2000, to think about the need to prepare the I Congress of Claretian Educators (Santo Domingo 2002), to convoke the II Congress (Vic 2008) and to call this III Congress (Bangalore 2014). The themes and the talks of the three Congresses have been prepared in common by the three congregations here present and with a clear idea from the beginning: to deal with those themes which are most closely tied with what we now call 'The Claretian style in education'. In this way we approached the thematic nuclei to be dealt with, to the topics of the talks and the chosen experiences, and we will also be getting closer to what we can tentatively call 'features of the Claretian Style in education'. We are going to take up again, now in a more focused manner, some questions already dealt with in the opening address of the III Congress.

Fr. Josep Maria Abella highlighted from the conclusions of the Congress in Santo Domingo (2002) that 'our proposal was to have a renewed consciousness of some points that are fundamental to the Claretian education project so as to be able then to integrate them more decidedly into the programmes of our centres'. So the nuclei that were centred on for reflection at the first Congress were: '**The Word of God** as key to education' reflecting on the education keys that are found in the Bible and their corresponding application in the processes of education in the faith of the students; '**The shared Mission** in Claretian schools', clarifying the meaning of this expression for the education centres and reflecting on the educational processes, for religious and laity, that prepare for education and managing in shared Mission; 'What is specific to a **Christian education in a plural world**', taking into account the diverse cultural contexts and extracting those characteristics that define, wherever it be, our educational proposal; '**The prophetic dimension** in education. The global and the local', centring on how we have to form the critical conscience of the students and their solidarity attitudes, from personal conversion, forming an aspect of Church, servant of humanity with the commitment for a world that is more in solidarity and fraternal following the 'loving project' of God for his sons and daughters.¹⁴

The conclusions of the II Congress of Claretian educators included these words that perfectly express the mood of the meeting. 'During these days, on coming closer to the Saint, we discovered that the Spirit anointed him with a missionary charism which was being made explicit throughout his life and which has been developing and updated in the life and mission of his Family, of which we form part. From our joy in this II World Meeting we feel confirmed in our charismatic

¹⁴ Cfr. I CEC, Sto. Domingo, 2002. Esquemas de desarrollo, conclusiones, conferencia de J. M. Abella.

identity as Claretian educators, animated by the same evangelizing spirit that animated our Father and Founder, Brother and Friend of the Claretian Family.../...We have felt confirmed in our Charismatic identity. In effect, 'we are Claretians' exercising our ministry in schools at the service of evangelization and the integral formation of the person and persons as agents of social transformation that open paths to the Kingdom.¹⁵ The nuclei which this Second Congress centred on were the following: **The charism of Claret** and his influence in education', underlining the evangelizing style of Claret, open to the *signs of the times, creative, in dialogue, involving the whole person*; '**The educational options** of a Claretian centre', centring on the *educator community* as evangelizing subject, *the Word of God*, the *Dialogue* with cultures, *the shared mission and the multiplying of leaders of evangelization*, the *option for the poor and needy*, the *dialogue family-school*; '**Evangelization** in the Claretian school. The timely actions for the **pastoral project**' touching on the importance of drawing up a linear evangelizing project, from the beginning to the end of the educational process of each pupil, including the values proper to Claretians across the board; '**The identity of the Claretian educator**, religious or lay', where it touches on the vocational character that is implied and the need for formation of all, especially the laity, in the Claretian identity of the educator.

The two previous Congresses centred decidedly on the search for the elements of the Claretian style in education. In this effort a step forward was taken between the first and second congresses, always along a similar and converging line which, for certain, we can also attest to in this III Congress. From the perspective of the two previous Congresses we can say that the search for the characteristics of the Claretian style in education presents a good group of coinciding results. **The Claretian style in education**, provisionally speaking, will be characterized by: **The Word of God** as key to education; **the shared Mission** from an evangelizing community from the perspective of Church Communion; openness to **the cultural diversity from dialogue** as a place of encounter and proclamation; **the prophetic and solidarity dimension** which is committed to the transformation of the world from the perspective of the poor; the proclamation of the Good News of Jesus Christ, from inculturation, dialogue and creativity. The characteristics of the Claretian style in education have to be expressed in the **Education project and the evangelizing or pastoral project**.

III. Openness to the Congress. Orientating the work. Towards the future

In this section, which wishes to be between a conclusion and an opening, it will be convenient to make a resume of all that has been expressed earlier with respect to the characteristics of the Claretian education style and the path that remains for us to travel in the Third Congress of Claretian educators.

¹⁵ Cfr. II CEC, Vic, 2008. Conclusiones.

4.1. Gathering a harvest of elements proper to the Claretian style of education

From the first part, in relation to the founders, we can gather these elements or characteristics:

1. **Evangelization** To announce the Good News of Jesus Christ
2. **Integral education.** Including all the personal, social and transcendental dimensions of the human being.
3. **'To do with others'**. Discernment, collaboration and working together, especially with the Claretian Family.
4. **Sense of universality and world-wideness.** Openness to other cultures and religions and the building up of the universal family of the children of God.

From the second part, in relation to the reflection in common done by the three congregations:

1. **The Word of God**, as key to education
2. **Shared Mission**, from an evangelizing community with the perspective of Church Communion.
3. Openness to the **cultural diversity, from dialogue** as a place of meeting and proclamation.
4. **The prophetic and solidarity dimension** committed to the transformation of the world, from the perspective of the poor.
5. **The proclamation of the Good News of Jesus Christ**, from inculturation, dialogue and creativity.
6. The elements of the Claretian style of education have to be expressed in the **Education project and in the evangelizing or pastoral project.**

This is the work realized so far. What we have reflected on until now about our educational identity has been much and very significant, above all because the reflection has always been carried out from what is happening in our education centres. The III Congress has wanted to continue along this same line.

4.2. The path to follow in the Third Congress

The III Congress of Claretian educators does not pretend to have as its central objective to unequivocally fix the characteristics of the Claretian education Style. We know that the title centres on the administration teams and charismatic support; but in the same title seeds of something more than questions of organization can be detected.. When speaking of 'administration we will have to qualify what are the horizons, the visions and the missions that we suggest as organizations, so as to manage how we ought to manage, that is to say 'in a Claretian way', following a concrete style. If this happens with the first part of the title of the Third Congress then it even more happens with the second when we refer to teams that expect to create, sustain and develop everything that is properly charismatic in each school.

The III Congress, as we already know, is not the first congress about Claretian education to be held; we are not starting from zero and this has been made clear in previous sections. In the two previous congresses there have been presented a long series of experiences that give clear indications about the things we believe are closest to defining our identity as schools. Concretely, for this Congress of Claretian educators we have gathered examples of those experiences ('good practice' in terms of ISO or EFQM quality) that we believe better express what is our Claretian education style; it is very much in continuity with the nuclei that shaped the themes and contents dealt with in the Congresses of Santo Domingo (2002) and Vic (2008). Some of these themes, such as JPIC (Justice, Peace and Integrity of Creation) and the Bible, are the titles of two of the workshops; others, such as the YVM articulated within the education process and the pastoral education projects, are presented as experiences.

Irrespective of this continuity between congresses, in the III Congress themes are presented that point to a significant step forward in respect to the search for that which identifies us. The first block of themes confront the question of who are the recipients of education in our schools, or rather, who are the ones involved in the education and in what and for what is it necessary to educate them; the topics of the conferences are: *Who are the educators and the learners in our schools?* and *Educating the educators. Forming in what and for what?* The second block of the reflection present another question more concerned with the organization around the administration of the centres and the teams needed to support the charismatic features; the topics of the two talks are: *'The support teams for the administration of the schools'* and *'The charismatic animation teams'*; they will fundamentally present us with experiences of help that are felt to be especially important for the identity of our schools.

As can be seen, although we may have already found many things that identify our schools as Claretian, one of the ends of the III Congress is to establish them a little more. This opening talk simply pretends 'to put us on the charismatic path' to continue this search during the entire process of the III Congress.

It will be very convenient that, at the end of our III Congress, the elements that define our educational style as 'Claretian Schools' will have been more or less identified. We speak, at the proper time, of the geographic diversity that characterizes our schools at the present moment; we also see that this geographic diversity comes accompanied by a great cultural and religious diversity; it will be necessary to have, together with this reflection in common on the identity, zonal encounters where we deal with this diversity more concretely and practically.

There is much truly exciting road to travel that started there in Cuba and which today has brought us to India. The Spirit will be with us in this work of discernment which is so important for us.

II

Who Are The Educators And Learners In Our Schools?

Ximena Baer

Index

- I. What we understand by education**
- II. Education from the Church's perspective**
- III. Challenges from the Church's perspective**
- IV. Challenges and proposals**
- V. Bibliography**

Introduction

Silently, consider the following:

¿Who are the educators and the learners in our schools?

As members of the *Education Team of the San José del Sur Province* and together with representatives of the *ProvColombia – Venezuela Province*, we welcome the challenge to construct a cross-cutting and unifying proposal on **Who are the educators and the learners in our schools?**, a challenge that would be able to represent, in some way, the schools from other latitudes with whom we share the same mission, and be presented in the **Third Congress of Claretian Educators**, to be held in Bangalore, India.

Reviewing what makes our proposal different from other educational proposals, and why our schools remain with a successful track record within our educational system for so many years makes us wonder as a province what to expect from our teachers and students, what our educational approach has been and how we visualize the future of our schools.

For this analysis, a bibliographical documentation was certainly important as it guided us and provided the basis, but what generated greater vitality and meaning to our proposal was the team work, the suggestions received, relaxed conversations on the subject together as a province in educator reunions at various schools, revisions of our work, and the desire to contribute concrete ideas that allow us to lay the foundations for especially hopeful discussions that look to the future, as pointed out by Father Aquilino Bocos, c.m.f.: *“Making an educational proposal for the future should coincide with how we live in the present in regards to the challenges and opportunities we face. **The present is the home of the future**”. Today, this is the historical reality in which we live; we found the root of hope.”*

But undoubtedly the biggest inspiration has been Father Claret, a missionary, who found that there is no greater remedy than evangelization: "The word of God brought out of nothing all things. The divine word of Jesus Christ restored all things. Jesus said to the Apostles: "Go into the world and preach the Gospel to all creation." That is our greatest task: evangelization through education.

I. What we understand by Education

We can say that the term *“education”* is polysemic. It has a lot of meanings, some of which are covered in the dictionary of the Real Spanish Academy (RAE) as: ¹⁶ **1.**Action and effect of educating, **2.**Parenting, teaching and doctrine that is given to children and youth.**3.** Instruction by teaching activities. **4.** Courtesy, urbanity.

¹⁶ Definitions were translated from Spanish to English

But undoubtedly we talk about education when there is a bond between two people: The learner and the educator. Education is a process that begins and ends with the individual. People never stop being educated, and their education begins with the parents, the same day he or she is born.

In accordance with the above, when we talk about education, both formal and informal, the term should be distinguished from the term instruction, since the latter is an emission of knowledge without the bond between educator and learner. With instruction, the learner receives knowledge like a container, no matter if he or she captures it or not, because there is no participation or feed back. There is no response from the learner to the educator.

Systematic, intentional or conscious education takes place through acts which, in this case, are also intentional, deliberate or voluntary. These acts are carried out by trained people (educators) and trainees (learners).

According to the history of education, in the eighteenth century, with the call for Pedagogy by the Preceptors, the term learner began to be used, which translates the dynamics of education and clearly gives the idea of a process that is fulfilled throughout life. **Education is a never ending process.**

According to the Aragonese teacher, Hernández Ruiz: ***“Every human being is a learner while living, since every act of vital relationships, especially if it is social, determines behavioral changes in him or her, and therefore it has educational significance”.***

Even though, there are various educational, religious and secular proposals, we will focus on the educational proposal of **Catholic Schools and the role of the Educative Community**, which is conceived in the proposal not as a Catholic institution from a mere school community formally constituted under the framework of the law in force, but as an **“authentic”** educational community sharing common pedagogical ideas that are committed to its consistent development.

II. Education Through the eyes of the Church

“When we talk about a Christian education, therefore, we understand that teachers educate towards a project of a human being in whom Jesus Christ dwells with the transforming power of his new life.”

(Documento de Aparecida, 332)

Worldwide, education occupies a key position in the public policies of all countries but it is also a focus of attention for the Catholic Church and for our Claretian province, which currently has ten schools distributed in three countries: Argentina, Uruguay and Chile.

For the former Superior General of the Claretian Missionaries, Aquilino Bocos Merino, Christian education is a great service for integral evangelization. Education is not an accessory in his life, but a way of being and a way of building the Kingdom of God.

According to Bocus, we must ponder how to prepare our schools for the future. For them, schools that are run and protected by religious people have to be primarily Catholic and therefore evangelic, focusing on two main aspects: **a renewed commitment to education** and, in this regard, a good preparation for educators **to strive to put our establishments on a prophetic mission.**

Today, management teams in our schools know very well how to direct them professionally, what pedagogical orientation is required and which means may be more opportune to provide quality education. However, Bocos says that despite having achieved a high degree of commitment to the missionary life, an even higher degree of dissatisfaction is revealed due to the lack of pastorally and spiritually qualified people to face the challenges of disbelief, the divorce between faith and culture, family disintegration, and the desire for excitement and material wealth. That is why we ask: ***Could it be that our educators are missing that evangelizing mystic and chimera, inherent to San Antonia María Claret, which marks the path of our mission?*** As educational institutions, we must ask ourselves this question and reflect upon it.

The Holy Father Francisco was clear and emphatic about our mission for education and the role of the teacher and student in the speech to the participants in the plenary of the **"Congregation for Catholic Education,"** on February 13th, 2014.

"Cardinals, venerable brothers in the episcopate and in the priesthood, dear brothers and sisters...:

Catholic education is one of the most important challenges for the church, now dedicated to carry out the new evangelization in a historical and cultural context that is constantly changing. From this perspective, I would like you to pay attention to three aspects.

*The first aspect refers to the **value of dialogue** in education. You have recently developed the issue of education in the intercultural dialogue in the Catholic school with the publication of a specific document. Indeed, Catholic schools and universities are attended by many non-Christian and even non-believing students. Catholic educational establishments offer an educational proposal that looks toward the integral development of a person and responds to the rights of everyone to have access to learning and knowledge. Likewise, the Christian proposals are offered to everyone, with full respect for their freedom and the methods of the scholastic environment, in other words, Jesus Christ as the meaning of life, the cosmos and history.*

Jesus began to proclaim the good news in "Galilee of the Nations," the crossroads of people from different races, cultures and religions. This context is similar in certain respects to the present world. The deep changes that have led

to the increasingly wide spread of multicultural societies demand those who work in the school and university sectors to get involved in educational pathways of confrontation and dialogue, with a courageous and innovative loyalty that combines the Catholic identity with the various “souls” of multicultural society. I am appreciative of the contributions offered by religious institutes and other ecclesial institutions through the establishment and management of Catholic schools in contexts of marked cultural and religious pluralism.

The second aspect concerns the qualified training of educators. We can not improvise. We have to work seriously. In the meeting I had with the Superior Generals, I emphasized that education, today, is directed to a changing generation, and therefore, all educators— and the Church as a whole, which is the educative mother— is called to change, in the sense of knowing how to communicate with young people.

I want to limit myself to recalling the features of the educative figures and their specific task. Education is an act of love, it gives life. Love is demanding, it requires using the best resources, arousing passion and embarking patiently with the youth. In Catholic schools, the educator must be, above all, very competent, qualified, and at the same time, humanly rich and able to work with youth, with a pedagogical style to promote their human and spiritual growth. The youth needs quality education and values, not just statements, but also testimonies. Consistency is an essential factor in the education of youth. Consistency. We can not grow and we can not educate without consistency: consistency, testimony.

That is why the educator needs lifelong formation. It is essential, therefore, to invest in teachers and management to maintain professionalism and their faith and the strength of their spiritual motivations. Also, I suggest the need for retreats and spiritual exercises for educators. It is a beautiful thing to organize courses on this subject, but is also necessary to organize spiritual sets of exercises, retreats, for praying. Because consistency is an effort, but above all, it is a gift and a grace, and we must ask for it.

*The last aspect concerns educational establishments, in other words, Catholic and ecclesial schools and universities. They induce us to think seriously about numerous educational establishments scattered throughout the world and their responsibility of expressing a living presence of the Gospel in the field of education, science and culture. It is necessary that **Catholic academic institutions are not isolated from the world**, but enter boldly in the Areopagus of existing cultures to have discussions with awareness of the gift they have to offer everyone.*

Dear friends, education is a large work in progress, in which the Church is always present with institutions and its own projects.

*Today, from the perspective of the **new evangelization**, we have to further encourage this commitment at all levels and renew the duty of all the individuals who act on it. On this horizon, I thank you for all your work and I invoke, through*

the intercession of the Virgin Mary, the constant help of the Holy Spirit upon you and all your initiatives.

*I ask you, please, to pray for me and my ministry, I cordially bless you.
Thank you*

In his speech, the Holy Father sends a clear and precise message about the role of the educator and the learner within schools, which should be inclusive meeting places, with a clear and representative educational project for each community

He focuses on three aspects, which when articulated give life to educational establishments. The first, **special dialogue value**, considering that our institutions are multicultural societies; as a second aspect, **teacher training, which is installed in a prominent place** and instills a great deal of responsibility facing the needs of our students, “**We can not improvise**”; and finally, the need for educational institutions to not isolate themselves from the rest of the world, but on the contrary, he asks them to “**come boldly in the Areopagus of present cultures.**”

The Holy Father invites us to form areas centering in Jesus Christ, as the meaning of life, the cosmos and history. A Jesus Christ who “is adapted” to the present reality and invites us – not forces us – to follow him. Do not forget that being a Christian is a choice, to which I am invited and choose to believe freely.

He makes reference to the beginnings of Jesus, when he started to proclaim the good news to a group of people from different races, cultures and religions; which is compared with our classroom areas where the different nuances of our society come together.

Therefore, the teacher is called to put his heart into the work, to feel that this area, which is his or her classroom, is the instance where he or she can share the contents of the subjects of the curriculum in a creative and motivating way, as well as transmitting the proposal to which Jesus invites us: “The Kingdom of God.”

This, as the Holy Father points out, increasingly becomes more complex, as our societies become increasingly diverse due to multiculturalism within educational establishments and thus in the classroom.

Although this is complex, the Holy Father gives us the key to achieve our goals “... **qualified training of educators.** *We can not improvise*”

In relation to this, the document “Educative Proposal of Catholic Schools II, Key Issues of the Common Educative Project”, from November 2007, shows us how Catholic School should be: “*The Catholic school conceives the task of educating as something much broader and richer than imparting knowledge, and requires vocation, motivation and teacher training*” making the commitment of the entire educational community and actors who belong to it vitally important.

According to the above, it is important to define an Educational Community, in which we should *“Move through a Catholic institution from a mere community formally constituted under the framework of the law in force, to an “authentic” educational community sharing common pedagogical ideas and that is committed to its consistent development.* For this, the incorporation and commitment of the actors who interact in it is essential.

When we talk about actors composing the school community we make reference to the: **Promoting entity** , which can be represented by a religious congregation or diocesan institution or depository sect with charisma and educational tradition, who will have the legal responsibility for the management and direction of the school. **Educational Team**, as considering the current needs of our students, it is necessary to count on organized teams, identified and committed to the development of the mission of the school and consistent with the pedagogical style, typical of the promotive entity’s charisma.

Furthermore, it is necessary to have a significant group of committed **Catholics** who act as facilitators of the entire educational and pastoral activity of the school, and with creative fidelity guarantee the survival of the foundational charisma and mission of the school itself as well as a **management team** that manages resources efficiently and leads the organization in keeping with Gospel values so that all members of the school community can make their specific contribution for the achievement of the objectives of the educative community project.

Students should feel accepted and respected in their relationship with all the members of the educational community in order to grow in a safe atmosphere of responsible freedom. For this to be possible, relationships between parents, teachers and other educators of the institution is essential. This relationship is based on trust and mutual respect. Catholic school values are encouraged and learned through co-existing in groups as well as interpersonally with socially heterogeneous students.

Without a doubt, *it is necessary that Catholic academic institutions do not isolate themselves from the world, but come boldly in the Areopagus of present cultures and have discussions with awareness of the gift they have to offer to everyone.* Aquilino Bocos, c.m.f. indicates that making a prophetic pedagogical proposal in our society is not intended to coin a specific pedagogy.

It is simply about inspiring and impregnating the educational service with a bold evangelizing spirit. For many educational institutions, it is all about performance and success, and they prepare for training and success in life. Religious schools seek to form genuine, free, fair and responsible men and women to share values of the Kingdom in others. They don’t pretend to teach people how to acquire material wealth, but how to be better people and how to serve as many others as they can in human development and in the spiritual process.

To achieve this, the educational institution must include family and consider it as its partner in this process, so it must generate specific instances where families are included and to define their role in participating within the educational institution.

Family, whatever its definition or type is, is our most precious resource to get to know the children we are educating.

The Holy Father well explains and notes that school is a meeting place, for we are on our way, following a process, following a path. Partners are found, teachers are found, and supporting staffs are found. Parents find teachers; the director finds the families, etc. It is a meeting place and we need this culture of encounter to meet, to know, to love each other and walk together. This is fundamental in the age of growth, and as a complement to family.

Family is the first core of relationships: the relationship with the mother and father, brothers and sisters is the base of everything and accompanies us always. However, in school we socialize. We find diverse people, diverse in terms of age, culture, origin, and skills. School is the first society that integrates the family. The family and the school must never be incompatible! They complement each other, and therefore it is important that they work together with mutual respect. In addition, the families of children in a class can do a lot together along with the teachers. This reminds us of a beautiful African proverb: "It takes a village to raise a child." To educate a child, many people, family, school, teachers, supporting staff, special education teachers, technicians, are all needed. Nobody should miss the opportunity for educating our generations of children and youth in general, because today the seed must be planted in good soil, and we will need all hands together providing the necessary care for the grain to germinate and to bear fruits; and these men and women of tomorrow are Christian, who believe in the words of God, admirer and follower of St. Anthony Mary Claret.

III. Challenges and proposals

"Among the positive aspects of this cultural change is the fundamental value of the person, his or her conscience and experience, the search for the meaning of life and transcendence."

(Documento de Aparecida, 52)

When we started the road and asked ourselves, "**who are the educators and learners in our schools?**" We began a path where the key was to examine ourselves as an educational institution, clarifying and unifying concepts which was certainly hard work but it allows us to continue our journey with a defined path, agreed upon and shared by all members of the educational community.

With this analysis we do not seek to "create" an "ideal" educator and learner which must meet certain requirements to integrate our educational community, but rather an educator and a learner willing to recognize the invitation of Jesus, and to choose freely the Kingdom of God.

As a first challenge, we have to work on the meaning of "**Educational Community**". We have to change our paradigm and work in communion with all of the key actors: management teams, teaching staff, family, and students.

Another challenge is to review institutional documents such as mission statements of schools, curricular proposals and the Institutional Education Project, which should all be in sync, elaborated or reviewed by the different actors of the educational community, and then work should be done to diffuse them. They must have a clear pastoral line.

Management teams play a decisive role in this process, as they have to actively direct these changes within the educational community, being leaders at all times.

But without a doubt, the most important challenge for us to conquer is: ***Recovering the mysticism and the proper evangelical utopia worthy of our mission.***

"Catholic schools are called to deep renewal. We must restore the Catholic identity of our schools through a courageous and bold missionary impulse, so that it becomes a prophetic option shaped in a pastoral practice of participatory education."

(Documento de Aparecida, 337)

V. Bibliography

V Conferencia General del episcopado Latinoamericanos y del Caribe: Aparecida, Documento conclusivo. Brasil, 2007.

http://www.vidanueva.es/wp-content/uploads/2013/04/Documento_Conclusivo_Aparecida.pdf

Colegios Claretianos 2000.

Materiales del proceso. Comisión Interprovincial del Colegios Familia Claretiana de España. 2002, Ediciones SM.

Temas Clave del Proyecto Educativo Común, 2007, Propuesta educativa de escuelas Católicas II, Madrid – España.

http://www2.escuelascaticas.es/publicaciones/GRATUITAS/TEMAS_CLAVE.pdf

Tiempos de comunión y de misión, 2008, Bocos Merino, Aquilino; Publicaciones Claretianas, Madrid - España.

Río de Janeiro Medellín Puebla San Domingo, 1993, Episcopado Latinoamericano, Conferencias Generales, Editorial San Pablo, Santiago – Chile.

III

Educating the educators.

Educating in what and for what (and how)

Rosa Ruiz Aragoneses RMI

1. **Let's put ourselves in context...**
 - 1.1 A horizon
 - 1.2 Starting Point
 - 1.3 ¿Survival or Adaptation?
 - 1.4 On our way
2. **Educating, why and what for?**
 - 2.1 It is urgent
 - 2.2 It is opportune
 - 2.3 It is ...¿effective?
 - 2.4 To know who we are and what we want to be
3. **Educating in what?**
 - 3.1 Integrating different fields for a complete education
 - 3.2 In Competencies
 - 3.3 Learning to learn
 - 3.4 Managers: the urgency to educate in leadership
4. **How do we educate?**
 - 4.1 Passion for a common project
 - 4.2 Looking after our own organizational culture
 - 4.3 The testimony of love, the most necessary virtue
 - 4.4 The same mission, the same education
5. **... Making this way easy for everyone else**

1. Let's put ourselves in context

1.1. A horizon

As I start this morning I would like to invite each one of you to visualize the educators we know. Even more, visualize those we specially love or worry about ...

We are going to talk about these consecrated and lay educators. Both groups together. Those we love and make our life easier, and those we can't but see as "stones in our shoes". All of them, together with the meaningful majority that sits in the middle, are the addresses of any educating initiative we bring forward; they are also the most direct agents in our current evangelizing and educating mission.

I would also like that you once more visualize your educators (not just your teachers, as we have seen these days) while you apply the three initial texts I have chosen as doorway for this address: a poem, a sentence from Claret and an ecclesial quote:

- The education of the educators is such a vital measure, that the future of our education is to a great extent dependent on it.
- The educators, as seen by Claret, are privileged ecclesial agents. There is no doubt whatsoever about their importance.
- That is why they start the "boat engine", and this implies they need to have experience (like a sailor), they cannot be risk averse (like a pirate), and they must have experimented mystic living (like a poet).

1.2. Starting Point

If we have a look at what has been done as Claretian Family (CF) up until today, we can talk about educators with a clear evangelizing consciousness on their daily duties (Saint Domingo), deeply rooted in the Word of God at the core of their lives, and convinced that their place in this world responds to the mission lived the Claretian way (Vic). That is why they know and they live with passion the identity that differs us from all of the other charismatic groups in the Church. And that is of course why they educate in a particular way, neither better nor worse, just different from that of the other schools.

But I'd like to begin with something I consider a known fact, at least in the Spanish / European background that I live in (I by the way feel my conference is very limited to this geographical scope so I am hoping you will enrich it, correct it and complete it with your own experience from other realities): **many of the educators in our schools do not respond to this profile.** This doesn't mean they won't eventually fit it, nor that they are not good educators, or that they are not carrying forward with others the mission that gives sense to our schools.

What I mean is that we don't have to take for granted that our schools are Claretian Catholic schools because they have a certain ideology and educational project, or because there are certain recruiting rules and aspects that make reference to these. Today's landscape is distinguished by the difficulty to find and hire qualified teachers, the different legal and bureaucratic requirements, the legitimate wish to find a job that does not always carry an evangelizing attitude, the scarcity of economical and human resources that guarantee a methodical education, etc..

1.3. ¿Survival or adaptation?

Nobody says that we have an easy task. The educational work is nowadays full of urgent things that need to be done, the same way the Church's mission is. The Pope spoke about it clearly in his [*Evangelii Gaudium*](#) exhortation and (above all) by means of multiple simple gestures that constantly announce this necessary news. Benedict XVI popularized the expression "educational emergency"¹⁷ and there are lots of intellectual voices that regard education as the best answer to this emergency¹⁸.

Again, we are not in an era of changes but in a change of era. We are affected by liquid thinking¹⁹, complex thinking²⁰, globalization, networked

¹⁷ BENEDICT XVI, [Letter of his Holiness Benedict XVI to the faithful of the diocese and city of Rome on the urgent task of educating young people \(01-21-2008\)](#); [Address of his Holiness Benedict XVI to the bishops gathered for the 61st general assembly of the Italian Episcopal Conference \(CEI\) \(06-27-2010\)](#).

¹⁸ For example, A. LÓPEZ QUINTÁS, [*The education emergency. An effective method to overcome it.*](#)

¹⁹ "We had never been so painfully self-conscious about our choosing acts, those which are now carried out amidst a dreadful (yet incurable) uncertainty and under the constant threat of "being left behind" and excluded from the game with no possible return because we haven't responded to the new demands". (Z. BAUMAN, *Liquid Modernity* (Barcelona, 2006) 158.

²⁰ Cf. E. MORIN, *Seven Complex Lessons in Education for the Future* (Barcelona, 2011).

communication²¹... As usual, reality is what it is (we don't choose it) but we can always adopt a certain attitude (it will not be easy but we can choose). Neuroscience and psychology have lately highlighted the enormous relevance of observing the mental mechanisms that consciously or unconsciously determine our emotions, our vision of reality, our expectations...because they have physiological consequences for our holistic wellbeing. Let me tell you, **they do not only have an influence on personal growth but also on that of organizations**. And there are essentially two ways to respond to complicated situations: survival or adaptation.

In other words, we can look at the reality of our schools and organizations (people are the biggest asset of any organization) and perceive it as a **threat** because of all the difficulties it implies. We would in this case be responding with **survival mechanisms, these 3 in essence: to attack, to escape or to get stuck (blocked)**. All of these mechanisms are poor and do not predispose us to an internal attitude that allows us to learn, discern calmly, renew ourselves, be creative ...

But there is another possibility: perceiving the difficulty as a mixture of **threat and opportunity** (interestingly these are the two Chinese characters that define the word "crisis"), something which generates uncertainty and unrest but at the same time keeps us alert, active. This induces certain changes in the brain's blood circulation which translate into these facts:

- We perceive events with a lot more clarity.
- Our decision-taking skills improve.
- Our capacity to memorize gets a boost.
- There is an activation of a state of hope that allows us to discover what we need.

We are thus responding with **adaptation mechanisms**, i.e. those that allow us to live without unnecessarily wearing ourselves out and without damaging others.

I find the reflection by the North American theologian Sandra Scheneiders to be very enlightening when she responds to those who compare the Church (or religious life, RL) with a heavy dinosaur that will end up dying and disappearing as part of evolution. She reminds us that, according to science, the dinosaurs did not disappear, **they transformed themselves into smaller birds which were better adapted to the new conditions**. The key here is to decide if we

²¹ Cf. A. SPADARO, *Cyber theology. Thinking about Christianity in the era of the Net* (Barcelona, 2014).

put more effort into not losing our dinosaur appearance or in transforming it to better respond to what God wants us to be and the world needs.

1.4. On our way

We need to remember who we are, where we are coming from and where are we going to. St. Bernard said that we are ***dwarves perched on the shoulders of giants***. I truly believe so. And in my opinion it is crucial to remember this in times of change, uncertainty or even crisis like nowadays. Ramón y Cajal, a Spanish Nobel prize pathologist, expressed this with great beauty:

*"Not everybody is keen to venture into the forest and make a walkable way by means of energetic action, **but even the humblest can benefit from the path opened by ingenuity and, just by walking, pull off some secrets from the unknown**".*

Having said this, let me present the scheme of the thought I am sharing today. I don't want to focus on the planning of a systematic training or education plan because I understand this requires a specific professional qualification applied to each reality, letting the experts give us advice and seeking the help of those who are good at what they do.

In the last education congresses and specialized magazines I've read, it is increasingly common to read articles that build on what has already been developed by other disciplines, notably by neuropsychology (new learnings, emotional and spiritual integration) and the corporate world (organization, leadership, entrepreneurship, sustainability, training...). This leads me to a first conviction: **let's do well what we know how to do well and let's seek the help of others who know how to do well what we need**²². In reality, this is just another version of our very Claretian "doing with others".

I don't want to dig deep into the charismatic features of this education, since this has extensively been treated in other congresses and this has been reminded in the previous speeches. I nonetheless want to start from these premises and will thus use some ecclesial documents and charismatic references.

²² Juan Manuel Gómez Serna, chairman of Grupo Siro, one of the companies that has experienced greatest success recently in Spain recently explained his secret sauce for this accomplishment: *"doing what we do best. We are great at manufacturing, we are innovative, we come out with the best products but we don't know how to commercialize them, so we have sold our brands to those who know how to do it. (...) The conclusion is that we want to do more of what we do well and avoid if we can what we do worse, or leave it in the hands of those who know how to do it.* ("Emprendedores" (*Entrepreneurs*) Magazine 149 (February 2010, 39).

I want to concentrate on thinking together, on generating questions. All of you here are one way or another leaders of our Claretian Family (CF): whether it is in a school, as part of an organization, or because you have this talent and it is so recognized. We consequently have the mission to build hope in others, to pave ways, to help deploy the richness of all the colleagues that make possible our evangelizing educational mission.

Those actions that respond to the institutional or personal potential (and not to deficiencies) are more fruitful, i.e. those that act on the positive (and not dark) side of reality. I have however realized that we frequently lose energy, time and resources in responding to what doesn't work, to "black hole" people that absorb our positivity, our creativity, our hope, just for the sake of being close. Sometimes we almost don't even realize. These people and their "toxic" affairs gradually undermine our administration capacity and sometimes even our life and vocational sense. That is why I am going to talk thinking especially about the educators that want to be educated for our mission, that want to make it part of their daily work²³.

I am going to try to have us all think together about the two guidelines I was given for the conference: Educating, **why and what for, and in what**. And let me add a third: **how to do it**.

2. Educating, why and what for?

2.1. It is urgent

The text cited at the beginning of the speech is very clear *"no one doubts that the education of educators will be one of the key points for the future of Christian education"*²⁴. And thus, Claretian. The text goes on by saying:

It is true, it is not desirable to have "a double population" of teachers and educators in Catholic schools; on the contrary, we need a homogeneous teaching body, ready to accept and share a defined

²³ This is mentioned by "some coaching experts, like Richard Boyatzis (...) or Daniel Goleman, the reputed emotional intelligence guru in *"Focus: The Hidden Driver of Excellence"*: Talking about objectives in positive, speaking about dreams, activates the brain's reward points, the positive memories and the feelings of overcoming, leaving us open to new possibilities. On the other side, when we talk about what we have to solve activates anxiety, sadness and preoccupation, hence blocking improvements. **The writer summarizes it in one sentence: we need to pay attention to the negative to survive, but we need a bigger dose of hope to improve**" (D. REIG, Blog "El caparazón (the Shell)", 12-30-2013).

²⁴ Cf. ESCUELAS CATÓLICAS, Key topics in the Common Educational Project (November 2007) 137. Cf. CONFERENCIA EPISCOPAL (SPANISH EPISCOPAL CONFERENCE), *the Catholic School. The Spanish Church's offer for the Education of the 21st century* (2007) 36.

*evangelical identity and a way of life that is coherent with it. **Who can guarantee this type of education? Can we find places dedicated to this task? Where can we find educators for this type of teachers?***"²⁵

These are surely questions with a difficult answer and we will probably not be able to do so in the coming days, but we will have this Document present at all times in this reflection. As a matter of fact, the Church proposes it as *Instrumentum laboris* to “verify” our educational work in a pastoral way as well as to “promote educational and updating initiatives” of all stakeholders²⁶. There are even some final questions proposed for all those who want to enhance the world Congress that will be celebrated in Rome from the del 18th to the 21st of November, 2015.

Already during Vatican II, in a moment of search, ecclesial renovation and dialogue with the world, the Church saw very clearly that the education merited a privileged place. [*Gravissimum educationis*](#) (28-10-1965) says things like this when it talks about the Catholic school:

Of all the education means, the most important one is the school... because of its mission (...) We must thus appreciate how beautiful and extremely important it is the vocation of all those who, helping parents in fulfilling their obligations, carry out the task of educating in schools in the name of the human community. This vocation requires a special dose of soul and heart, an extremely diligent preparation and the constant capacity to renew and adapt oneself (GE 5).

I am still appalled by the deep and modern intuitions that we sometimes find in documents with a certain age: mission, vocation, training and the “constant capacity to renew and adapt oneself”. These words are nowadays common in the daily pedagogical work of any teacher and in the selection of training plans by any school director. Pedagogical innovation comes by means of the evolution of learning techniques and new legislation (like competency-based learning, multiple intelligences, cooperative work, plurilingualism...) and we can't let this innovations fall away from the rest of organizational spheres. Even more: it would be unthinkable that the parameters used with students weren't applied by teachers to their own education, this is an institutional responsibility on us.

This urgency isn't only marked by the Church, even if that would be reason enough to tackle it. The mere fact that we are talking about it in an International

²⁵ *Educating today and tomorrow...* III, 1 j-k.

²⁶ Cf. *Educating today and tomorrow ...* presentation.

Congress of the CF is another example of this concern. The massive integration of lay people in the schools and the progressive decrease of consecrated staff took place during a concrete period of time. That is why renewing the school staff structures, as these lay people retire, also happens at once. We are experiencing a generation of educators that have not had contact with religious members of the institution and a lot of them have not been educated by us. This means a completely different environment and way to work. They are asking for clear references and it is urgent to structure the socialization and blending of these educators within our own mission.

2.2. It is opportune

All actions and all education make sense in relation to its goal. Accordingly, educating educators makes sense if it enables us to fulfill the mission that guides our Claretian school. In other words, we have educators in our schools because we want to educate. And we want to educate because our mission is to evangelize. This is not a small difference: **there are other institutions in the Church that were expressly born to educate** and all of its means, organization and structure serve the explicit goal of education. This is not our case. **The CF is born to evangelize using all possible means.** From the very beginning, Claret, as well as París and the Founders that have since then enriched our Family, have seen the education as a privileged way to evangelize. We should thus not be surprised that as an Institution, **our mission, vision and values are not limited to educating, but rather extend to evangelizing.** This has consequences in the way in which we understand our education, our recruiting of educators and of course in the training itself.

For example, when we think about who should educate, my response would be in line with the theme of this Congress and the guidelines given by Catholic Schools Spain:

*“this must be the responsibility of an institutional team, **the same that handles other types of training**, so that this team plans it, pushes it, makes it desirable and motivates it adequately and integrally”²⁷.*

Father Bocos said this some years ago: *“We all know how important it is to have a lucid mind when it comes to discerning about the facts and situations that we are going through and it is of the utmost necessity **to be very clear about the objectives we want to achieve with education**, but it is even more important to **have educators capable of responding to the upcoming challenges** (...) As if the question that remains in the air was: **aren’t our***

²⁷ *Key topics of the Common Educational Project ...*, 143.

educators lacking that mysticism and evangelical utopianism needed for our mission?²⁸. I would add: aren't Institutions and those in charge of animation and leadership lacking this perspective when we think about our schools?

The Church's mission, its only mission, is that of Christ: to announce the Kingdom with all that it entails in terms of personal transformation, justice, magnificence and communion. And the Church carries this mission forward through different ways and charismas and for different areas or fields.

*«The goal pursued by the Catholic school, with regards to children and youths, is to **lead to the encounter with a live Jesus Christ, the Son of the Father, brother and friend, Master and Merciful shepherd, the hope, the way, the truth and the life and, this way, to experiment the covenant with God and men. This is done, collaborating in the construction of the personality of the students, having Christ as mental and life reference.** Such reference, as it becomes progressively explicit and interiorized, will help them see history as seen by Christ, judge life as He does, choose and love like He does, cultivate hope as He teaches us to, and to live in Him the communion with the Father and the Holy Spirit. By the mysterious fertility of this reference, the person becomes an existential unit, that is, it assumes its responsibilities and seeks the ultimate meaning of his life. » (Aparecida 336)²⁹.*

Educating the educators must be related to the professional environment (the best managers, administrators, pastoralists, teachers ...) but it must never be detached from the institutional and missionary educational plan of our Congregations. We would otherwise be losing strength and dissociating the educational mission of our schools from the rest of the mission. This would, sooner or later, distort or lower our goal.

2.3. It is... effective?

The education of educators will be effective **when it qualifies us to carry out our mission.** I take for granted that we understand this mission in the theological sense of the word. That is, defined inside the theological discipline (not just from the angle of pedagogy or that or the learning techniques, regardless of how good these are) and lived from the personal relationship with God as a significant "You" in our personal and institutional life.

²⁸ A. BOCOS, Preparing our schools for the future (2005). Software version 1-2.

²⁹ Final text of the Fifth General Conference of the Latin American and Caribbean Episcopal Council (CELAM), celebrated in Aparecida (Brazil), from the 13th to the 31st of May, 2007.

Theologically, there is no possible mission without vocation. There is no biblical passage where God gives someone a mission without a vocation that sustains it. Not even Jesus. When he starts his public life, when he decides to announce the Kingdom of God after having lived his life, he first undergoes the vocational experience of Baptism, not understood in the sacramental sense of the Word, but as deeper initiation and vocation. “You are my Son, whom I love. I am pleased with you” (Mark 1, 11; cf Matt 3, 17; Luke 3, 22). This is the same calling he will hear when things go wrong as well as in the moments of the biggest plenitude; in the Transfiguration full of light or in the Cross to tempt him, the same way he was tempted in the desert: “if you really are the Son of God come down and we will believe you... Since you are the Son of God tell these stones to become loaves of bread...”

*From the very beginning the Founders have indeed paid special attention and frequently devoted the best of their energy to the education of educators. Such an education must, **today as it did yesterday, look to not only consolidate the professional competencies but, above all, to reinforce the vocational dimension of the teaching profession, favoring the maturity of an spirituality inspired by evangelical values, according to the specificities of the Institute’s mission. For that reason, “it has been proven as advantageous to have educational programs that contain periodical courses to study, pray and reflect upon the Founder, the charisma and the constitutions”***³⁰.

Educating the educators for the mission and from the deepest and most personal Christian vocation is a guarantee of maturity, continuance and authenticity, both for the Institution as well as for the people that are part of it. And I believe that, rushed by our daily tasks, pressed by the decrease of consecrated people, because of the difficulty to find educators that share our vision and our faith, we have often focused so much on the shared mission, that we have forgotten the **founding experience** that gives each one of us the roots we need to be able to grow and stay. **Maybe that is why the shared mission frequently becomes more of a shared “management”**. We shouldn’t then be surprised if we don’t achieve the results we seek when goals and means have changed, even if we still call them the same way. **Vocation is the unifying principle of any life.** It is an articulating principle, the “why” that allows us to bear any “how”, as Nietzsche said. **Christian life is “fundamentally vocational”**³¹.

³⁰ CONGREGATION FOR CATHOLIC EDUCATION, *Educating Together in the Catholic school. The mission shared by consecrated and lay people* (November 2007), 27.

³¹ G. URÍBARRI, *Christian life as a vocation: All One*, 149 (January-March 2002) 40-62.

An educator in a Claretian school does not have enough with a vocation for teaching, even if this would be a sufficient guarantee of a good professional undertaking. The [Christifideles laici](#) exhortation already highlighted the role of lay people as integral part of the educating community (cf. CL 62). Our ideology says that:

Every Claretian educator lives the evangelizing mission in the School as a practical realization of his or her Christian vocation. Carrying out his task, he or she makes use of culture as his or her contribution to evangelization, and by applying this professional skills works in favor of a better commitment with the integral development of children (Id 9).

We don't need to remind ourselves that by underlying the importance of mission and vocation as cores of education, I am not only talking about lay people, but about everybody. When we talk about "lay people" we don't just mean the non-consecrated, we are actually referring to those who take a conscious faith decision to have a family life, as lay persons in response to a personal and specific call from God. **If we don't explicitly integrate the vocational culture in our vocabulary, in our practices and strategies, this education will not be effective.** And all of it will have to be evaluated according to concrete indicators, and somehow we will have to measure the impact on the daily life of the school, or it will all just be "good intentions".

2.4 To know who we are ... and what we want to be

Educating the educators is something urgent and decisive in order to **guarantee our mission and to strengthen the deep and diverse vocation of each of these educators.** This is further reinforced by the fact that the Claretian mission, as well as the educational and ecclesial missions, are going through a phase of change, crisis and adaptation as I said before:

*The media and certain intellectuals sometimes transmit an acute **distrust and disenchantment with the Church's message.** As a consequence, and even if they pray, many pastoral agents develop a **sort of inferiority complex that leads them to relativize or hide their Christian identity and their convictions.** Accordingly, they loop into a **vicious circle,** because they are not happy with who they are and what they do, they don't feel identified with their evangelizing mission and this **weakens their commitment.** They end up drowning their missionary joy in a sort of obsession to **be like everyone else and have what the others have.** The evangelizing duties become "forced" and these people dedicate very little time and effort to it (EG 79).*

The Pope doesn't talk about lay people but about evangelizing agents. The lack of happiness, the disillusionment, the weakening of commitment or the feeling

of inferiority affects us all. And if we don't help each other we will end up reducing the evangelizing mission to its external formality, with limited time and dedication.

As we said at the beginning, it frequently seems that the profiles and documents that orientate us do not match with the school's reality. In other words, some years ago it was said that every Catholic school was evangelizing and "pastoral": all agents carried out the evangelizing mission and the educating community was called to be a Christian community. Even if we continue to repeat them, nowadays it is not easy to find these statements, because they do not respond to the reality of the school staff, the students and their families. As an example: in some of these documents the Catholic school was deemed different from the public school because it was a faith community and "all" members were "*participants in a fraternal communion, nourished by the vital relationship with Christ and the Church*"³², while now they ask us to "**extend the announcement (of our institutions) beyond the circle of believers, and to offer a friendly proposal of faith in a humble and close way.**"³³.

From 1965 (GE) to 2014, there have been plenty of social and ecclesial changes. These are also reflected in the documents that want to orient the catholic faith:

- In April 1988 the Congregation for Catholic Education published *The Religious Dimension of Education in a Catholic School. Guidelines for reflection and renewal*³⁴.
- Later, in 1997, *The Catholic School on the Threshold of the third Millennium*. It insists on the role of the Catholic school as school for the person and by the persons.
- In 2002, *Consecrated Persons and their Mission in Schools*.
- In September 2007, *Educating Together in Catholic Schools. A Shared Mission between Consecrated Persons and the Lay Faithful*, where the topic of a shared education becomes especially relevant.
- In October 2013, *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love*". The last part is once more

³² *Educating together in the Catholic school...*, 14.

³³ *Educating today and tomorrow..*, III, 1 a. Many other differences can be found: *Religious Dimension of education in the Catholic school*, 26; *The Catholic School on the Threshold of the third Millennium*, 3.11; *Educating to Intercultural Dialogue in Catholic Schools*, 56...

³⁴ This and other documents from the Congregation for Catholic Education may be found here in several languages: http://www.vatican.va/roman_curia/congregations/ccatheduc/index_sp.htm

dedicated to the education of educators, but just by looking at the title we can already perceive how the approach has changed.

- And lastly, in April 2014, *Educating today and tomorrow: A Renewing Passion*³⁵.

I just want to bring your attention to the fact of how the very same Church has renewed its guidelines and where it is placing the accent. In all of its orientations, even with a 50 years gap, there is always a reference (one way or another) to the importance of educators and their education. But in the last documents it is an essential topic. Maybe in our context we don't need to remember all these facts since we all share and are all convinced about our ecclesial character and the importance of educating the educators. But I wanted to bring it here because this is not something that happens in all places and schools. Or at least in doesn't happen with all educators.

The Catholic school is by definition an ecclesial subject³⁶, a place of authentic and given pastoral action. How we do it is something else: using explicit and visible models (like light) or using hidden and unnoticed means (like salt). We educate for a man and woman of a concrete future. **The exit profile of our students must not be indifferent:** quite on the contrary, they are the protagonists and the core of our education (cf Id 19.2). If we want to have educators that are critical, autonomous, creative, entrepreneurial, team workers, with a strong spiritual dimension, committed with the simple people, active against any kind of evil or injustice, etc... it is because we want men and women like this for the world! And the **educators must also be educated in all of these aspects, with freedom but also with decision.**

³⁵ Referred to as *Instrumentum laboris* this exhortation responds to the invitation by Benedict XVI to prepare the 50th anniversary of the *Gravissimum educationis* Declaration and the 25th anniversary of the Apostolic Constitution *Ex corde Ecclesiae* (as promulgated by John Paul II about the Catholic universities), "which will be celebrated in 2015, with the purpose to relaunch the Church's effort in the field of education". This Instrument "**illustrates the challenges that the catholic educational institutions are called to respond to with their own specific project**" (*Presentation of the IL*).

³⁶ Cf. CONGREGATION FOR CATHOLIC EDUCATION, *Educating to Intercultural Dialogue in Catholic Schools*, 86; The Catholic School on the Threshold of the third Millennium, 11: «**This ecclesial dimension is not a mere adjunct, but is a proper and specific attribute, a distinctive characteristic which penetrates and informs every moment of its educational activity, a fundamental part of its very identity and the focus of its mission**».

If not all contents and practices are acceptable with students or in the school management, then the same should apply in relation to the educators. Let's not forget that there isn't a neutral or aseptic education³⁷. It's impossible! :

“Pedagogy can never be neutral. It is always marked by an election (not necessarily related to the election of a party), by a certain project for man and society ... The educators that are not “into politics” are indeed into the politics of submission before the strongest”³⁸.

In all cases, plurality has already filled our classrooms and staff rooms and I don't know if we dare to visualize this cultural, religious and spiritual diversity with a natural and firm attitude³⁹:

“A growing part of young people is putting distance with the institutional Church. Religious ignorance or analphabetism grow. A catholic education becomes swimming against the tide. How do we educate in freedom of conscience, taking a stance against an immense field of convictions and values stemming from a globalized society? (...). When we look at educators we realize that a process of “unculturing” has limited their knowledge about cultural heritage. The easy access to easily-available information that comes without a critical discerning in its selection is favoring a prominent superficiality in students and teachers, an impoverishment of the reason, of imagination and of creative thinking. The number of educators and teachers that are believers is decreasing, and this makes testimony something unusual. How to we give birth to the bond with Christ under this new situation at school?”⁴⁰

Let me add: how do we make this bond grow in our educators? Even more: is it licit to want so? If it isn't, will we be able to carry our Project without the Christian vocation of each educator? Let's see, in some places the Claretian school settles in a non-Catholic environment (even though very frequently it is “socially” spiritual). It has been born in this context, so it lives it effortlessly. In other places of the world, the Claretian school has lived as the educational reference of a society which is “culturally” catholic, but which is gradually de-spiritualizing and hence losing potential conditions as support for believing processes. In my opinion the difficulty and the challenge lies in **deepening and**

³⁷ Cf. CONGREGATION FOR CATHOLIC EDUCATION, *The Catholic School on the Threshold of the third Millennium*, 10.

³⁸ G. GIRARDI & P. FREIRE, *Revolutionary Pedagogy* (Barcelona, 1977) 28. Cited by J.M. BAUTISTA, *¿Multiple spiritual intelligences?* In L. LÓPEZ (Coord), *Masters of the heart* (Madrid, 2013) 157.

³⁹ Cf. *The Catholic School on the Threshold of the third Millennium*, 11.

⁴⁰ *Educating today and tomorrow...*, III, 1 g.

maintaining the catholic Claretian identity of our education (and not just of our pastoral work), co-existing with non-Catholic agents and recipients. This shouldn't be a problem, but it can actually become one if the one that feels out of place is the minority of believing educators.

If us, as Claretian Institution, do not clarify how we respond and live this new situation and rather continue to educate as if nothing had changed, just modifying methodologies and strategies, then the education will be almost useless. We cannot educate to “maintain” what we have, but to respond to the future as God wants from us. As Einstein said, *“Insanity is doing the same over and over again expecting different results. If you are looking for different results, don't always do the same”*.

3. Educating in what?

3.1. Integrating different fields for a complete education

This may be our most internalized point. Besides, these educational fields are well described and supported in different documents, namely in *“Educating together”*, that talks about three main blocks:

- **Vocational Training (nn 21-25)**: always solid and up-to-date in contents and methodology, shared as a “learning community” with other teachers (Why not create CF learning communities?). This is probably the dimension that is most easily programmed by each educator. In any case it is important not to leave the methodological and pedagogical options out of the pastoral or charismatic areas, since we would in this case be once more falling into a parallel instruction.
- **Theological and Spiritual Instruction (nn 26-33)**: **it is important to set the difference between the two**. One refers to the intellectual training, *“Credo ut intelligam”* as expressed by St. Augustine, and vice versa. The other alludes to the experience of a vital relationship with our live God. Both feed each other. I think it is essential to structure contents so that they enter into a dialogue with life: ecclesiology, the basic principles of Christian morality (social, bioethics), theological anthropology, creation, salvation, Christology... At the end we all have the same questions one way or another and if we are just offering content to non-formulated questions, the result can actually be counterproductive.
- **Formation on the communion spirit to educate, or shared mission (nn 34-42)**: acknowledging the differences in each life trajectory, the documents insist that both lay and consecrated people should be educated together, because we are working in pursue of the same mission, even if we have

diverse vocations. We will have to take into account these peculiarities as we design in what we want to educate. We will have a look at this later.

I would like to add one more: **human or personal growth training**, as a differentiated and decisive field nowadays. I am referring to the need to “grow in humanity” that “**requires the educator to give oneself to the other with a consideration that comes out of the heart**, so that the other experiences this humanity richness ». That is why catholic educators «*also and above all need **training of the heart**: they must be guided to the encounter with God in Christ, that this may generate love in them and open their spirit to the other, so that for them, loving your neighbor is not a commandment imposed externally, but a consequence that comes off their faith, which acts by virtue of charity (Benedict XVI, DCE 31)*⁴¹.

Seeing the matter like this we observe that there aren't two parallel ways, one of human growth versus that of the growth in faith. But it is also true that we can't start building the house from the roof down, so very frequently many adults, sometimes former students and sometimes people that come from completely different places, do not have the essential tools and knowledge required to deepen or open themselves to the experience of faith. This would be a different topic. Let me only insist that we must not **leave out of the training plans the matters related to the dimension of human maturity (self-awareness, relational capacity, identification of thoughts and emotions, conflict resolution, teamwork, assertiveness, affectivity and sexuality...)** from perspectives that are compatible with Christian anthropology.

This dimension is key in the education of new teachers, as human quality is the fertile land where to root other aspects (charismatic, theological, etc. ...) or they will be left as a beautiful hat that we hang on a non-existent rack.

3.2. In Competencies

As we know, the **Delors report** points at four pillars for the education of the 21st century: **learning to know, learning to make, learning to live together and learning to be**⁴². This report has been the referential thought in education since it was drafted and it has become the starting point for the pedagogical models being proposed nowadays. We first talked about skills, today we enlarge it to “competencies”, and especially key competencies:

⁴¹ Cf. *Educating together...*, 24.25.

⁴² Cf. J. DELORS, *Learning: The Treasure Within, Report to UNESCO of the International Commission on education of the 21st century* (Madrid, 1996).

*“... they are a multi-functional and transferrable set of **knowledge, skills and attitudes** that all individuals need for their own personal development, their social insertion and their employment”⁴³.*

Well, this paradigm shift in the way to learn and educate cannot be left out when we think about how to educate the educators, as this is also a learning process: knowledge, skills and attitudes.

The **DeSeCo** Report (Definition and Selection of Competencies)⁴⁴ is nowadays an essential reference and framework of the pedagogical model. Based on it, there are several interdisciplinary projects that have defined the following 8 key competencies:

1. Communication in the mother tongue
2. Communication in foreign languages
3. Mathematical competence and basic competences in science and technology
4. Digital competence
5. Learning to learn
6. Social and civic competences
7. Sense of initiative and entrepreneurship
8. Cultural awareness and expression

Let me underline two aspects:

- a) We are applying this learning model on the classroom, but we are having a hard time implementing it on the rest of trainings and learnings.

I would like to draw your attention to the fact of how hard it is to educate in something you don't know. To be precise, if we want to educate persons on entrepreneurship and creativity we need teachers and an organizations that allow us to be creative and entrepreneurial. If we know that each competency integrates contents, skills and attitudes, why don't we program like this the learnings of our staff and our own continuing education? How much time do we dedicate to content training and how much to train skills?

⁴³ EUROPEAN COMMISSION. DG EDUCATION AND CULTURE, *Setting up the work Program Education and Training 2010. Key competences for lifelong learning. A European framework (November 2004)* 5.7

⁴⁴ Tasked by the OECD to select and define the essential competences for the life of people and the good functioning of society (2002). It has been approved by UNESCO, and they are convinced it can be applied to other countries.

- b) We sometimes apply legal guidelines without wondering to what extent they respond to our educational model or if they'd require a critical revision.

These 8 competencies are centered on personal, social and economic areas of development. There isn't a single spiritual competence, not even one about solidarity or about the fight for justice, no matter how transversal these could be. But this doesn't prevent us from developing it, and even less from at least designating educators with these competencies in our schools. If we don't do this, the Claretian Educational Project would be no different from any other, regardless of how much quality it attains. And the Claretian educational mission would be confused with the educational excellence demanded by the law. This is something, but it is very poor.

For example, the DeSeCo report mentions that reflecting is at the heart of the key competencies. We know that numerous Anglo-Saxon schools already include a time to think and meditation techniques as part of the academic contents⁴⁵. Results endorse this practice. Meanwhile we live with some embarrassment and sometimes regard as "old spiritualism" the inclusion of spaces and times to initiate people in praying and meditation.

I am not proposing to "baptize" the key competencies, because the pedagogical work is actually good in itself, and it contributes to evangelization in as much as it does indeed humanize. I am just wondering if we are not undervaluing the legacy and tradition that emanate from the Church and from spirituality, fragmenting the teachers' education and thereby detaching the spiritual from the professional-pedagogical aspects. If this is like this, we are, even if it is not our intention, expressing our doubts about the possibility that a holistic human being includes in himself / herself an opening to transcendence.

⁴⁵ There are plenty of publications to this respect, especially under the term "full conscience" or "Mindfulness", as introduced by the Vietnamese Zen monk Thich Nhat Hanh and later systematized by John Rabat-Zinn. We find them both inside and outside the school centers, and inside and outside the religious and confessional experience. As an example: "*Matthieu Ricard says that meditation should become one of the most important academic exercises. If the school teaches us to think, meditation is the art of training the mind. Meditation techniques do not necessarily have to be seen exclusively as religious techniques. As Davidson demonstrated these tools produce immediate effects on academic results (improving them) and on the coexistence in the school.*" (JM BAUTISTA, *Multiple spiritual intelligences?* in L. LÓPEZ (Coord.), *Masters of the Heart* (Madrid, 2013) 154. I strongly recommend this choral book in the educational field, with 10 different specialists.

In other words, are we convinced that education in faith can be a “key competency”, something that helps the life of any person? According to the DeSeCo report, a competency can be considered as key when:

1. It leads to obtaining results with a high personal and social value.
2. It is applicable to the wide range of relevant contexts and environments in life.
3. It can be beneficial for all the population, regardless of sex, social, cultural and family condition.

When I hear hindering excuses around projects like going to the chapel during school hours, or experimenting real contact with poverty and pain, I wonder if we doubt because of the students or because we, adults and educators, are the ones that do not believe that these competencies are as important as foreign languages or ICT..:

*“... Educating the young generations in communion and for the communion, in the Catholic schools, (...) implies, **in relation to the educators, a predisposition towards learning and development of knowledge, and to the renovation and updating of methodologies, but also to spiritual and religious training and to the shared mission.**”⁴⁶.*

Being competent is not the same as being competitive, certainly, but the two are related. If we are competent, we will offer a competitive proposal amidst others in our world. Let’s hope we are capable of reducing the negative connotation that competence has on the Christian culture and let’s live it as a human incentive, almost as a virtue to foster creativity, perseverance and desire to improve.

*“Competitiveness is born as the combination of personal objectives and the individual skills that motivate them. That is why, **education must prioritize discovering competencies above accumulating knowledge (...)** **The competitive capital in each one of us is on the richness of our experiences: we are the countries we visit, the know-how we dominate, the cold doors we knock, the quality of the people we listen to, the books we read and the “fallings” from which we learn (...)***

There is an education to pass exams... Another one focused in moving knowledge, this being probably the most frequent and the one that will undoubtedly continue to constitute the bulk of our pedagogy. And there is a third one, designed to compete and achieve objectives. The three are

⁴⁶ *Educating together in the Catholic school...*, 20.

*necessary, but with time – hopefully soon – we will get to accept that the last one is the crucial one*⁴⁷.

We honestly need to define which competences we hope and want to shape in a Claretian educator.

3.2. Learning to learn

If we can think of a competency that stands out above the others in today's information technology and knowledge society, it is learning to learn. We can unquestionably say that the **best masters are the best apprentices**.

The more changing and dynamic are the environment and times, the more crucial this competency probably becomes. Schools used to be able to offer stability in knowledge, but this has nothing to do with the multimedia and hyper connected learning experienced by our youngest teachers and, of course, our students. That is why I think it is very useful to define in what we are educating: an education that «*empowers them to plan autonomously what they want to do with their lives, what resources they need to achieve this and how to achieve it. To be precise, an education that **has taught them to learn to learn*** »⁴⁸.

Kant said: “*one is autonomous when one can self-impose his or her own rules; when one does not follow what they tell him or her to do, but abides by a set of rules this person believes any person should follow, whether one feels like following them or not*”⁴⁹. This fundamental life learning, not depending on external praise to do what each one of us considers that must be done, is basic. The pressure of a definitive agreement is a small and shortly-lived incentive. We should probably dedicate more resources to “*provoke or teach that each educated (understand educator) finds their own intrinsic motivation mechanisms*”⁵⁰.

Let's not forget the objective of education: to enable us to carry out our mission. It is not so much about accumulating content, although if this helps someone, go ahead! I am not good at memorizing, but I am good at relating, for example. It is not so important for me to remember the dates in the life of Father

⁴⁷ J. F. PÉREZ-ORIVE CARCELLER, *An education to compete* (“La Tercera de ABC (Spanish Newspaper)”, July 24th, 2014).

⁴⁸ E. MARTÍN. Quoted in: AAVV, *Competences to learn to learn. Theory* (Basque Government, 2012) 2.

⁴⁹ AAVV, *Competency for autonomy and personal initiative. Theory* (Basque Government, 2014) 1.

⁵⁰ Cf. D. PINK, *The amazing truth about what motivates us* (Barcelona, 2010).

Claret as much as it is to always be willing to learn new things about him and to rejoice when a small data point produces a new connection inside of me, something that helps me grow in my daily life.

On the other hand, educating to learn to learn is not only about always wanting to learn, but about learning more and in a more committed way. Learning more because we can't forget about the hyper connected mentality, as a way to live and learn:

*An education that only promotes repetitive learning, that does not **favor active participation** of the students (let's apply this to the educators), that does not **spark their curiosity**, isn't challenging enough to generate motivation"⁵¹.*

We first talked about the ICTs (information and communication technologies). With the advent of web 2.0., we started talking about TKL (Technologies for Knowledge and Learning), better expressing how these technologies should be applied. Some authors are even talking about TEP (*Technologies for empowerment and participation*⁵²), expressing the potential of participation and the hyperlinking that it offers. In other words: in the old days certain contents were transmitted, they were accepted with a certain success and then the loop was closed. We could then interact but now the moment of participation has come. The system allows creating contents – even fake (Wikipedia) - which no one can limit. Somebody posts an image, someone else adds a comment, this is shared by three other people, and ten persons create a video and another fifteen comment about it on their blog... This is another way to express, investigate and learn!

Why wouldn't it be a new way to pray if all the neuronal connections of our young students and teachers are already modified according to these parameters? Are we going to let our training plans fall outside this new way of living, thinking and, above all, learning? Can we still educate the educators giving responses instead of inciting questions? Will we tolerate the insecurity brought by this opening and the liquidity in content, interpretations, connections....always open and always being processed?

⁵¹ *Educating today and tomorrow...*, II, 3.

⁵² D. REIG, *Learning more, learning always, participating, the 3 keys in today's education* (Blog "el caparazón (*the Shell*)", 02-27-2013).

3.4. Managers: the urgency to educate in leadership

I once heard Montserrat del Pozo define the leader as someone who, **where others see desert, he or she can see Las Vegas**. I would add that, beyond seeing, he or she can make it a reality. The leader *“stands out by his capacity to inspire others to dream and make their dreams come true, as well as his capacity to generate and transmit passion and energy in all they take upon themselves”* (José Joaquín Gómez, SDB). This is what I would consider a manager, whether we talk about the pedagogic dimension, the school’s administration, the director, the pastoral agents, the drafting of the Plan for Coexistence and Training.... whatever it is!:

*“Someone who holds a **management role**, can feel a **strong temptation to consider the school as an estate or a company**. However, the school that wants to be an educational community needs that whoever **leads the center can focus on the reference values and guide all professional and human resources in that direction**. The school manager, more than being a manager in an organization is an **educational leader that knows how to be the first in assuming this responsibility**, one that even becomes a **pastoral and ecclesial mission**. ...”⁵³.*

Talking about education, we must pay special attention to the managers, because they have a special mission. The attitude and willingness needed to serve as managers must also be educated / trained within our vision of the world and of the human being. Maybe because it is a “heritage” linked to the peculiarities of Religious Life (RL), where we are sent to places and positions not always expected and for which we are not always prepared, we may be nominating managers that are not mature enough or lack the necessary training; and we may as well be working without the implicit and necessary replacement provisions⁵⁴. In the corporate world it would be almost unthinkable that a worker that gets a manager role all of a sudden leaves it and returns to the group of non-manager workers. The transition would happen because he or she abandons the company or gets a position with an even higher responsibility. This small detail can generate very different dynamics in our schools. As far as I know, being nominated school director isn’t a permanent position ... We might have to consider if these nominations must be regulated differently so that they respond better to reality:

“Those who educate must know how to pursue many different objectives at the same time, they must deal with challenging situations that will demand a high degree of professionalism and preparation. In order to respond to these

⁵³ *Educating to Intercultural Dialogue...*, 85; 76.

⁵⁴ Cf. *Temas clave...*, 138-144.

*expectations those tasks must not be left solely on the individual, but there should rather be **an adequate institutional support led by competent leaders and not bureaucrats***⁵⁵.

We can draw on the extensive bibliographical resources about this topic coming from the corporate world, and even from proposals expressly thought around the specificities of the Catholic and non-Catholic schools. It is essential to look after the education at this level, certainly as concrete education. It is true, there isn't a better training than life and its circumstances, but as the Document demands, an incisive institutional (not bureaucratic) support helps a lot.

Let's remember that we are talking **about leaders, not about bosses** (the two do not always coincide) or about **people who manage** (there are great leaders with worthless management capabilities):

MANAGERS	LEADERS
1. Are interested in what and how day to day tasks must be done (results and efficacy)	1. They are mostly interested in long-term results.
2. They prefer a stable, controlled and foreseeable context.	2. They prefer flexibility and change; they are more intuitive and have a vision for the future.
3. They have a great capacity to resolve problems and take decisions based on data and analysis.	3. Their thinking is mainly divergent, with a tendency to look for opportunities and external alliances.

The education of the educators must surely be managed and systemized. But, since we are touching life and personal as well as group growth, **managing is not enough**. We have to **motivate, raise hopes, provoke aspirations** ... This influence on others can be achieved through different means. **There are two main ones: fear or love**. Both are different types of leaderships that can be learned and transmitted.

It is clear that leading with love has its risks, the biggest one being freedom. But it is also true that this is much more efficient and of course more evangelical on the long run. This basic idea about the theory of leadership by fear or love can already be found on a text dating from the 6th century BC:

⁵⁵ *Educating today and tomorrow...*, II, 7.

*“The best ruler is the one whose existence is not perceived by people. The next best one is someone praised and respected by people. The next best one is feared by his citizens. And the last one is hated. **When the work of the best ruler is accomplished, people say: “We did it ourselves”** (Lao-Tse, *The Tao (The Way)*).*

This idea also appears on classical Christian spirituality documents, such as the Rule of Saint Benedict, when he talks about how the Superior must carry out his mission.

*... Let him recognize that his goal must be profit for the monks, not preeminence for himself... He should always let mercy triumph over judgment, so that he too may win mercy. He must hate faults but love the brothers. When he must punish them, he should use prudence and avoid extremes; otherwise, by rubbing too hard to remove the rust, he may break the vessel; He is to distrust his own frailty and remember not to crush the bruised reed. By this we do not mean that he should allow faults to flourish, but rather, as we have already said, he should prune them away with prudence and love as he sees best for each individual. **Let him strive to be loved rather than feared.***

*Excitable, anxious, extreme, obstinate, jealous or over suspicious he must not be. Such a man is never at rest. Instead, he must show forethought and consideration in his orders, and whether the task he assigns **concerns God or the world, he should be discerning** and moderate bearing in mind the discretion of holy Jacob who said: **“If I drive my flocks too hard, they will all die in a single day”**. Therefore, drawing on this and other examples of discretion, the mother of virtues, he must so arrange everything that **the strong have something to yearn for and the weak nothing to run from.**⁵⁶*

This leaderships skills can be trained but it is also a gift or personal talent. It is a **basic mistake to insist on having managers lead when they do not have leading-from-love skills** (for whatever reason) or people who are efficient in one area but lack the talent to attract others.

⁵⁶ *Rule of Saint Benedict 64, 9-19.* This is common practice amongst the saints. We can bring our own example: *“Men are this way. If you treat them with gentleness they all come and listen to the sermons and go through confession; but if you treat them with roughness, they don’t feel comfortable, they don’t come and stay out there murmuring about the Lord’s minister”* (Aut Claret 3,73). *“You must try with all your personal effort to gain the heart of your disciples (...) The way you act, your generosity, patience, sweetness, friendliness, carefulness and modesty must be the first lessons your students learn from their teachers ”* (M. PARIS, *Const. Prim.*, T IV, c 3, 1)

I would finally like to insist on the **need to have an education based on discerning⁵⁷, a spiritual and not only technical or HR discerning**. Managers take decisions every day:

*“Sharing the mission **requires a certain spiritual experience and the familiarity with God that sustains this mission**. Both consecrated as well as lay people must receive the opportunity for internal growth, and this **requires that we set up plans that allow them to be passionate about their vocation, that allow them to develop the spiritual discerning capabilities and facilitate abandoning ourselves to God**”⁵⁸.*

Each one according to their capacity. In the schools, decisions are typically taken by the directors, frequently taking into account technical, professional and legal criteria... sometimes even pastoral. But managing the schools from the spiritual discerning is a lot deeper:

- It contributes to **self-awareness** (intentions, tendencies, weaknesses, strengths ...)
- Makes us **conscious about the presence of God and the forces that are against the Kingdom**, in each moment and person, without exception.
- **Implies a certain degree of inferiority** and personal relationship with God, listening to and being open to His signs.
- And above all, reinforces the idea that **we have received a concrete vocation to lead a mission** that serves His Kingdom, not just managing a group of workers, or replying to bureaucratic demands or helping edify the citizens of the future. Our mission is something else: it doesn't start, nor finish with us. Losing this “mysticism” as a manager equals to shortening the height of the institution.

This will of course take a special shape in the case of the pastoral Coordinator, a managing position in our schools who is expressly in charge of leading the evangelizing mission of the school. I can say the same of the Administrator, given the relevancy of that position. We can find fewer tasks in the Gospel so deeply linked to Jesus' mission: for good or for bad, the way we administer the goods talks about our faith and real identity, much more than any document.

4. How do we educate?

⁵⁷ A. BOCOS, *Perspectives of the Claretian education* (Batatais, 2008). Software version, 16.

⁵⁸ *Temas clave...*, 137-138.

We will all agree that the **“way” we learn should nowadays be more relevant than “what” we learn, the same way that “how” we teach seems to be more important than the content of the teaching**⁵⁹. It is essential to clarify objectives, contents, times, methodology...but even more fundamental is how we implement these. By the way, this is a very Claretian thing. And something that, for better or for worse, will determine the final result of our actions and projects.

Looking after what will never be part of an institutional agenda or an Educational Report. ... These small or big details can bring about a significant change. In other words, pointing at the “How” is like taking into account what many have called *“the Francis effect”*⁶⁰:

- He doesn't talk a lot, and when he does he is understood. He uses words that any goodwill human being would use ...
- He focuses on the positive, around love and mercy, and when necessary, around denouncing, not judging.
- He smiles, hugs, touches, walks, eats with others, watches football and prays!
- He wants to live humbly. He chooses how to live, not showing off, not letting others lose face but at the same time he does this convincingly.
- He will not show being tired or bothered about the responsibility upon him, although he constantly insists that he needs to pray and be helped by others.

All in all, the structural changes usually come afterwards. The first thing that we transmit, something that educates, is ourselves⁶¹ and this either attracts or repels. Someone even said that **the *how* constitutes the essence of Christianity**. Jesus' innovation is how he lived his Jewish faith beliefs, values and principles. His revolution is in the doing, not in the theory⁶²: ***“I have set you an example that you should do as I have done for you”*** (John 13, 15).

⁵⁹ *Educating today and tomorrow...*, II, 3.

⁶⁰ Cf. G. FERNÁNDEZ, [The Francis effect](#) (05-01-2013)

⁶¹ Cf. FRANCIS, [Address of Pope Francis to the students of the Jesuit Schools of Italy and Albania](#) (05-07-2013).

⁶² *“Yes, my daughter, I want a new Order, but not new in theoretical terms, new in practice”* (Aut París 7, in *“Escritos (Writings)”* (Barcelona 1985) 59. These are the words through which M^a Antonia París experiments his initial founding calling to, together with Claret, incept towards something unknown and under no human success guarantee.

4.1 Passion for a common project

Even in the case of our Congregations, born after a given Founder, **the group's shared vision doesn't get developed around people but around the project.** Should it not be like this, the generations to come would adore the personality of a leader (as in a dictatorship) but would not represent the path for newcomers to the project. I believe this is also very relevant in relation to today's topic. The Founders, as good leaders, have been able to **SEE where no one saw** before, in a unique way. This vision sets a dream in motion, a common project that raises passion and enthusiasm amongst others who haven't had that vision (this is an important detail). We are putting a lot at stake if the education we offer our educators doesn't stir in them the passion for the common Project, for the dream that "pulls" from us.⁶³

We are not only looking for the rational but, above all, the affective identification. There is one part which is dependent on the willingness and expectations of each educator. But there is another which is linked to the institution and the environment we generate. Let me jot down a few core features:⁶⁴

- **A clear, intuitive and distinct definition of the common project that unites us.** It has to be outlined and transmitted with clarity, so that each educator can define it without ambiguity, without confusing it with other educating styles or institutions. This must range from contents, to visuals, colors, the corporate image...we are the CF. Claret was an expert on this, well ahead of his times. I can't think of him saying that it was a waste of time to think about how to illustrate a book or how to visualize a concrete action. Well, even so much more in our time!
- **Common behaviors.** It is not about uniting or ruling about each situation and how to respond to the unforeseen, but about working with an interiorized set of criteria, not just imposed (we may have to do this at the beginning). Haven't we all experienced how bad it feels to receive different answers to the same topic from members of the same group? We are not talking about personal but institutional differences. It creates confusion and doesn't contribute to shaping a sense of belonging or identity.
- **Written records neatly organized and explained.** What we capture orally on a daily basis is a fundamental part of our institutional culture. But we also need written references that are easy to locate and understand. We are not

⁶³ *Real dreams, those which are infused by our essence, cannot be born out our limited thinking mind, because these programmed ideas are there to precisely negate our creative potential. Dreams are born in our heart, with the impulse and purity of its three harmonized gifts: sensitivity, wisdom and power*" C. GONZÁLEZ PÉREZ, *The pedagogy of interiority in light of the new knowledge paradigms*, in L. LÓPEZ (Coord), *Masters of the heart* (Madrid, 2013) 183.

⁶⁴ Cf M. A. MILLÁN, *Leadership and Management*... 164-167.

talking about 80-page corporate identity or style books that are left on a drawer and no one knows where they are, what they are for, or their content. We are talking about records that help us live and work.

- **Participatory processes that are clearly led and once approved and assumed cannot be changed by one's will**, not even that of the director, the Superior, the Provincial or any other head.

This should nonetheless be compatible with two distinct Claretian qualities, closeness and flexibility, something that pops up when we do surveys or ask questions. For example, an institutional (on whoever's name) "happy birthday" letter for an educator can have better effects (with regards to commitment and belonging) than an address about the life of the Founders.

This small anecdote may help us visualize the paradox we could face if we continue to do things without the spirit that initiated them:

*L'École Biblique library in Jerusalem (Dominican order): 2 pm, around April 1987. The room is empty and I am sitting in front of a table full of books and dictionaries, I have a full study afternoon ahead of me. My only solace is that I am tuning a classical music station on a small radio. My frustrated vocation to be an orchestra conductor shows as I lead Mozart's 40th symphony with one hand while I hold a book with the other. After a while I raise my eyes and I see a Pakistani priest looking at me from the door's threshold, his eyes filled with astonishment. My small headphones weren't visible from afar and he could only see my hand's uncontrolled movements, so he probably thought: "Poor woman, so many hours sitting at that table, she must have lost it a little bit..." I pretended to scratch my head to disguise my concert. The absurd situation made me initially laugh, but then I started seeing it as a beautiful parable: **what if faith was the inner music we hear, the one that makes us move with a certain rhythm and leads us to gestures that cannot be understood by those who don't listen? When our dancing slows or stops, wouldn't this be because we have lost the Gospel's tune?**⁶⁵*

4.2. Looking after our own organizational culture

⁶⁵ D. ALEIXANDRE, [You changed my mourning into dancing](#).

This has lately become a trend for all major organizations⁶⁶. Google (like Coca-Cola) has taken special care in transmitting corporate culture as a core element of their growth and their employees continue to show every year as the happiest on the planet (together with those of Coca-Cola). I know we are not Google (or Coca-Cola)... but we can and must learn from everybody. The key to their organizational culture is the way they understand the relationship with their employees. It has been proven with data that it is more profitable to have free food and drinks as well as hairdressers, massages, informal meeting rooms (creativity is higher)... or that they can split their work time as they want, dress as they prefer and dedicate 20% of their time to their own ventures ... Another surprising measure: when a *Googler* dies, his family continues to receive 50% of their salary during the 10 following years.

All of this makes them feel at ease, free, taken care of. This also guarantees a free internal and external branding campaign for Google: their employees proudly wear t-shirts, caps or Google gadgets they have decided to purchase from their nearest store, voluntarily and paying!

It is worth reading how Google defines its organizational culture and to compare it with our descriptions:

It's really the people that make Google the kind of company it is. We hire people who are smart and determined, and we favor ability over experience. Although Googlers share common goals and visions for the company, we hail from all walks of life and speak dozens of languages, reflecting the global audience that we serve. And when not at work, Googlers pursue interests ranging from cycling to beekeeping, from frisbee to foxtrot. We strive to maintain the open culture often associated with startups, in which everyone is a hands-on contributor and feels comfortable sharing ideas and opinions. In our weekly all-hands ("TGIF") meetings—not to mention over email or in the cafe—Googlers ask questions directly to Larry, Sergey and other execs about any number of company issues. Our offices and cafes are designed to encourage interactions between Googlers within and across teams, and to spark conversation about work as well as play⁶⁷.

What do I want to say with this? We have the best product in the world, our mission is beautiful and thrilling, but we need people who want to share it

⁶⁶ "Those companies who want to change their culture should focus on certain key areas: building employee morale (the way they act) by offering incentive and training programs, clearly defining the mission and vision, nominating strong leaders who set the path and empower others and finally creating better relationships with both their employees and their customers. (C. FRANCO, [Corporate culture is key for a company's success](#) (10-20-2010)).

⁶⁷ GOOGLE, [Our culture](#).

working with us. This entails innovating in our organizational culture and integrating what works today to our mission. This is what F. Claret did!

We could also say that **any culture is like an iceberg**: we can only see a very small part; what's hidden is what gives sense to what we see. We see gestures, decisions, actions...which only make sense in beliefs we don't see but which are sustaining and feeding them. And, in order to shape the future of our mission and vocation, it is urgent to pay attention from the point of view of educating the educators. In addition, let's be happy and let's open spaces in our schools where people want to come to work! Beautiful statements written in documents are of little use if we can't "breathe" them in our daily tasks, our organizations or the way we take decisions.

A strategic plan or a new training structure that doesn't come with a deep change in attitudes and relationships will **"generate a situation where those same structures end up, sooner or later, being corrupt, heavy and inefficient"** (EG 189)⁶⁸.

4.2. The testimony of love, the most necessary virtue

I don't think this point needs a lot of explanation. However, our daily life is very often blowing away what's most important and for us, because of our tradition and charisma, love must be the most necessary virtue (cf. Aut Claret 438).

The ecclesial documents make constant reference to the fact that the key in a Catholic education is to believe in the communion, in relationships based on love, dialogue... until this relationship mode becomes an **"educational principle, a paradigm that orientates its training action as a service for the completion of the communion culture"**⁶⁹.

A human community is educational in itself; it is a "place of humanization"⁷⁰. José María Toro says that in education the biggest seduction comes from the "loving presence" of the one who educates⁷¹. I believe this also happens between us when we work together. **"Teaching is not only about transmitting what we know, it is also about revealing who we are when we live our**

⁶⁸ Cf. EG 26; *Educating today and tomorrow...*, II, 1.

⁶⁹ Cf. *Educating Together...*, 35.37.39; *Educating to Intercultural Dialogue...*, 47.82.84.

⁷⁰ Cf. [The Catholic School](#) (March 1977).

⁷¹ Cf. J.M. TORO ALÉ, "Inner being methodologies? The presence of the Master", in L. LÓPEZ (Coord.), *Masters of the heart*, 301-303.

credo⁷², said John Paul II. Who have been our true educators? From whom and how have we learned more in life? Undoubtedly, from those we perceive to have affection capacity and life coherence⁷³. Why do we then continue to prioritize content over experience and people?

This is what's new about the education that stems from Christian pedagogy, which finds its substance in the words from Jesus: « That they all may be one» (John 17, 21)⁷⁴.

What do people say about us when they look at us? What would we like them to see and say? Is it naïve to think that a distinctive sign of our school could be that **they look at us and say “look how they love each other”** as they said from the first Christians?

This is of course a love that doesn't start from or finish with us. It comes from God and always reaches the smallest, the poorest, those who suffer more the injustice⁷⁵:

“The young we educate are getting ready to lead in 2050. What will be the contribution of religion to the education in peace, development and the fraternity of the universal human community? How do we educate for the faith and in faith? How do we create the preliminary conditions to receive the gift, to educate in gratitude, in the capacity to be amazed, in the questions, and to develop the desire for justice and coherence? How do we educate to pray?”⁷⁶

4.3 The same mission, the same education

Maybe we shouldn't by now remind ourselves about the mission, but I do not think this is a closed topic at all. Reality changes so fast that it is difficult to consider that the objectives are met once and for all. It isn't the same for a

⁷² [To the Canadian Educators](#) (11-12-1984).

⁷³ *These contexts are so diverse (from atheism to fundamentalism, relativism, laicism) that it becomes imperative to re-center around that “value priority” which more than anything is about giving oneself in testimony and coherence, in the capacity to beg for and concede forgiveness –not to show off or because of a false moralism, but led “by love” – to contribute to the development of the world” (Educating to Intercultural Dialogue..., 53-54.57). Cf. Educating Together..., 38.*

⁷⁴ *Educating to Intercultural Dialogue ...*, 51-52. Already in 2002, *Consecrated people and their mission in the school. Reflections and orientations*, points that the vocation of the educators is to: “educate in living together”... By this everyone will know that you are my disciples, if you love one another (John 13, 35).

⁷⁵ Cf. *Educating to Intercultural Dialogue ...*, 53, 83.

⁷⁶ *Educating today and tomorrow...*, III.

religious director to talk about our shared mission in front of 15 lay and 25 consecrated people as it is to face the fact that 70% of the staff can't link any part of their life experience with the word "mission".

As we have said a few times, the ecclesial documents expressly request that lay and consecrated people should be trained together, applying some flexibility to meet the needs of the two groups. According to *Educating Together*, the **first and original contribution** (by the consecrated) **to the shared mission is the evangelical radicalism of their life.** (27). Lay people are called to live «**from their faith their secular vocation in the community structure of the school, applying the highest possible professional quality with an apostolic projection of that faith in the holistic education of man**» (30). The lay people's work includes "**the spiritual animation of the community they are building together with the consecrated** ... Yes, in the old days it was mainly up to the priests and the consecrated to nourish the lay people, today it may well be that "the lay people help and must help the priests and the consecrated in their spiritual and pastoral way » (32).

This is already a reality in many of our places, but I think it is important to remind ourselves about it. We are not playing in different fields, although each group contributes with something specifically distinctive. Nor are we part of a "relay race" where a few run and others move out.

Having said this, I'd like us to think about the following:

*Consecrated people have a specific task related to education, both in the Church and in society... **Because of their consecration, of the peculiar experience of receiving the Holy Spirit gifts, because of frequently listening to the Word of God, of all the discerning, because of being recipient to the rich heritage of educational traditions received through time from the Institute, because of the deep knowledge of the spiritual truth** (cf. Ef 1, 17), these persons are well suited to carry out an educational action which is particularly efficient, specifically contributing to the initiatives of the other educators." (VC 96).*

If this is like this and these are the qualities that empower us for the task of educating, shouldn't we educate in these same qualities the lay people with whom we want to share the mission, taking into account the differences in life style?

Miguel Angel Millán proposes to **look at the educational processes in Congregations in order to elaborate training plans on leadership and management nowadays**⁷⁷. Let me highlight the following:

⁷⁷ Cf. M. A. MILLÁN, *Leadership and Management...* 123-150.

1. The importance of **scalability**, setting-up clear phases and “tests” or criteria that must be met before being considered a member with all rights. Let’s not hurry.
2. The need to have (in all stages) someone who is the **reference person in charge of the process**, someone who accompanies, helps to adapt and evaluates. In other words, someone who gets the best out of the person and personalizes the training.
3. There has to be a **community dimension**, so that relationships and conflicts become part of the process.
4. The **contents** need to be well cared for, but they aren’t the first priority (content will vary depending on the knowledge the person already has, the situation, the education profile, etc...). What is essential is **human and spiritual growth**, attitude and human quality. Contents can be learned, attitudes can hardly be changed.
5. From the very beginning the institution must clarify its **identity, mission, vision and values**, what makes them different from the rest. It needs to know how to communicate this differential dimension.

I am sure you are all wondering how to do all this with the limited resources we have and the amount of work we have every day at our schools. I don’t know. But we should probably think about it if we understand that what is at stake is the continuity of our mission as well as its quality.

When we compare processes for lay and consecrated people we can be **tempted to** either mixing or dividing. None of them are good options. It will not do any good to want to convert the lay people into copies of the consecrated or to let the consecrated take on everything that extends beyond standard working hours (this also falls outside the vocation-mission idea we were talking about at the beginning).

It is obvious that **each member of the educating community must understand his or her role and competency** in order to be able to tell the difference between what’s asked from and what’s given to each one of them: institution, families, teachers, non-teaching staff...⁷⁸. Teaching is the essential unit in a school but it is not the only educational aspect. Let’s also consider that each educator is someone with a concrete life course in a particular personal growth moment ... I hope we can start learning about how to enrich ourselves from diversity without

⁷⁸ *Education is always oriented by the definition of a professional profile so it must consequently respond to the following question: what does it mean to be a teacher? What does it mean to be a manager in a Catholic school? What skills/competences must guide his professional endeavor? (Educating for inter-cultural dialogue... 81).*

this becoming a threat for the **deep and strong collective identity that we are undoubtedly called to redefine nowadays**⁷⁹.

In most places worldwide we can no longer talk about a Catholic school just because its students, families or all of its teachers are catholic. Our Catholicism and “Claretianism” have to be renewed and strengthened in ourselves, so that we can grow in identity as well as in dialogue and pluralism.

It is a “how” that is not easy to live but indispensable: are our schools places where we can live and express our faith with peacefulness? Is there an updated language and style for the educators, or are we following empty practices and rituals that mean nothing and contribute no “Spirit” to personal and collective life?, how do we manage the diversity amongst staff members when this is affecting their life and vocational approaches?

5. ...making this way easy for everyone else

I have been tempted to conclude with a few summary points, but I think it is more coherent if each one of us drafts our own conclusions, according to our own reality, our dreams, our concerns, our values.

I am almost done. It may be a bit pretentious, but if each one of us could draft our own *Claretian Delors Report* we would probably and almost inadvertently concur in four pillars that are “engraved” in our DNA: **know, love, serve and praise**. And not only that, we live it in such a way that knowing is not enough, we want to make others know, loving isn’t sufficient, we want to make others love, and serve and praise.

Let me express it using other words which are very charismatic for our CF: we are here to “walk and make this way easy for everyone else”. No one can facilitate what they have not experienced. No educator will be able to continue the Claretian mission without living it vocationally. That is why it is essential to continue educating educators. And we can only do this as long as we are open to today’s voice of God, not that of yesterday or to the voice heard by Claret on the 19th century. In a few words, this is an educational missionary option, not only with students and families, but also and above all with educators:

*I dream about a **missionary option that can transform it all, so that habits, styles, schedules, the language and all ecclesial structures become the suitable path for the evangelization of today’s world, more***

⁷⁹ Cf. *Educating today and tomorrow...*, III 1 a.

*than for self-preservation. This structural reform required by the **pastoral conversion** can only be understood in this sense: we must try to have all these structures become **more missionary**, that the pastoral becomes more **generous and open**, that it sets pastoral agents in a permanent **starting attitude**, thus favoring the positive answer of all those called by Jesus to his friendship » (EG 27).*

IV

School Management Support Teams. Why were they created? What is their use? How do they work?

Basilio Álvarez cmf.
(Equipos de San José del Sur y Santiago)

Index

1. Towards a new configuration of the Managerial Function in School Centers.

2. Province of Santiago Claretian Head Team (Spain)

- 2.1. The Head Team, our way to fulfill a duty from the Province Chapter
- 2.2. Work and objectives
- 2.3. School centers perception of the Head Team and tasks set out by our II Provincial Chapter.
- 2.4. Consequences of the "New Ways of Management" and work as a "net of centers".
- 2.5. New projects already designed and waiting to be implemented
- 2.6. Difficulties.

3. Province of San José del Sur Claretian Education Team. (Chile, Uruguay, Paraguay and Argentina)

- 3.1. Who are we?
- 3.2. Why were schools team created?
- 3.3. How does it work?
- 3.4. What was the Animation Team for?
- 3.5. We bring to share
- 3.6. Horizon and Utopia: Which is Pastoral Education for South San José?

1. Towards a new configuration of the Managerial Function in School Centers.⁸⁰

One of the first duties of our Congregations as heads of their schools is ensuring their permanence, charismatic identity and quality, both at present and in the future.

Traditionally this responsibility used to lie on the Congregation members, who carried out their evangelization, teaching and educational work there. They were also, almost totally, the ones who had the last responsibility in the direction and management of the school centers.

But the world has changed, the society has changed and the education has also changed. In this new context, our Institutions already have schools centers where the direction and leadership of the educational and training processes are mostly carried out by secular people and this is not only due to a need, but as an evangelical option which, following the Vatican II spirit, leads us to work in education in terms of Shared Mission.

Facing this new situation, the Congregations have to reflect and think about the present and future of the Managerial Function and promote a new organizational culture of the Claretian Family where we go:

- From “my” center to “our net” of centers;
- From “we do what we can” to “we offer a quality educational alternative”;
- From a “multicompetent Headmaster” to a “Management Team” of managers, technicians and pastoral leaders;
- From a “skilled and known staff of teachers” to an “academically and community committed one”;
- From “covering expenses” to “managing viable economies”
- From “trying to manage with quality” to the “development of quality educational projects”;
- From “making pastoral” to “being an educational evangelical community with a living faith”.

As a result of the reflection about the Managerial Function that the present circumstances demand from us, and with the aim of carrying out this change of organizational culture, management support teams are born. Along this speech we want to present the origin, work and experience of the Head Team of Claretians in the Province of Santiago in Spain, and the Education

⁸⁰⁸⁰ For the writing of this section we have taken some ideas from the document *Temas clave del Proyecto Educativo Común*, published by Escuelas Católicas in November, 2007 where a great deal of Claretians linked to our centers took part.

Team of the Claretian Missionaries in the Province of San José del Sur in Argentina, Chile, Paraguay and Uruguay.

2. Province of Santiago Claretian Head Team (Spain).

2.1. The Head Team, our way to fulfill a duty from the Province Chapter.

2.1.1. Our reality and the first Province Chapter decisions.

Our religious Province was born on January, 1st in 2007, and it is the merger of three which already had wide experience in educational matters.

- **Aragón**, which had two school centers (one class per grade) in two districts of Valencia, Fuensanta and Benimaclet, which host students from 3 to 16 years old.
- **Castilla** contributed with three schools: Aranda de Duero (two classes per grade), with students from 1 to 16 years old. Segovia (four classes per grade), although it has recently grown, due to the fact it absorbed another one-class-per grade school, Jesuitinas, with students from 1 to 18 years old and Madrid, which has four classes per grade in Pre-school and five classes per grade in the rest.
- **León** had two centers: Gijón, a school of four classes per grade, from 3 to 18 years old and Zamora, which has three classes per grade for students between 1 and 18 years old.

This wide Claretian educational offer, a clear awareness of its evangelical value, a determined option for working in Shared Mission and the reality of the average age and the number of Claretians specialized in educational management, made that the conviction of designing a new way of managing our schools prevailed.

It happened during the first Provincial Chapter, August 2007, when it was decided to begin the reflection which would eventually lead to create our Head Team. In particular, the Chapter document says: "Take the steps which throughout the six-year term enable new ways of management for a higher efficiency, taking advantage of the human and economical resources (*head team, central purchasing body...*).⁸¹

Logically, during the Chapter the option of the new Province for the evangelical task in the educational world became clear, realizing of the fact that it is from them where we are assisting the main subjects of our Mission.

⁸¹ Claretian Missionaries Province of Santiago. Proyecto de Vida y Misión: Colegios nº 114.

In this moment it is fair to remember that different modalities of coordination in the old provinces previously existed. In particular, Castilla coordinated its schools through a Secretariat where the Prefect of the Apostolate and the Headmasters of its three schools participated, the two schools of León developed together training activities for their respective teaching staffs and the Headmasters of Aragón also held coordination meetings between them.

Neither should it be forgotten that in the previous phase of the unification, during the time when the three Provinces worked as a Confederation, a Secretariat of Schools was set up, where the Headmasters of the seven centers participated.

2.1.2. Constitution of the “New Ways of Management” work-team. School year 2007/2008.

Right after the Chapter, the new Province Government, faithful and committed to what had been decided there, starts up a work-group, which would be named with the acronym NFG of its main purpose: the design of the future “Nuevas Formas de Gestión” (New Ways of Management) in our schools.

The people appointed for this work were:

- Mr Fernando López Tapia, a lay person, lawyer, Escuelas Católicas⁸² advisor, a former student and member of the Former Students Association, who, from his wide experience in these matters, provided us with materials and suggested the work scheme and reflection that we then followed.
- Mrs. Pilar Portaspana, a lay person and economical and tax advisor of the new Province and with a wide experience in the world of school centers managed by religious Congregations.
- Six Headmasters of our centers. Half of them being lay people.
- A Claretian who, although in that moment wasn't assigned to any of our schools, had a wide experience in the management and work in the Catholic School organizations.

⁸² Escuelas Católicas is the brand name which groups **FERE-CECA** (**F**ederación **E**spañola de **R**eligiosos de la **E**nseñanza- **C**entros **C**atólicos), which have grouped together the Head-teachers of catholic school centers since 1957, business organization of those centers, created by FERE-CECA in 1989. During the school year 2013/2014 Escuelas Católicas represents 2.048 school centers, 1.207.527 students y 100.400 workers belonging to them, being 84.252 of them teachers. In turn, Escuelas Católicas is the 14,9% of the whole Spanish educational system and the 59% of private and subsidized education, which makes it the most representative organization of this sector subsidized education, which makes it the most representative organization of this sector.

- The Prefect of the Apostolate, who chaired and encouraged the work meetings.

As it can be easily noticed, the percentage of lay people was fifty per cent. It was clear that it was desired this was a task performed in Shared Mission.

The meetings were held monthly during its three years of life.

From its very beginnings, the group members understood that for the right development of the mission assigned, it was very important that EVERYONE had the appropriate knowledge of every school center of those seven centers of the Province, far beyond the individual contributions the different members could make. For that reason, a visit to every center, by the whole group, or almost by most members of it, started to be planned, and the drawing up of an comprehensive report which took account the results was raised.

2.1.3. We visited and knew the centers reality. School year 2008-2009

But these visits required a thorough preparation. It is not only going, watching and draft a report. For that purpose, and with the aim of being able to assess all centers with the same criteria, a detailed survey was made and a DAFO⁸³ analysis which had to be answered by the “Management Team”

Simultaneously, throughout that year the economical and tax advisor wrote a complete report on the economical situation of every center with the objective of presenting it to the NFG group. This allowed, with the clarity numbers offer, to complete the information about our centers.

2.1.4. Foundation or Head Team? Dchool year 2009/2010

This was the year dedicated to the design and proposal of the “new ways of management”.

Two hypotheses arose during the group reflections:

- Setting up a Foundation, with its own legal personality, to which all our centers would go and which would be in charge of their management. This solution involved that the Congregation would give away the ownership of their school centers to the abovementioned Foundation.

⁸³ The DAFO analysis is a methodology which studies the situation of an enterprise or Project, analyzing their inner features (Weaknesses and Strengths) and their external position (Threats and Chances) in a matrix.

- Allowing the Congregation to retain the Ownership of the schools and forming a Membership that would be in charge of coordinating their management.

After a deep reflection, a wide discussion and getting to know the experiences of other Religious Institutions, the NFG group opted for the second of those two hypotheses and the setting up of a Head Team was proposed to the Province of Santiago Government.

2.1.5. What is a Head Team and what's the difference between it and a management team?

The essential difference lies in its function and position in the organization chart of the Province schools management. This way, a Management Team depends, hierarchically, on the province Government, and its work consists in advising and supporting both the Government and the Headmasters of each center.

And a very different one is having a Head Team above which the Province Government delegates the ordinary management of Ownership matters and which also coordinates the school centers management. Its structure would be:

2.1.6. Planning the future Head Team work. School year 2010/2011

Throughout the first part of that school year the Province Government developed its reflection and decision-making on this subject. We should remember that the NFG group proposal wasn't binding and it was the Head of the schools and his Counsel the ones who made the last decision. During the second part of the school year the staff selection began as well as discerning which Claretians would be part of the Team.

Simultaneously the "NFG" group started to design the Strategic Plan or "Strategic Lines of our Schools"⁸⁴, tool that would lead the management in our centers and the "Year Program"⁸⁵ which had the activities to perform by the future Head Team in its first year of life. Due to its importance we would like to

⁸⁴ The new edition is provided in Annex I for the third-year term 2013-2016. Due to the massive task that translating them into English, only the Spanish version is provided. Because of their extension we offer them in digital format through the next link: <https://www.dropbox.com/sh/so4oqjxtgqknaxn/AADkEDQGMLWcs3CZvmEeVEura?dl=0>

⁸⁵ A copy of the last program is provided (when these lines are being written, 2014-15 program isn't available yet) in Annex II.

emphasize this last thing: it wasn't a team which met and prepared its "Strategic Plan" and "year Program" in a few days, but the option was that these documents were drawn up by the same people who discerned about the New Ways of Management. It is important to note that for the elaboration of those documents, all schools Management Teams' opinions and participation were asked. They were the ones in charge of letting the abovementioned group know the reflection of their teaching staffs about all these matters.

2.1.7. Head Team setting-up. School year 2011/2012.

Although the presentation of the new Head Team to the Management Teams was during the meeting which takes place in Madrid every year, during the two first days of July, it won't be until September, 1st 2011, when its first steps began. The main objective of this first year will be the introduction of "strategic Lines" and the daily management of the school centers.

To develop these tasks our Head Team is organized into five working fields/pillars:

- **Administration and Human Resources Area:** Coordinated by Mr. Carlos Medina, a lay person, hired and engaged full-time. He is an economist and MBA. He lives in Madrid. He is a member of the Apostolate Provincial Council.⁸⁶
- **Educational Innovation Area.** The person in charge is Father Adolfo Lamata, Claretian Missionary. Principal-Coordinator at Claret School in Segovia where he lives. Degree in Ecclesiastical Sciences and psychologist. He is a member of the Province Daily Board and the Apostolate Council.
- **Pastoral Area.** This task is performed by Father Juan José G. Espada, Claretian Missionary. Teacher and Pastoral Coordinator at Claret School in Segovia where he lives. Degree in Systematic Theology and Teacher. He is a member of the Vocational and Youth Pastoral Provincial Team (PIJV) and the Apostolate Council.
- **Training Area.** It is managed by Father Javier Serrano, Claretian Missionary. Degree in Ecclesiastical Sciences and psychologist. He lives in Valencia. He is a member of Apostolate, Economy and New Evangelization Projects Councils.

⁸⁶ The rest of participative structures of the Province where the members of the Team take part are provided, in order to show their degree of involvement.

- Lastly, the task of the **Team Coordinator**, carried out by Father Basilio Álvarez Llana, Claretian Missionary. Degree in Ecclesiastical Sciences, Expert in Subsidized Schools Management, University Expert in Business and Staff Management Skills and Business Human Resources Management. He is a member of the Daily Board and Apostolate and Economy Councils.

2.2. Work and objectives.

During its first three years the essential tasks have been the writing of the “Institutional Educational Plan”⁸⁷, the drawing-up of the “Training Institutional Plan”⁸⁸, the generalized setting-up of the “Claretian Oratory”⁸⁹, as well as setting up of the payroll and contract services management.⁹⁰

But this description would be incomplete if we do not describe how the Team is working at present and which the lines and essential goals are:

a) Institutional, organizational and converge line of the Province Schools.

Main Responsibility: Head team Coordinator⁹¹

Objectives:

- Develop efficient and effective organizations, consolidating and making organization and management structures more professional.
- Strengthen the model of coordination and pastoral actions in the Province Centers, providing them with the tools for the effective development of their task.
- Encourage the participation and identification, also charismatic, of families with the centers and with the educational style they offer

⁸⁷ Further on we’ll describe them briefly. A copy is provided in Annex III.

⁸⁸ This document is contained in Annex IV.

⁸⁹ The materials are found in Annex V.

⁹⁰ When writing these lines, the head Team doesn’t only manage all payrolls and our schools teachers contracts ,but also, in view of its success, we have been entrusted by the Province to manage payrolls and contracts of all Works and communities.

⁹¹ Head Team Coordinator, besides being in charge of this strategic line and coordinate the Team work and meetings, follows up the Management Teams and fulfills tasks of institutional representation.

(Vision, Institutional Educational Project, School Educational Project...).

b) Economic-financial line (alternative sources of income, self-financing, budgetary control)

Main Responsibility: Head Team Administration Area and Human Resources

Objectives:

- Consolidate the financial reports of the centers, generating their own revenue from using external resources and providing services to third party.
- Improve the budget culture in our centers, tracking the situation and supervising their compliance.
- Make an investment and maintenance plan for every center.
- Establish criteria to support the centers which need economic help.
- Draw up an Economic Management Plan.

c) Schools Pastoral line.

Main Responsibility: Pastoral Area

Objectives:

- Consolidate our educational centers as a real quality “school in pastoral”.
- Promote our schools as evangelizing platforms for the whole educational community.
- Explain the vocational dimension of our Pastoral.
- Encourage Solidarity and Mission values and the presence of PROCLADE in our net of centers.
- Improve the integration of the Educational Axis in the center life.
- Study the kind of presence of Claretian communities in our net of centers.

d) Innovation and Educational Development Line

Main Responsibility: Educational Innovation Area.

Objectives:

- Develop and implement educational innovation processes in the centers.

- Execute the Excellence Plan in the centers as a tool of continuous improvement.
- Make the centers become into bilingual/multilingual places, reinforcing the international dimension of them.
- Define and provide with the necessary ITCs equipments for our centers.

e) Integral development and charismatic identification of the whole educational community, especially Management Teams, new ones and teachers.

Main Responsibility: Training Area.

Objectives:

- Introduce the Training Institutional Plan (PIF) which integrates all school activities, provincial and interprovincial (CIC,...).
- Create a provincial group which facilitate PIF introduction.
- Design and develop tools and resources which allow PIF progress.
- Start the introduction and development of PIF.
- Program and time the general development of PIF.
- Develop and assess PIF.
- Give priority to some training activities.
- Consolidate the work model of “shared mission”.

f) Centers Personnel Management line.

Main Responsibility: Administration and Human Resources Area with the Head Team Coordinator’s support.

Objectives:

- Attract, select and incorporate professionals to our net of centers successfully.
- Favour the staff professional development in our net of centers.
- Set up a performance assessment culture of all the professionals of our net of centers.
- Establish a common policy of monetary and non-monetary remunerations in our net of centers.

g) Faith-culture dialogue in our net of centers line.

Main responsibility: Pastoral Area

Objectives:

Promote the faith-culture dialogue in our net of centers.

Actions:

- Draft a promotion plan of this evangelization dimension, collaborating with the Secretariat of Faith and Culture.
- Program and develop training activities with the Religion teachers in order to promote this dimension in their classes.
- Program and develop training activities with the rest of teachers in order to promote this dimension in their classes.
- Program and develop some kind of activity or lecture for the families.

The work of these strategic lines is done, as we have said before, for seven school centers, which host seven thousand seventy-seven students⁹². Five hundred and seventy-nine professionals work with them, four hundred and seventy-seven of them are teachers and the rest being administration and services, lunchtime and extracurricular activities staff, sport coordinators, etc. We estimate up six hundred and ninety-five payrolls for these workers⁹³. We also do it with other seventy-two payrolls of the rest of houses and works of the Province.

2.3. School centers perception of the Head Team and tasks set out by our II Provincial Chapter.

We have noted with satisfaction that the Management Teams of our centers understand the creation and the start-up of Head Team, as a way to reinforce and give continuity to the option that Santiago Claretian Missionaries have made for the schools as evangelizing platforms. In particular, when they have been asked about this issue, they have transmitted to us that the creation of a Head Team has been seen by the educational communities of our schools as a “commitment for the future of this sector and a guarantee for the continuity of schools keeping on with the evangelizing aim they were created.”⁹⁴

On the other hand, our II Provincial Chapter backed up the Teams and Secretariat working in our Province. In particular, in its document Our Mission Project (NPM) we are asked to, among some other things, during this six-year term:

⁹² We include more detailed information about students according to educational stages, teachers' age, years in the job, etc., in Annex VI.

⁹³ The teachers who work in the subsidized school and in the private one must get two payrolls.

⁹⁴ Assessment reflected during the II Province Management Teams Meeting at the end of the first year of Head Team work.

“Give priority and optimize – from pastoral positions- the presence of teams and secretariats that form the Apostolate Prefecture, benefiting its relationship with the local agents.”⁹⁵

- *“Consolidate the new ways of management in our school centers and continue qualifying the presence of the Head Team in the schools”⁹⁶.*

2.4. Consequences of the “New Ways of Management” and work as a “net of centers”.

2.4.1 Managerial Function new definition.

Undoubtedly, the first and the most important was the design, by the NFG group, of a new definition of the Managerial Function⁹⁷ which, briefly summarized, involves the following changes:

- In every center, there won't exist the figure of a Headmaster, the work of “Owning Body” representative lies on the Head Team.
- Commitment with the concept of team-work. There's a step from the leadership of the “Headmaster” to understand that the leadership and management of the center is the Management Team's task. One of the Pedagogic Directors becomes “Director-Coordinator”, being the Head and moderator. He is some kind of “primus inter pares”⁹⁸. The meetings of these teams must be, at least, every fortnight.
- Given the diversity of components and different composition that they previously had, it is determined to unify their composition and set a minimum number.
- In this new configuration of the managerial function it was wanted that the Director Coordinator and the Pedagogic Directors focused on the pedagogic subject. There is no longer the figure of a “clerk” who registers accounting records, but a high profile professional, whose work is the center administration and management. The Head Team administrator will supervise and guide de centers administrator in their daily work.
- Every center has, depending on its size and peculiarities, freedom to form a bigger Board of Directors where more figures can take part. The periodicity of their meetings rests on every center as well. However, reality tells us that the choice for team-work has so deeply rooted in the centers where this “Board” works that it usually meets simultaneously with the Management Team weekly.

⁹⁵ Cfr. NPM, 81.

⁹⁶ Cfr. NPM, 99.

⁹⁷ Cfr. Chart of pp. 9-15 in Annex VII.

⁹⁸ Literally “the first among equals”.

- El Head Team summons the Management Team one day at the beginning of the school year and also a two-day meeting in the month of July. The purpose of these meetings is the common reflection, making decisions and training.

2.4.2. Head Team Statutes.

As any team or work group in our Institution, the Head Team can't work without a frame that defines it and determines its tasks clearly. For that reason, the NFG group developed, and the Provincial Government passed, some Head Team Statutes⁹⁹. Their nature, area of activity, goals, tasks and the Coordinator's tasks are described, the members of the Schools Council¹⁰⁰ are also determined and their working regime. This Council is formed by the Apostolate Provincial Prefect, the members of the Head Team and the Directors- Coordinators of the seven centers. It has an advisory role and is summoned twice a year.

2.4.3. Promote the talent of people in the organization: Institutional Educational Plan and Institutional Training Plan.

Another new strategy which has been started up at the same time as the New Ways of Management, has been promoting the talent of the people in the organization, in our centers, before hiring "experts" who would help us in the design and elaboration of the main documents which must guide the new path started by our net of centers. As this is the second experience as a Province, we are going to show the Management Teams Activities Workshop. Let us describe it briefly

It was time to write two documents of utmost importance. On one hand, the Institutional Educational Project (PEI), which would guide and be a basis for the elaboration of the Educational Project of each center. On the other hand, being immersed in a process of change and implantation of new methodologies of the teaching work, from the Educational Innovation Area we find out that, if the Teachers Permanent Training has always been important, in this precious moment of our process, this would acquire bigger significance. The temptation of "hiring" experts who led us in this process was high, but the choice of working on it in a team, with representatives of every center, highly qualified and motivated for this task and who were part of the Management Teams, or at least

⁹⁹ The renewed version of them after the II Provincial Chapter is attached as Annex VIII.

¹⁰⁰ For a more detailed information about that advisory body of the Head Team, we include the "Schools Council Statutes" as Annex IX."

the Board of Directors, was eventually the solution. And during that process we could confirm three intuitions:

- There is a lot of talent among the members of our teams.
- Appreciating the talent of the people in the organization has become a very important motivating element.
- The fact that teachers staffs also participate in the elaboration of the documents, working at the centers and sending us their contributions through their representative teacher, avoids that the document is seen as something imposed and far from the school life.

It needs to be clarified that our Institutional Educational Project is not an ordinary document, it is rather a body of documents and plans. Right now the one we have written and started are:

- Pastoral Institutional Plan.
- Tutorial Action Institutional Plan.
- Family Action Institutional Plan.
- TIC-TAC Institutional Plan .
- Multilingualism Institutional Plan.
- Attention to Diversity Institutional Plan.

Institutional itinerary for a quality management system towards excellence.

On the other hand, the Training Institutional Plan has seventeen professional profiles. These profiles want to apply to all people involved in the educational processes and our centers life. They are:

- Teacher,
- Tutor, Deputy Head/ Stage Coordinator,
- Cycle Coordinator or, Department Head/coordinator,
- Pastoral Coordinator, (TIC-TAC, quality, discipline,...) Coordinator,
- Guidance Counselor,
- Management Team member,
- Pedagogic Director/Director Coordinator,
- Head Team member,
- Head Team Coordinator,
- PAS (reception, secretary, clerks, maintenance,..),
- Administrator (human and material resources),
- Sports Coordinator,
- Volunteers,
- Technicians, instructors (extracurricular, dining halls, transport,...).

The PIF work group described, for these profiles, seven competence skills above which, to a greater or lesser degree, the profiles abovementioned should receive training and they are:

- Charismatic and institutional identification.
- Educational and teaching legislation.
- Leadership and pedagogical follow-up assistance.
- Social skills and team work.
- Teaching methodology and innovation applied in the classroom.
- Center management.
- Safety protocols.

This last school year, the PIF group has changed some of their members as well as its objectives and its name, becoming the Training and Assessment Provincial Group (GPFE). The essential objective of their work has been developing the PIF¹⁰¹.

But there has also been a continuation with the Provincial Training activities which were being done previously:

- New Teachers Course,
- ESD Course (Education for the Solidarity and Development),
- Teachers with Experience,
- CIC...

And some new training activities have also been developed as the “Teachers Summer Camp”, which consists in a one-week language immersion course for the Primary School teachers of bilingual sections in our centers, where they worked on the methodology to teach a subject in a different language from the mother-tongue one (CLIL), workshops where different work dynamics with pupils were shown and, from lunchtime until the end of the day, “one-to-one” sessions with native English-speaking teachers, where they worked on the communication skills through all kind of activities, group dynamics and games.

2.4.4. A quality evangelizing school.

And from the Pastoral Area and with the aim of getting a quality evangelizing school, it has been established the implantation of the Provincial Project of PIJV and following the inherited custom from the Schools Secretariat, the elaboration of the “educational motto” proposed for every school year to our net of centers has been coordinated, as well as all the supporting materials, panels, personalized students diaries... It has also reviewed the Pastoral

¹⁰¹ We add the twenty-nine training activities and their description we have developed in Annex X.

Projects of the centers and has also followed up and organized training activities about the Claretian Oratory.

2.4.5. New Corporate Image.

The configuration of the Province schools as a net of centers demanded that the already started convergence process was also made in their image and the need to create a new common Corporate Identity. The problems to face were basically three:

- In the Province of Santiago, five centers are called “Claret” and two of them “Corazón de María”. This duplicity of denominations makes the design and the common proposal difficult.
- As all religious Institutions in our geographical area do, we also opt for giving value to the Institution denomination, “Claretians” and making it become a brand.
- The deep roots of the corporate images in every center.

It is difficult to value, but if this Corporate Image renovation process had been started at the beginnings of the Head Team and not at the end, perhaps it would have been easier. Nevertheless, at the time these lines are being written the process of implantation has been completed in all centers.

2.4.6. Institutional Internal Rules Procedure.

As in Spain we are experiencing a new legislative change in educational matters, and they have already been too many, we have set out an Institutional Internal Rules of Procedure, where all the new things that the Institution has introduced in the Managerial Function of our centers are registered, the new organizational structures for that purpose and the necessary changes introduced by the new educational law.

2.4.7. Economic and People Management.

The Administration and Human Resources Area focused on unifying the charts of accounts, preparing unified budget models for all centers and advising in their fulfilling. In those centers where it didn't exist, the fact of selling books, school material and uniforms was launched. As regards to suppliers, new ones have been sought, existing agreements in the Province have been supervised and focusing on the publishing business, unified agreements for all centers were negotiated which substantially improved the profit margins. This last school year we have reached a convergence agreement in all centers with the same Publishing Project for Pre-School and Primary School which improves the previous conditions.

2.5. New projects already designed and waiting to be implemented:

The projects that the Head Team has already designed, or at least, in their final phase or waiting to be started are:

- Creation of an Ancillary Services Cooperative which minimizes the cost of outsources ancillary services in our centers (cleaning, canteen service, extracurricular activities, sports, etc...)
- Implantation of the Human Resources Management Plan, taking special care of, during this new school year, all things concerning performance evaluation, executive skills and working environment.
- Implantation of the Economic Management Plan, emphasizing that the Management Teams manage the center with “figures”, follow up the budgets, and the administrators work with treasury budgets which allow the Province, through the centralized bank account, invest the remaining and get more profit from them.
- Elaborate an Institutional Behavioural Code¹⁰² for the workers in our centers. It is necessary to understand that, although it may seem a new document, its content is actually a summary of rules and corporate policies that already exist and in place, which intends to facilitate the right advice to know how to fulfill them.
- Set up the Educational Innovation Provincial Program¹⁰³ whose objectives are:
 - From the student as center and having our principles in our horizon, implement a didactic methodology which allows us to offer a comprehensive education and responds to the needs of our times.
 - Opting for the cooperative learning and the culture of thinking, building up a school that learns and grows, generating educational innovation dynamics with the whole Community, without forgetting Multiple Intelligences (MI) contributions and our tradition of **education on values and solidarity**.
 - Boosting **organization processes** in the whole educational community, particularly inside the teaching staff and inside the

¹⁰² A Behavioural Code is a formal and official document, through which the position of the Institution towards several important issues is stated. It is a valuable tool to help to transmit and put into practice the values of our Organizational Culture. It is particularly thought to help the members of our net of centers to know what they are expected to do in determined situations.

¹⁰³ We include that document in Annex XI.

classroom, which guarantee the continuity, development and improvement of our own pedagogy.

- Provide ourselves, supported by 2.0 Educamos Platform¹⁰⁴, with the ICT tools that help us to promote the network of our headmasters and teachers, and which make us realize of the fact that we are actually a “net of centers”.
- Supervise the drafting of the Managerial Function Statutes in every center and which will take the form of a Management Team Operation Handbook, which gathers the functions and powers of all their members, operations scheme and in case of sick leave or absence the way to substitute them.
- Facilitate keys to encourage the participation of families in our centers, rethink the relationship Family-School globally and in that context define what kind of Parents’ Associations we would like to have.
- Promote systematic training programs on our charisma and the Claretian educator identity with the aim of ensuring and promoting the identity dimension of our school centers.

2.6. Difficulties:

After all that has been said, we could deduce that the Head Team setting up as a new management way has been an easy task. However, reality has been that the road behind us has not been entirely free of problems. The main ones have been of two kinds:

- **External difficulties:** Our schools are not unconcerned about the hard economic crisis afflicting our country. To a greater or lesser degree everyone has suffered the adjustments of education administration, the payment delays, the loss in purchasing power, the different regulation existing in the four autonomic communities where our seven schools are, the legislative changes in the country.
- **Internal difficulties:** In some cases it has been hard to assume the new ways of management, more because of the inertia from the last ones than the opposition to the new proposal. Nevertheless, and to tell the truth, we must say that, although the reception has been good in general, some Director Coordinator, who had been Headmaster with the previous structure, is finding it difficult to assume the new model and claims for independent spaces of management that recall the previous model very much.

¹⁰⁴ “Educamos” is an overall management platform which is used by our schools which allows us to optimize and favor all processes that lead to an efficient management, an enriching communication among all members of an educational community (teachers, students, parents) and a learning model, personalized and innovating, and the teachers’ network in the different centers.

3. Province of San José del Sur Claretian Education Team. (Chile, Uruguay, Paraguay and Argentina).

3.1. Who are we?

We integrate the Provincial Education Team of the new province of San José del Sur, formed on July 16, 2011. It is composed of Chile, Uruguay, Paraguay and Argentina. Currently the team is composed by a General lay Coordinator, 2 Claretian Missionaries and 11 lay leaders from schools in the province.

In this Claretian Province there are 10 schools and the beginning of the educational work in this area started in 1901. Of these 10 schools, in 3 the Legal Representatives are secular and in the remaining seven Claretian Missionaries.

3.2. Why were schools team created?

3.2.1. Origins and pathways.

As mentioned above we are members and former members of the school teams. Previous to the establishment of the new province of South San José, there were two simultaneous processes in each organism in the formation of support teams to schools (Delegation of Chile and Argentina-Uruguay Province) that eventually gestate a progressive relationship between them sharing meetings, days of improvement, etc.

We will start with the Provincial Education Team Argentina and Uruguay, which was the first to be established in 1996, in the following context:

By 1996 the Claretian schools were independent entities, islands, with little connection or communication with each other, and each with a particular organization. In turn, the teams had a different perception of the essence, objectives and perspectives of the Claretian school. In most of them, there was no Pastoral Education project focused on the missionary character of Father Claret and its Ideology (the thinking of the institution), which had been brought from another province and was virtually unknown.

3.2.2. Pathways.

The ideas the teams had had been brought from Spain and had little to do with the American ecclesial and educational reality

At congregational level there was and there is in the congregation a very strong intentional feeling to be faithful to the Charisma. As laid out in the opening conference, the Claretians of Argentina- Uruguay had the same conviction that Father Claret: they realized that they always needed others to develop evangelizers plans in response to perceived emergencies, this time from schools. This intuition gradually takes over the story.

"9 The Spirit has brought us together to share the life and mission of Jesus, working in the ministry of the Word, and 'can do with others", in community and in the Church, we can not and should not do alone (cf EC, I, 305). We collaborate with our Pastors primarily in relation to the proclamation of the Gospel (cf. CD 12-14), according to our charisma (cf. CC 6, 50).

We share the mission with the Claretian Family and collaborate with those from other charismas that give to the cause of the Kingdom especially evangelists, lay and consecrated lay men and women, according to the spirit of our Founder. At this time, given the ecclesial situation, we are called to:

9.1. Commit ourselves in building a Church of communion and participation, dialogue and service, solidarity, justice and fraternity, which leads to believe in the Word (cf Jn 17:21).

9.2. Collaborate in the particular Churches to promote and strengthen the New Evangelization, according to our missionary charisma.

9.3. Promote a better relationship with the other members of the Claretian Family and provide greater support in advising and training of Secular Claretians"¹⁰⁵

Chapter 1^s from San Jose del Sur province takes the engagement of a shared mission called "Doing with others" as a transversal action of the whole pastoral¹⁰⁶

It is imperative the need to put into action a particular way of being and acting with others, working with others, and live the shared mission of making schools a place of Claretian Mission , where the emphasis is placed on what is done at school and the missionary work.

This intentionality was cut across by situations of acceptance and strong rejection by Claretian Missionaries and some laymen, What made it initially a very hard process.

¹⁰⁵ XXI General Chapter: *Servants of the Word*. Rome, 1991, n° 9.

¹⁰⁶ Chapter 1s from San Jose del Sur province, *Tejedores de esperanza*, n° 39.

At Ecclesial level: many Church documents are reassessing the mission of the laity, a strong call to the New Evangelization and embody a new ecclesiastical model.

At Learning Communities level: In turn the task of the whole school is rethought from the same schools, basing themselves in the goals of the Claretian schools which is the Missionary Service of the Word.

A strong questioning on how to be a school arise. "Our schools should be platforms for evangelistic proclamation of the Kingdom."

We are concerned about the need to make one Ecclesial Community of Colleges who assumes its missionary and prophetic commitment.

Lay people start appearing in the schools, not only with an awareness of their role but well trained and integrated into the community.

These laymen start gaining recognition and this gradually leads in their assuming significant positions as directors, managers, coordinators and pastoral Legal Representatives.

Is in this context that the Congregation through the Prefecture of Evangelism and from these convictions, organized a provincial Education Team for schools of Argentina and Uruguay.

The Provincial Government, in the Provincial Chapter of 1996, No. 23 sets; "We will assemble an equipment of Claretian Missionaries and laity who supervise the pedagogical triple front - pastoral - administrative, still watching the legal aspects ."

3.3. How does it work?

The team was made by a Claretian Missionary and four laymen who were working with pastoral awareness; they were skilled and concerned about the missionary aim and in the building of the Kingdom. Its members were appointed by the Provincial Government and will depend on it through the Prefectural Evangelization.

Our primary goal as a TEAM is to accompany, in shared mission, the Education Ministry of the Province as a guarantor of trust, dialogue, participation and missionary communion between the actors of the Educational Ministry, providing a quality service to the Provincial Government and communities.

Our perspective is that the Claretian schools teach for LIFE, and fulfilling life. This implies a commitment to train and support our children and youth from an educational proposal that makes sense. A perspective that personalizes, socializes and develops their vocation, assuming we are called to transform our environment by being protagonists and builders of the Kingdom. We expect "Educators witnesses" who are able to embrace and light the other from their struggles and their witness of life.

For this is that the Provincial Government delegates the following functions that are required by the Regulations, which was written to organize the scope of the Commission.

- The Commission shall prepare an annual plan and budget
- The Prefecture of Evangelization will summon at least once a year, the heads of the schools, the members of the Education Committee and others who see fit to:
 - ☛ Analyze the progress of the Pastoral Projects in all schools
 - ☛ Evaluate commitments
 - ☛ Analyze proposals for the future
 - ☛ The commission shall have permanent self-assessments

Of this order is that the Commission will:

- Encourage from the Claretian charism the prophetic mission of evangelizing and missionary education that transforms schools in parables of the Kingdom.
 - ☛ Advise in education and pedagogy from - pastoral - administrative and legal - legal to each of the schools in the province.
 - ☛ Being field of study and reflection of the diverse realities to achieve unify criteria and advance in the We Claretian.
 - ☛ Accompany Driving teams in the development, implementation and evaluation of pastoral education projects
 - ☛ Permanently assess institutional actions regarding its agreement with guidelines and congregational church

New ways to share the life and missionary commitment to the laity are sought by:

- Undertaking apostolic initiative in a responsible way.
- Doing with the others is a way of fulfilling our vocation in the Church
- Qualifying ourselves to share the mission involves an open dialogue and mentality; we really need a major existential core sharing agreement

regarding the values and purposes that underpin the life and mission of the Claretian school.

- In turn, parallel to the Delegation of Chile, a process of strong concern for schools is experienced in many ways similar to what happened in Argentina and neighboring Uruguay aspects.

Between 1989-1990 the Secretariat of Education of Chile is created, so we could work on administrative and educational aspects of the schools. This team was initially composed only by Claretian Missionaries. Some training spaces, in either school were held in isolation.

The big change comes after the 1st World Meeting of Claretian Educators, in 2002, in Santo Domingo, attended by a large group of lay and Claretian Missionaries in Chilean schools. From that moment four lay managers added to the Secretariat of Education and colleges begin to work on the basis of instructions received at the meeting in Santo Domingo. Criteria agreements related to pastoral pedagogy and administrative are generated; educational experiences are shared and different schools start developing the process of construction of the Ideology. The Secretariat provided to schools in Chile spaces of communion, dialogue and the ability to start working on shared mission.

From the year 2005 and in subsequent years teachers, principals and schools Claretian Missionaries of Chile have begun to participate in the meetings of educators and executives that have been organized in the Province Argentina - Uruguay. By the end of 2010 and mid-2011 the first meetings between the members of the Provincial Education Commission of Uruguay and Argentina Secretariat of Education of Chile began. The goal was to start getting to know each other and establishing ties and sharing school life and experiences.

Towards the end of May 2012, the 1st Claretian Educators Meeting of the San José del Sur Province takes place. The same was planned and encouraged by the leaders of the above equipment.

It is then when a journey of collaborative and cooperative work begins and the current Provincial Education Team of the new Province is constituted.

3.4. What was the Animation Team for?

To meet the various challenges, different lines of action began to be planned:

- a) Continuing training. Training and working for revising and rewriting Ideology spaces are generated. The previous Ideology brought from Spain needed to

be updated and brought into the culture. This instance was chosen to start a team with members from each of the school communities. In each school training spaces, around anthropology, Christology, and ecclesiology are generated. This methodology enabled the exchange, knowledge and integration between educational communities and this was an important first step in building a "We Claretian."

b) Annual meetings of directors, teachers and catechists with the ultimate goal of training on the following topics:

- Pastoral Education Project
- Shared Mission
- Key School in Pastoral
- Claretian charisma
- Evangelization through the curriculum

c) Encourage leading team building: In some schools collegiate leading experiences were being carried out with very positive results. Encouraged by the charismatic conviction to do/work with others, from the Committee on Education the Provincial Government works in the selection of directors for each school management teams that can encourage and manage mission through Leading Tips.

After reprocessing the Ideology, the need to rework the PEP (Pastoral Education Project) arises. This is one of the many tasks that Leading teams assume in each school.

d) Periodic visits to schools: driven by the need to make contact with the reality of each school, with their interests and difficulties and to know at what stage of processing or reprocessing the PEP were, the Commission initiates periodic visits to different communities in order to offer their services. In those schools they not only contacted students graduates of secondary school but with those that integrate pastoral groups, with teachers at all levels of education, pastoral workers, management teams, administrators, pastoral coordinator, director generally, legal representative and the leadership team.

In each instance, we probe how the pastoral educational project of each school "is played" in practice. We also probe what the strengths are , the weaknesses and institutional goals, what challenges are recognized in their work, what initiatives they feel stronger by being pushed by the mission, how these priorities and congregational missionary choices loom on the educational and evangelical work.

Team members who participate in such visits take part in them with an attitude of listening, respect, dialogue and close support to our colleagues from a position of equality, from our experience that it is built with attempting to

enlighten others, suggesting, bringing hope and betting to an evangelizing quality education in this complex time in which we live.

We also assume the task of accompanying the legal representatives in the process of selection of directors and pastoral coordinators, receiving and analyzing jointly the curriculum vitae that candidates present, raising slogans for the formulation of management projects, interviewing together to participants and establishing a merit order embodied in a report to the provincial government to raise further analysis and implementation. For 20 years, in some schools in the province, the legal representatives are secular and these same schools do not have the presence of any Claretian Missionaries.

Finally, it is clear that as a team, we actively participate in different areas of coordination with other pastoral teams, working together and promoting the mission of evangelization in our San José del Sur Province, attending preferentially mission priorities and options that today raises the congregation.

This task performed in shared mission is not a model, but experience and contribution that, as all growth, had their progress, setbacks, its lights and shadows. Today we find ourselves looking to the future with a clear conviction that the Claretian schools in our Province be missionary communities centered in the Word and make present the Kingdom.

The educational and evangelising task, fraught with significance, is exciting and demanding. We know that the Lord chooses the paths and encourages us with His Spirit, trusting in each of us and throwing us daily to the mission.

3.5. We bring to share.

Looking over the shoulder and back we feel the joy of having wagered to these processes that have already substantially transformed our schools. In time, it has allowed us as lay to live the church we dream. A Church which is community to the Mission. In this we are very grateful to the Claretian Missionaries with which we felt at home.

What we see in our communities and educators is:

- Maturation of the evangelizing awareness of educators; we are in education to evangelize.
- We deepen mutual understanding between the schools in the new province.
- We share the wealth of Charisma that raised in some laymen an option to live in their own areas of mission, and a choice of new ministries.

- Increased Engagement by the poor and excluded with actions and projects from the perspective of Justice, Peace and the Integrity of Creation (JPIC).
- A common pedagogical-pastoral line has increased.
- Empowered pastoral care in schools as an area in which resources have been allocated for training.
- Initiate social integration projects.
- At congregational level making with others, family harmony between secular and CMF are reflected.
- We start to look at the young missionaries in training an interest in schools as a place of mission.
- Consolidation of shared mission teams.
- Constant Work Education Team between the Provincial Government and Legal Representatives to think our schools together.

3.6. Horizon and Utopia: Which is Pastoral Education for South San Jose?

The story is not finished, we are now starting a new process that are accompanying the construction of the new province of San José del Sur in which the existence of the school team is unquestionable. These experiences have been so decisive that we can not think our schools without the support and work of the school team. That's why this team is facing the centers of the new province looking to the future of our institutions and wondering:

- What contributions will make this new team to the Claretian schools, the congregation, the new province, to people who work in schools?
- What methodology work has had or should have?
- Where shall we go to?
- What shall we take from this meeting to further specifying the missionary dream of Claret ?

To help us think we share some of the horizons where we want to guide the work of the school team:

1. To make the territory of the school be a mission territory to another. The school is one of the areas where you can fully experience the "shared mission".
2. Generate concrete roads of reflection and effectiveness to build a common framework to guide practice, style and identity of each educational center and at the same time respect the regional particularities (Argentina, Chile, Uruguay)
3. To deepen the missionary and prophetic dimension of our educational projects.
4. Manage discernment and reflection spaces regarding educational school PEI, PEP that they are faithful to our charism.

5. To always look to our students for the future, as Bishop Angelelli¹⁰⁷ would say "with one ear in the village and the other in the Gospel".
6. To review and develop a common ideology to all schools, holding the experience of participation of all communities.
7. To keep training and meeting spaces for teachers and principals, strategies for reviewing the costs and try that distances are not impaired.
8. To visit regularly schools, encouraging the realization of their Pastoral Education Projects.
9. To network with other provincial teams (Bible, Youth Ministry, Proclade, Vocation)

In short, together with the Provincial Government we want the Claretian schools to form for LIFE, and fulfilling life. This implies a commitment to train and support our children and youth from an educational proposal that makes sense. That personalizes, socializes and develops their vocation, assuming we are called to transform our environment being protagonists and builders of the Kingdom. Expecting "Educators witnesses" to able to embrace and sear the other from their struggles and their witness of life.

¹⁰⁷ <http://priests.josephcardijn.com/bishop-enrique-angelelli>

V

Charismatic support and animation teams

Juan José Raya, Antonio Venceslá and Juan Bautista Flórez, cmff

Table of contents

I. Teams of charismatic animation. Why were they created, what are they useful for and how do they function?

- 1.1. Brief planning of the matter.
- 1.2. Challenges of the Catholic school.

II. Laity Family Team of the Province of Santiago

- 2.1. What is a charismatic animation team?
- 2.2. Why some teams and not others?
- 2.3. What do we want our schools to be and how?
- 2.4. Mission, vision and values of the Claretian school.
- 2.5. Frame of action of the charismatic support and animation teams.
- 2.6. The hour of charismatic motivation.
- 2.7. In key of shared mission.

III. The YVM Team of the Province of Bética

- 3.1. Reality from which it emanates: the vocational question.
- 3.2. Charismatic responses to this reality.
- 3.3. Structure and functions.
- 3.4. Task and dedication in the schools.
- 3.5. Functioning in the schools.
- 3.6. Evaluation.

IV. The Bible Team of the Province of Colombia-Venezuela

- 4.1. The Bible, a job with the laity in Shared Mission
 - 4.2. How did you start this share?
 - 4.3. What we got?
 - 4.4. Who is involved?
 - 4.5. And laity, from another perspective
 - 4.6. Born FUCLA
 - 4.7. Productions
 - 4.8. Provincial library
 - 4.9. Biblical Museum
 - 4.10. Share the mission
- Conclusion
- 4.11. Pedagogy and didactics for teaching the Bible: a possible action.

“They pose the wrong question. They should not worry about how to act in order to teach school, but how to be...”
Lorenzo Milani

I. Charismatic support and animation teams. Why were they created, what are they useful for and how do they function?

1.1. Brief presentation of the theme

At the request of Fr. Miguel A. Velasco, General Prefect of Apostolate of the Claretian Missionaries, from the Province of Santiago, we have assumed in this III Congress of Claretian Educators the coordination of this day, October 4. It is the day dedicated to the charismatic animation Teams. As it may be seen in the programme, we are going to speak about the teams that support the development of the traits of the Claretian evangelizing style in the schools.

Specifically the theme of Youth Vocation Ministry (YVM) has been entrusted to Bética; that of the Bible, to Colombia-Venezuela; and the theme of Laity-Family (LF), to Santiago.

The programme assigns one and a half hours to develop our presentation. To carry out this task we have opted for the following methodology. After this simple presentation, each one of us: Antonio Venceslá (from the Province of Bética), Juan Bautista Flórez (from the Province of Colombia-Venezuela) and I (from the Province of Santiago) will have some time (no more than 30 minutes) to explain why each one of these three teams: YVM, Bible and Laity-Family, were created, what they are useful for and how they function.

1.2. Challenges of the Catholic school

The Spanish Episcopal Conference (CEE) in a lucid document of 2007 (*La escuela católica. Oferta de la Iglesia en España para la educación en el siglo XXI* [The Catholic school. An offer of the Spanish Church for the education in the XXI century]) speaks of a society in continuous transformation that obliges the Catholic school to center its attention on its nature and its own characteristics from which it may confront an adequate renewal and revision of its own educational proposals in order to improve the quality of its teaching. To this end it has to inevitably respond to some current challenges:

- a) A society in change. This situation has provoked in the new generations the presence of fragile personalities, without roots where to nourish themselves, and without transcendent goals they could pursue.
- b) A pluralistic and multicultural society. The titular Entities of the Catholic school have been carrying out throughout the years an effort of reflection on their Catholic identity; a result of the same are the

proposals of updating their *ideario* (manual) and their determination to improve the educational climate of the schools, a clear expression of their evangelizing responsibility.

- c) Some families whose behavior is not always in accordance with the education that is offered in the school. To this we must add the serious phenomenon of the family crises and the deterioration of the very concept of the family. We believe that a coordinated action of the educative community with the family and the parish is very necessary.
- d) A certain disillusionment of the educative community. In spite of the dedication of the educators to transmit a quality education to their students, certain disillusionment is emerging when they do not see result of the formative projects that they carried out with so much effort. The professors encounter important difficulties in helping the controversial students or those with academic or disciplinary problems.
- e) Decrease of the number of religious. Many efforts have been made to form lay professors, by making available means for them to assume the charism or the *ideario* of the corresponding religious institution, as responsible agents for the educative project. The titular Entities and the organizations that group them together must continue and increase the efforts about the formation in the proper identity of all the educating agents of the centres.
- f) The basic challenge of educating. The most important challenge of the Catholic school is to educate and form its students in line with the Christian educative project.

II. The Laity-Family Team of the Province of Santiago

2.1. ¿What is a charismatic support and animation team?

We cannot say that there is among us a standardized and commonly accepted definition of what a charismatic support and animation team is. At least I don't know it. However, those teams exist and have among them some common traits.

In a first approach we could say that a charismatic support and animation team is a group of persons (in our Province they are usually between 2 and 5 people -Claretians and lay persons in shared mission- depending on the teams) who are entrusted with the pastoral animation of an especially relevant area for the life and mission of the Province. Its pastoral work is not centred only and exclusively on the educative field, but they support the development of the traits of the Claretian evangelizing style in the schools.

Properly speaking, in Santiago there are four charismatic animation teams: the Management Support Team of the schools (which, although it is a specific management team for the schools, it is also a charismatic animation team), the Solidarity and Mission team (which integrates JPIC, PROCLADE

Foundation, Mission Procure and Social Action), the CYVM (which works with children and youth from the viewpoint of vocation) and the Laity-Family team, about which it's my turn to talk to you.

The charismatic support and animation teams, in our Province, are created or suggested by the Provincial Chapters and constituted by the Provincial Government to follow the mandate of the chapter. They form part of the Prefecture of Apostolate and their final aim is to foster the evangelizing quality of our pastoral actions and structures.

As I have already said, these teams do not work pastorally only in the schools, but in all the apostolic positions of the Province; but when they work in the schools, they usually do it with the entire educative community (students, professors, administration and services personnel and families), although in different ways.

2.2. Why some teams and not others?

It may seem a naïve question, but it is not. Why some teams and not others? In the Province of Santiago not always have the same teams existed and nothing guarantees that those which now exist will continue existing in the future. What's more, should we make a trip throughout all the organisms of Europe, America, Africa or Asia we would notice that the reality of the charismatic support and animation teams, if they exist, is multi-coloured. To give an example, as far as I know, from the entire ECLA (Claretian Conference of Europe) only the Province of Santiago has a Laity-Family team at present.

You will allow me, because I think it could be interesting, to leave the functioning and organization of the Laity-Family team of Santiago for this afternoon's workshop and to concentrate now on some more general reflections, which will help to respond more clearly to the "why" and "for what" (the first two questions of the title) of these teams of charismatic support and animation. Much of what I will say could perhaps be applied to the reflections that will be made by my partners in the report.

2.3. What do we want our schools to be and how?

I don't know what is happening in other parts of the world. But in Europe, the place I'm speaking from, in the field of Catholic education, one of the basic questions that in these times most concerns the titular entities, the religious congregations involved in education is precisely this: what do we want our schools to be and how?

Round about 1998 the then Superior General of the Claretian Missionaries Fr. Aquilino Bocos, reminded us that, regarding the schools, the Congregation has gone, from the time of the Vatican II, through three stages: 1) the need to legitimize our presence in them before those who, within and without the Church, put under suspicion our missionary service in education; 2) later on it became necessary to prove that the schools were truly

evangelizing institutions; 3) today the key question turns around the mood or way of managing our schools as evangelizing schools.

What do we want our schools to be and how?, what do we want our educating communities to be and how?, what do we want our students to be and how? If we know “what” (result), we must look for the “hows” (means) that will best respond to the said goal or goals. The educative centres are very complex realities that may be looked upon from many points of view. It depends on where we are looking from. We can look upon them from a technical, pedagogical, economic, pastoral perspective or one of social prestige. But the response will not be the same. If the goal is to manage our schools as evangelizing institutions, we must make use of the necessary means to fulfill their mission.

What I am suggesting and want to expose in this brief paper is that the charismatic support and animation teams spring up in our organisms, to a good extent, as a tool to help us carry out some important aspects of the *Ideario* or *Proper Character* of the Claretian School. Just to set an example. The *Ideario* of the Claretian School (which is the same for all the schools of the Claretian Family of Spain) establishes four evangelizing priorities (cf. nº 7):

- a) Education on the Christian faith as an invigorating principle of the school.
- b) Concern to give attention to the most disadvantaged
- c) Attention to the family (**family**)
- d) Preparation and effective support to the evangelizing agents (**laity**)

The Laity-Family team in Santiago supports the executive teams and the educative communities in their attention to the families and in the preparation of the evangelizing agents (educators).

That some or other teams would exist will depend to a good extent on how each organism would think it can help develop the profile of student it desires and how each organism would think it can help make the educative project of its schools a reality. But we can't, and we shouldn't, evade the question: what do we want our schools to be and how?

2.4. Mission, vision and values of the Claretian school.

The management systems of quality (ISO, EFQM,...) have insisted that it is not possible to advance toward quality and excellence without obtaining a policy of quality, in our case, a policy of educative quality. It is another way of asking the same question. What is the *raison d'être* of our schools? (MISSION). In what direction and how should we walk in the educative and evangelizing task? (VISION). In what style? (VALUES).

Summarizing much, and at the risk of being imprecise, I would dare say that our schools (at least in Spain) need four things to fulfill their mission:

- a) a Titular Entity that would inspire the formation and qualification of the teaching staff and of the personnel of administration and services in the charismatic identity in order to obtain the fundamental goal of the school (their own pedagogical model).
- b) some educative teams that are unified and committed to the development of the school mission and congruous with the pedagogical style proper of the Titular Entity.
- c) a group of committed believers who act as animators of the entire educative and pastoral activity of the school and guaranties the survival of the charism.
- d) the relationship and involvement with other members of the educative community (students, parents,...).

The charismatic support and animation teams, expressed in another way, are qualified instruments which collaborate with the schools to put into practice their policy of educative quality: their mission, vision and values. They are a support of the Titular Entity so that the educative centres may better fulfill their mission and their pastoral objectives.

2.5. Frame of action of the charismatic support and animation teams.

The work of the charismatic support and animation teams is not an isolated and eventual action. In fact, in Santiago the actuation of the teams and, therefore, also of the Laity-Family team, develops within a reference frame. This reference frame is constituted by a series of documents of vital importance.

- a) *Ideario* or *Carácter Propio* (Manual) of the Claretian school. The *Ideario* could be defined as the collection of principles that give shape to the type of education that is being promoted; the way of performing the educative action; the way of understanding the educative centre; and the attitude of the centre towards the parents, the students, the professors; toward the alumni; toward the non-teaching staff and the environment.
- b) The Institutional Educative Project (IEP). It is not an obligatory instrument in the legislation. The IEP is like the educative project of all the schools. It has an extraordinarily relevant institutional component, among other things, for its necessary linking with the *Ideario*, for the importance of an institutional reading of the context, because it marks the strategic lines of the institution and, in short, because it puts the net of schools of the Province to work in the same educative and pastoral direction.
- c) The Educative Project of the Centre (ECP). This is an obligatory document for all the schools, just as it is determined by law. It is pedagogical in nature and is elaborated by the educative community. It enumerates and defines the identity traits of a centre, it formulates the objectives that must be attained and expresses the organizing and functional structure of the educative centre. It must be attuned to the IEP and subordinated to it.

- d) Provincial Projects of Apostolate (CYVM, Strategic Lines, Plan of Family Action,...). In Santiago there is great interest for encouraging the implantation of the provincial pastoral projects in order to avoid individualisms and selfishness in the missionary work, insuring common criteria of action and opening processes that will not be interrupted when there are changes and assignments (cf. Our Project of Mission (OPM. 79).
- e) The yearly pastoral planning. The pastoral Plan of the schools is part of the IEP, but every year the schools renew it through an annual plan.
- f) The Institutional Plan of Formation (IPF). The IPF is a new tool elaborated, with the participation and involvement of all the schools, in order to help one another, in shared mission, in the task of animating and promoting life in our centres. Together with the technical, pedagogical and organizational actualization, the IPF seeks also a deepening in all those elements proper of the *Ideario* which give meaning to the educative and evangelizing work of the schools (cf. *Ideario*, 15).

Let's say it in a different way. The charismatic support and animation teams, in this case the Laity-Family team, strengthen the task of the local ministry teams and of the executive teams of the schools. The executive team of each centre, one of whose members is the coordinator of the ministry, proposes and requests its intervention in the centre, in accordance with the pastoral and pedagogical programming of the course.

2.6. The hour of charismatic motivation.

Today, at least in some European zones, no one questions that the Church has a large and rich educative tradition, or that that tradition is based on strongly apostolic reasons. But even recognizing this, there are those who consider three stages may be distinguished:

- a) In a first stage the education responded to a social need, in addition to clearly apostolic motivations. Above all in places where education was not structured as a general public service.
- b) In a second stage, in a context of ideological tension and hostile culture, the educative centres are places in which the traditional Christian culture and the education of the faith can be maintained.
- c) At present in our context the *raison d'être* of the schools is not any more the social need or the ideological protection, but the service of faith, the need of offering an education open to the experience of transcendence. The *raison d'être* of the educative centres today is the charismatic, apostolic motivation. And in this sense, they are qualified platforms for the mission of the charismatic families in the Church.

Luis González Carvajal, in his book *Evangelizar en un mundo postcristiano* [Evangelizing in a post-Christian world] says that the Catholic school has four factors on its favour for the transmission of faith. That is to say:

- a) It is an agent of religious socialization;
- b) It has at its disposal a systematic plan for educating in faith;
- c) It is a privileged space for the faith-culture dialogue; and
- d) It offers a collective testimony of evangelical praxis.

The 2007 document of the Spanish Episcopal Church (CEE), *La escuela católica. Oferta de la Iglesia en España para la educación en el siglo XXI* [The Catholic school. Offer of the Church in Spain for the education in the XXI century] quotes, among the priorities and urgencies of the Catholic school, some that I deem to be absolutely actual and valid for us at the time of reflecting about the charismatic support and animation teams. Priorities and urgencies are (I transcribe almost literally):

- a) to renew and strengthen the very charismatic identity. The first and main commitment of the Catholic school refers to its identity, as such Catholic school, about which we have already talked. This implies above all a renewed commitment to the aims and objectives that constitute it as such Catholic school; a sincere revision of its *ideario* and its specific presence and realization in the educative project of its centres; an actualization of its own fundamental charism.
- b) to involve the families. The parents should know the aims and objectives that the school wants to attain towards the integral formation of their children, the most adequate means to obtain them, the specific responsibilities to which they are called to collaborate with the school and, above all, it is vital for the education of the children that the parents be totally in tune with the educative project of the school of their children.
- c) to bring up to date the commitment with the most in need. This demands that we approach the educative work according to the latter, regardless of the social class of the students present in the school institution. When we speak of the most in need we should not refer only to those who are economically and socially disadvantaged, a reality that is becoming more and more evident and present in our schools. The Catholic school today is also assuming a new sensitivity towards the presence and need of education of new poverties.

The charismatic support and animation teams can help respond to these priorities and urgencies of the Catholic school. Specifically the Laity-Family team of Santiago, as we will see in the workshop this afternoon, centres many of its actuations in the families and in the strengthening of the charismatic identity of the educative communities.

2.7. In key of shared mission.

And before I end, I would like to make a brief reference to the theme of the shared mission. I think it's clear that we want to understand and live the work we are doing from the idea of "shared mission." But the shared mission is a concept that has advanced faster in theory than in practice. As early as 1987 José Cristo Rey García Paredes offered four models -I think they are still valid- for reflection at the time of understanding the shared mission.

- a) Model 1. The religious assume the leadership of the mission. In moments of emergency, the help of the laity is sought. The lay persons are considered as employees, but they do not take part in decisions making.
- b) Model 2. The religious have given more participation to the lay persons, but more for social, political or economic reasons than for conviction. Collaboration increases, but the conscience of sharing the same mission is far away.
- c) Model 3. The incorporation of the laity to the evangelization tasks is seen as an asset. The laity participates in everything planned by the religious. But there is a certain attitude of superiority on the part of the religious who have to promote the laity.
- d) Model 4. The religious are considered as non-autonomous members of the People of God. They affirm what is common (what is ecclesial) rather than what is proper (or merely congregational). The religious take their place beside the lay persons as equals, as brothers. They do not demand privileges or recognition by the mere fact that they are owners of the institutions, in which they have invested money or effort.

Irrespective of this classification it is clear that the shared mission must have an operative course through the organization of the centre and the planning of its activities. And this includes, once more, cultivating and caring for the degree of identification of all, but mainly of the executive teams, with the *Ideario* of the Claretian school. Joint responsibility and formation are two key words to advance in this road of share mission. And this is also a task in which the Laity-Family team of Santiago collaborates in an active way.

Juan José Raya, cmf

III. The YVM Team of the Province of Bética.

3.1. Reality from which it emanates: the vocational question.

The Provincial Chapter of 1986 wanted to cover the “vocational question” as a priority, because the decrease of vocations was already a reality that was advancing rapidly. As a result of this concern, it took several initiatives and made several proposals. One of them is the strengthening of a YOUTH MINISTRY which would set the bases and the human “material” to make a vocational ministry.

From this concern for the vocational question the Youth Vocation Ministry Team (YVMT) sprang. The first reality that motivated its existence was, therefore, the desire to take care, in a coordinated way, in the whole Province, of a Youth Ministry that would carry out the vocational ministry.

In addition to that “foundational” reason other motivations that already existed then have been developing at this time and they are also motivations that today explain the existence of a Team of YVM:

On one hand, the smaller number of Claretians in the Province demands the optimization of the human resources we have and our efforts. Thus, the Claretians that work in each school find a support in an external team that helps them to carry out special actions, to coordinate the pastoral action, to provide significant moments in the process of faith that is proposed to the youth... It fosters the synergy, the coordination... the optimization of the work of the Claretians.

On the other hand, the day-to-day of those who stay in the school, even those in charge of the ministry, is full of many things, and almost all of them are urgent, And because of this, it is possible that some important elements in the YVM may be lost. The Provincial Team of YVM, exclusively dedicated to it, takes care of, and to a certain extent, even “replaces” those who are assigned to school posts in those situations they find difficult to attend. We may indicate three tasks in this sense: the search for new proposals and ways for the youth and vocation ministry (always necessary in these times), the explicit vocation ministry and the accompaniment of personal processes of discernment.

3.2. Charismatic responses to this reality.

To attend to this reality, some responses are given.

- a) YVM Project: This is a provincial project that guides and coordinates all the pastoral work that we do with pre-adolescents, adolescents and youths. It is the first tool of coordination, collaboration and animation... It helps to learn from what keys to work, what elements to care for, what options to take...

- b) YVM Team: This is a team of persons whose task is to look after the realization of the YVM Project in the Province and the adaptation of the same to the reality of the centres, taking care of all that is especially needed in each place. It is a very “charismatic” response, because it permits several elements: missionary itinerancy of its members, shared mission and primary dedication to the express announcement of the Word and to the formation of other pastoral agents, in this case, of youth ministry.

3.3. Structure and functions.

- At present the YVMT is made up of three Claretian missionaries and one Lay Claretian, hired and working full time in this team (this specific composition may vary).
- It is an itinerant team: it is located in a specific community, but its dedication is provincial: it is present in all the places where the Claretians of our Province are established, especially in the schools.
- It is coordinated by the Prefect of YVM, who forms part of the same.
- It Works in the animation and follow-up of the YVM Project, doing actions that are framed in the same and directed to improving its functioning. These actions may be both local and provincial in nature.
- It reflects and analyses the present ways and seeks others that are adequate for the YVM, proposing new actions in accordance with the Project when it may be appropriate.
- It dedicates priority time to the actions of vocation ministry and of formation of Agents of Youth Ministry.
- It assures the sowing and the vocation proposal, as well as the accompaniment of the youth with vocational concerns, in coordination with the local persons-in-charge of YVM.

3.4. Task and dedication in the schools.

- a) Direct actions with the students in each school:
- Christian live-ins or one-day or two-day retreats with the students of lower or higher secondary school. They always have a certain implicitly vocational sense. They are held outside the centre and are proposed to all the students.
 - Vocational Week. In the centre and during class time. One or two encounters with each group of lower and higher secondary school (some provinces have it also with primary school, conducted by tutors or pastoralists). Some activity or prayer is made with implicit and explicit vocational sense, and the vocational proposal is presented.
 - Materials of advertising and setting. Distribution of posters, holy pictures... various vocational materials.
 - Vocational live-ins. Live-ins for students who desire it and respond to the proposal. With explicitly vocational character.
 - Personal interviews with many students to dialogue about their life, their faith and their vocation. Especially after some of the actions previously mentioned.

- Some actions with the professors: information about the activities that we perform and awareness/formation in the theme of vocation.
- b) Actions at provincial level
- Vocational Live-ins at provincial level, and organized from the Claretian Family.
 - Encounters and actions of formation of agents of youth ministry.
 - Spiritual exercises and other encounters for those over 18.
 - Summer Christian Live-ins for adolescents and young ones from 13 and up.
- c) Actions of coordination and animation
- Follow-up of catechism and Youth Ministry groups from each position.
 - Reflection on the state of the YVM, in dialogue with the persons-in-charge of each place.
 - Proposal of new projects, materials and initiatives to be performed in the positions at provincial level. Always after the previous reflection.
 - Support to the work of each local person-in-charge of YVM, from the specific needs of each place.
 - Coordination of the common projects and actions at provincial level.

3.5. Functioning in the schools.

- In each centre there is a person-in-charge of the Youth Vocation Ministry. Other Claretians and lay persons work with him. They carry out the daily work of the youth ministry in the school.
- In the dialogue of the Team of the YVM with that person-in-charge and with the other persons-in-charge of the ministry, they specify:
 - ☞ Some aspects of the ordinary youth ministry.
 - ☞ The actions that the Team of YVM will have in each centre, and how they will be carried out. There is a series of actions that are already habitual and in addition they see what is proper for every year.
 - ☞ The Team makes suggestions to the centre and the centre makes suggestions to the Team. Both enrich and coordinate each other.

3.6. Evaluation

- The Youth Vocation Ministry leans on two pillars: the work that is done in the centres and the work that is done at the provincial level with the coordination of the Team of YVM. Both pillars must be strong.
- The pastoral agents of each centre carry out the daily work and are essential for the follow-up of the youth, for the realization of all the actions, to detect vocational concerns... If this work did not exist, the labour of the provincial team would be impossible or, at least, very unsuccessful.
- But the work of the provincial team is just as essential. Without it, the centres would be much more isolated and more fragile. The work of animation, coordination and search for new initiatives is necessary.

- Each presence of the Team in a school is a special moment, where more efforts are put. The youth gradually associate the presence of the Team to special moments of faith, of experience of God. It is like a small “quality jump” which provokes a favourable predisposition. The young students see in the members of the Team persons exclusively dedicated to the ministry.
- In addition, it also does at times tasks of “substitution” in certain important things that cannot be done by those who are daily engaged in the centre. In this sense, both the attention and formation of the Agents of Youth Ministry and the personal accompaniment of the youth, especially in cases of vocational discernment can be better assured.
- The great difficulty for the existence of such a team is the personnel: it is necessary to dedicate to this task persons who are capable of doing pastoral action with the youth and that it would be possible to do without them in a specific position. It’s very much worthwhile, but we must make the effort, and this is only possible if the Province is convinced of the importance of this Team.

Antonio Venceslá, cmf

IV. The Bible Team of the Colombia-Venezuela Province.

4.1. The Bible, a job with the laity in Shared Mission.

In this "Young vine" of Latinamerica and in two countries recently joined a new organism for the Claretian Congregation, Colombia and Venezuela, the Claretian Missionaries conducted for 20 years an experience biblical training.

"Bible School", "Bible Center", "Classes", "workshop", "Road", "Dabar," "Bible Center Claret", "EBICLA", "primers", "Assembly", "depth", "reading popular and community", "networks" are the words that can be added to a number of names of men and women who are part of the history of this work has put us in the tone of the Second Vatican Council and the congregation and has left us a taste to the Kingdom in the life and mission.

4.2. How did you start this share?

It all started accompanying the march of the Claretian Community and its "update" requested by Vatican II, back in the mid-60s and went walking in the desire to "return to the origins", the Claretians were finding that "In the beginning was the Word... and the Word was God... and dwelt among us...".

We were taking steps clarifying our mission today and discover the history and the demands of the mission a few challenges, options and subjects that have guided us throughout these 30 years; Meanwhile the province was adapting to their reality and mission these elements making a choice for "personal form intended for study and teaching of the word" and start a contact with Biblicum Rome, this time we have a special memory of Father Baracaldo and its proximity to the Hebrew culture. The provincial animation, the option for an ingrown in the Chocoó geography and the study / teaching mission of the Bible were forged Father Gonzalo de la Torre and make as our precursor and "Rabbi"; alongside other were enrolled in Bible school and came to reinforce the experience of biblical teaching: Guillermo Vásquez and Omar Velásquez were soaking in the new generations the desire to deepen the experience of closeness to the Bible as he was confirming the desire "make close to ordinary people throughout the depth and history of the Incarnation of God's Word in the Book".

4.3. What we got?

The congregation, continuing walking, is defining features of our very specific identity and we discovered the Claretians as "Listeners and Servants of the

Word", but not alone, but "doing with others" (Male and female) on "shared mission"... Women and men of our missions are taking a liking to the word, style, science, the bible. Provincials José Fernando Tobon, Luis Fernando Vargas and Oscar Velez will guide the process of animation. And one day, from Quibdó mission in Chocó, we have a process that begins to be called "Centro Camino" ("Way Center"), led by Gonzalo de la Torre and accompanied closely by a group of Lay Claretian ranging making this worthy project walked copy...

And arise, led by other Claretians who have gone to Rome to form in Bible, "Bible Center Dabar Elohim" by Raul Cespedes in Barranquilla and in Cali "Claret Center Bible" accompanied by Agustín Monroy. The novelty of these centers are taking the role that the men and women who participate in the training. A challenge that we propose is from the centers involved in the mission to everyone, if possible replicate what we receive and adapt to our needs and realities.

Why groups ranging ending the training offered are emerging other and others in their parishes, in their neighborhoods or in their communities, "repeat" with due regard to the circumstances of time and place which have received... and not left alone in "repeat" will generate a range of experiences, and are evolving needs and proposals, and schools and groups, and hermeneutics and this expands with enthusiasm and joy... Medellín, center seminary formation and religious make your choice for the "popular biblical" Barranquilla and Cartagena and Sincelejo serving in Pereira and Manizales add to Bible schools and are many and many people are getting what we systematized as "semester Bible study."

4.4. Who is involved?

The Province of Eastern Colombia and Ecuador also has been making its process and many times we come to share experiences, materials and music around the biblical work maked by Héctor Guzmán, Miller Bueno, Oswaldo, Enrique Aponte and among many and many. We joined the experiences that suggest other and others found in the Bible is a meaning for life, mission and church, approached us and shared with DEI (a Protestant! Biblical University of Central America in Costa Rica) Educational Dimension (a "very secular" proposal and Jesus was a layman) and intensive courses in CEDEBI (CIT) of the Latin American Biblical movement in six months (in which many participate Claretians: Emilio Gómez, Pedronel Quintero, Alberto Vivanco, Héctor Carvajal, Julio Corredor, Jhon Jairo Flórez, Adriana Mora, Virgilio Bueno, (and by this time the "Claretian identity" has opened others who "feel Claretians" although they have not professed in the congregation!!!) RIBLA, Divine Word Missionaries congregation, finally, we have been building networks.

The Province, then the Delegation of Venezuela has been approaching and will share many elements of what they and they are building around the Bible together and participate together in the common experiences of Colombia and Venezuela, approaches are made and share material, the Father Carrion makes her internship by this Colombian geography and we draw on the wealth Father Frades working on ITER in Caracas. In this time the three provinces have a Provincial Biblical Delegate and go looking on the horizon the air of the restructuring, Enrique Aponte, Javier Alarcon and Juan Bautista, planning on running the Pastoral Biblica Provincial of the new organization and motivate the later chapters in this light.

4.5. And laity, from another perspective

Meanwhile the educational work of the schools has also been doing his walk and have taken on the "doing with others" forming what is known as LEC, Lay Claretian Educators. We could say that in the educational mission and biblical pastoral lived with great strength and dynamism the spirit of "doing with other shared mission." And we bring these two pastoral projects are emerging that we will work. One is the biblical teaching pedagogy and the challenge and possibility. And another of the processes and the content of this biblical teaching. I think we will bring them opportunities as these elements attached material. In particular what they're thinking, from work in parishes and mission stations and the system is implemented and specifying colleges and schools we have in the province. A more professional and technical contribution is to be mentioned below.

4.6. Born FUCLA

Undoubtedly this experience together and do together in shared mission will not be staying there, you progress to the rhythm of the people, their ideas and needs and also from the wings that is committed, so at some point, some who have made the Bible training course will need more content and its work will need more tools, so, first in partnership with the Brothers of La Salle and University of Tertiary Capuchins FUNLAM (Fundación Universitaria Luis Amigó), then we were doing the learning that led in 2005 to the creation of the Claretian University Foundation (FUCLA), which have made a commitment to professionalism in biblical studies and provide other educational services but from the Word of God as entertainment center and missionary work.

4.7. Productions

And from other instances we have not neglected deepening processes that allow us to find and qualify us for more technical and deeper in the Bible as God's Word aspects. Many missionaries, along with a large number of lay people, be challenged from the Missionaries of the Kingdom through the Word and through formative meetings that qualify a large number of people and motivate their pastoral work spaces studying the Bible, is has made the effort to contribute to the practice of reflection and Community Reading, Praying People and the Bible. Highlighted in this issue publications to encourage reflection and biblical walking: in 2002 the Journal of Biblical thought CAMINO launches, wants to be a voice of support for many people working in the missionary service of the Word. Similarly, and wanting to put simple and didactic tools for working communities, born in mid-2005 "REVISTA SEMILLA" (SEED MAGAZINE), which for specific topics help the pastoral approach of the Bible. Special mention deserves the publication of materials that help in biblical training: Modules P. Gonzalo de la Torre, and a group of collaborators, for systematic Bible study in partnership with universities and are based on some today undergraduate and theological-biblical FUCLA specialization. The Claretian biblical walk in Colombia has also tried to generate processes of formation and accompaniment to many biblical experiences and communities from different levels, and with the help of simple and instructional materials (booklets, pamphlets, songs) that make a clear and decisive choice by the community reading, Praying People and the Bible, from the specific hermeneutical key, as a method to bring the Bible to life of communities in different contexts.

4.8. Provincial library

We emphasize the Provincial Library is a gem that has picked up the work, effort, dedication and heritage of many, especially the Claretian Guillermo Vasquez and boasts of being one of the best libraries with biblical and theological material in Medellin. At the Library and at the headquarters of Quibdó, rest largely libraries that many missionaries have been building in their educational experience and on what to do with the written word, is enriched with collections of philosophy, art, psychology and pedagogy and it is becoming a cultural landmark of the area of influence of the FUCLA and community; this library is feeling the slowly contribution of Information Technology and Communication are doing in the transformation of the media in which knowledge will be transmitted and enriched with articles and collections for men and women who are knowing deposited there as legacy, feeling the Claretian Missionaries conserved for future generations and to enrich our experience from the word evangelical.

4.9. Biblical Museum (MUESTRA BÍBLICA)

Finally I must say a word about the Biblical sign in Quibdó that has become the realization of an educational effort from a very own hermeneutics and which have helped countless people; if the list of people, men and women, laity, men and women religious, seminarians, youth, professionals, farmers, Claretians and ex-claretians who have worked and they have their hand on the Bible shows were done, it would be the same test as it is a work in shared mission.

4.10. Share the mission

The fame of this experience will come to know and share proposals with other Claretians organisms of Latinamerica: Lays and religious Claretians open to geography and enthusiastic about sharing their knowledge and experiences to the Provinces of Chile, Central America, Peru, Cuba and Dominican Republic, with them and they begin to create an experience CEBICLAR Center (Claretian Bible in Latinamerica). Experience gives us a lot and is enriched in this shared mission. Today we share happily in REBICLAR (Red Biblical Claretian) and let it grow in systematizing and proposals.

Conclusión

We believe the best way to expose what is shared mission for the Claretian Missionaries in Colombia Venezuela is showing a particular work we have done over the years with many and that is giving results helping the growth of people, ranging qualifying and professionalizing their lives and their work, but above we realized the Claret's dream: "do with others". We also believe that this work has made us brothers and sisters and will performing here and now reality of the Kingdom of God, we feel that in the way we walk "our hearts burn" because the partner and companion on the way we go explaining the person of Jesus, we come to the Word to life and the Bible and thus build the community and is giving meaning to our missionary commitment. We believe this work has a future and can serve for many Claretians find meaning to our vocation and mission: "men and women on fire with love and announce the good news to his brothers and sisters in a shared misión".

4.11. Pedagogy and didactics for teaching the Bible: A possible action. Contribution to the work that can be performed by the workshop. It is in a separate document.

Juan Bautista Florez cmf

VI

Character formation as evangelization in the multi-religious context of India

Paulson Veliyannoor, CMF

Index

I. Introduction: We are Missionaries

1. Missionaries and Education
2. Two parts of the Presentation

II. Education, a Central Ministerial Choice for Indian Claretians

1. Educational reality of India
2. The economic transformation and its ill-effects on the youth
3. Claretian Response

III. Centrality of Character Formation in Education

4. What does the Nation say?
5. What does the Church say?
6. All India Catholic Education Policy

IV. Does Value Education Work?

7. The Good Samaritan Study by Darley and Batson
8. Sobering Thoughts

V. Character Formation as a Curricular Program and Infusion (Osmotic) Strategy

9. Character Formation as a Curricular Program
10. Claretine Holistic Education Program (CHEP) at SCC Ziro: An experience shared
11. Infusion Strategy for Character Formation
12. Boundary issues and Ethics

VI. A Project Proposal: Soulscaping Claretian Education

VII. Conclusion

I. Introduction: We are Missionaries

“*We are missionaries.*” This statement has been a repeated fixture in the writings of Fr. Josep M. Abella, our Superior General, in his circulars and at his audiences (cf. Abella, 2012, 2014). As missionaries, we are evangelizers of peoples. As evangelizers we hope and strive for conversion of human hearts from untruth to truth, darkness to light, and death to immortality¹⁰⁸: in short, from a culture of death to a civilization of life and love. As missionaries who have been called and commissioned to do so, we dream up and work for a world that pivots on the Gospel values as lived and taught by the person of Christ. In some places, especially in Christian countries, it is easier to appeal directly to the Gospel and the person of Christ. However, in locations where Christianity is one of the many religions and where we work amidst people with plurality of faith or even no faith, direct evangelization is neither the preferred missionary mode nor an effective one. In such scenario, a more indirect evangelization, based on universal human values that are further informed and enriched by Christian Revelation and aimed at making people truly Christ-like will be the ideal choice. The Kingdom of God is realized when love is born and nurtured in human hearts: for when love is born, it is Christ who is preached, and God who is known. As Khalil Gibran (1923) wrote, “When you love, you should not say, ‘God is in my heart’; but rather, ‘I am in the heart of God’.” In the context of Asia in general and India in particular, which is multi-cultural and multi-religious, we realize the civilization of love by focusing on character formation of its youth, a formation that includes formation for God-given creativity. Character formation then becomes evangelization.

It is significant to note that we are reflecting along these lines on the birthday of a man for all seasons: Mahatma Gandhi, the Father of India, who was born, lived, and died Hindu, but whose life was transformed and character shaped by his encounter with the values embedded in the Sermon on the Mount. He stands as a true example for how character formation is indeed evangelization, and how it can hasten the Kingdom of God. Gandhi himself has upheld character formation as the goal of education:

The real difficulty is that people have no idea of what education truly is. We assess the value of education in the same manner as we assess the value of land or of shares in the stock-exchange market. We want to provide only such education as would enable the student to earn more. We hardly give any thought to the improvement of the character of the educated. The girls, we say, do not have to earn; so why should they be educated? As long as such ideas persist there is no hope of our ever knowing the true value of education.

(M. K. Gandhi, *True Education*)

My specific task is to share with you some thoughts on how to recover the centrality of character formation in and through our educational ministry,

¹⁰⁸ One of the ancient chants of the holy men of India has been thus: “*asato ma sat gamaya, tamaso ma jyotir gamaya, mrityor ma amritam gamaya*” which translates as “lead us from untruth to truth, darkness to light, and death to immortality.”

especially in the multi-religious context of certain societies. I will be mostly focusing on India within the Asian reality, due to my lack of adequate familiarity with the educational scenario of other cultures, but I hope there will be much to learn and adapt from these reflections for those cultures as well. My presentation will have two parts. In the first part I focus on the following themes:

- a. Education as an urgent, timely, and effective ministry in the context of India/Asia.
- b. Centrality of character formation in education.
- c. A unique Claretian style of education, centered on character formation as a program as well as an infusion strategy.

In the second part, I propose a project that Indian Claretians can undertake and others can adopt, if they are so inclined:

- d. Soulscaping India: Documentation, development, and dissemination of best practices in character formation across Claretian (and other) educational institutions in India.

2. Education, a Central Ministerial Choice for Indian Claretians

There are no two opinions about education of the youth being cardinal to the maturation of any human society. It can only be more urgent and necessary in societies such as India and other Asian countries that are at varying stages of development. In 2001, India accounted for one third of the world's illiterates—nearly 46% of its female population and 35% of overall population was illiterate. This roughly translates as 296.2 million people. Around 50% of the children between ages 6 and 14 are out of school. Less than 11% of her students pass a board examination and 80% of her students who fail such public examinations fail in crucial disciplines of Mathematics and Social Science (CBCI, 2007). This is a huge burden on a society that seeks to grow economically and socially, and provide avenues for a decent living for its ever growing population. The lack of educational opportunities continues to chain massive rural populations with caste-ridden discriminations and superstitious and life-negating practices.

On the other side, India as well as several other Asian countries are experiencing an economic boom, opening up unforeseen opportunities for their youth. India is on the threshold of being a world leader, significantly influencing the economic, political, moral, and spiritual landscape of the world. The youth of India, who comprises 41% of her population, throbs with immense potential. Unfortunately, there has been a growing disregard among them for time-tested moral and spiritual values, and pursuit of narcissistic goals and violation of the dignity of others. Recurrent reports of gang rapes and abuse of women attest to this moral danger. The United States' styled school shootings are on the increase in India. Whereas people are aghast at the regular reports of such violence and violations, it comes as no surprise to those who understand the dynamics of human nature with its disorders of desire and mediated conflicts (Girard, 1976; Palaver, 2013), a topic that I will not venture to elaborate, given the limited scope of this session. It suffices to say that there is a significant loss of vertical depth in the lives of the youth today and resultant disorders of desire

will only be on the increase if education remains purely at the level of providing skills for making a living and does not shape one's character.

For these reasons, education remains one of the key missionary priorities for the Indian Church, and consequently for Indian Claretians. Announcing the XV General Chapter, the Superior General has invited the Congregation to "tune with the ecclesial moment" and develop "concern for humanity and for the world" (2014, no.59.2-3), and if Indian Claretians are to do so, it cannot but be committed to the ministry of education, an education that shapes character and provides skills for living.

3. Centrality of Character Formation in Education

The National Policy on Education of India (1986) declared thus:

"Every country develops a system of education to express and promote its unique socio-cultural identity and also to meet the challenges of the times. There are moments in history when a new direction has to be given to an age-old process. That moment is today" (1.1)

The kind of redirection that we need to embrace in education at this moment is an education that fundamentally shapes one's character on which skills for living can be built. The Church has always underscored this dimension. *Gravissimum Educationis*, the Vatican II Declaration on Christian Education, Vatican II mandates seven tasks for schools, which aims at a comprehensive formation of mind and heart. They are:

- a. *to develop with special care the intellectual faculties*
- b. *to form the ability to judge rightly*
- c. *to hand on the cultural legacy of previous generations*
- d. *to foster a sense of values*
- e. *to prepare for professional life*
- f. *to promote friendly relations & a spirit of mutual understanding*
- g. *to share work and progress by various stakeholders in society*

The 2002 document by the Congregation for Catholic Education titled "Consecrated Persons & Their Mission in School" clearly identifies *the* goal of education as deeply moral, relational, and spiritual:

"The goal of education is to teach the students to live, to discover the deeper meaning of life and of transcendence, to learn to interact with others, love creation, think freely and critically, find fulfillment in work, plan their future, or in one word, to learn 'to be.' It is in and through education that one can hope for a more human and humane future and a more harmonious society." (#82, 84)

It is the recognition of this truth and its urgency that prompted the Catholic Bishops' Conference of India to bring out a well-researched and streamlined "All India Catholic Education Policy" in 2007. It identifies the following nine elements as the constituents of the Vision, Mission, and Goals of catholic education:

- a. *Same as Jesus' Mission: Restore the integrity of God's original creation. Spiritual, humanizing, liberating transformation of person*
- b. *Education of quality & relevance*
- c. *Education that frees from harmful social conditioning*
- d. *That leads the young into the sacred space of human person*
- e. *That humanizes and contextualizes*
- f. *That empowers to understand and participate in social life*
- g. *That empowers the youth to contribute to nation-building*
- h. *That forms the youth to be people of 5 "C"s: character, competence, conscience, compassion, & commitment.*
- i. *That nurtures an encounter with God*

4. Does Value Education Work?

In some way, the centrality of value education is no news. Schools run by consecrated men and women have been known for the importance attached to value education or moral science. However, we must pause to think if teaching values has any effect as such on the students. Perhaps it does not! An interesting research study was conducted by Darley and Batson (1973) at Princeton University, USA, with surprising results. The study was conducted on seminary students who were grouped in two. The members of one group were asked to go, individually, to another building and give a talk on jobs in which seminary students would be most effective. The members of the second group were asked to do the same except that their talk was to be on the Good Samaritan story from the Bible (Luke 10:29-37). The independent variables were the difference in the topic of the talk as well as the degree of hurriedness the students were subjected to. On the way from the first building to the next, each of them had to pass by a slumped "victim" (playacted by a member of the research team). We might expect the members of the second group who were primed by the story of the Good Samaritan and on which topic they were to talk, to be more inclined to help the victim. But the results showed no significant difference in the behavior of members of either group. Besides, the subjects in a hurry were less likely to offer help than were those not in a hurry. Reflection on the Parable of the Good Samaritan, with all its charitable content, did not significantly affect the helping behavior. The study makes us realize the growing need for value education as the world gets more and more hurried; but it also makes us wonder if all our "value education programs" in curriculum have their desired impact, and if not, if there is a better way to get the values across.

5. Formation for Creativity

Those who have children of their own as well as those who work with children know for sure that no two children, even of the same parentage, are similar. God creates individuals with unique endowment and personality. Sadly,

educational institutions often focus on forcing these children into dull uniformity in thought, word, and deed. Creativity is hardly encouraged and we do not let children become what God wants them to be. This is sometimes especially true in a country like India where high value is placed on tradition and obedience. Indian education has been mostly into knowledge consumption (i.e., consuming the already existing knowledge) than knowledge production (challenging existing knowledge and creatively exploring new vistas of knowledge). All these have contributed to dulling of creativity and education often becomes an experience of boredom and burden for students who are forced into a pre-structured system with pre-determined goals and evaluation systems.

Hence, one of the thrusts of “character formation” in our Claretian educational institutions should be formation for creativity. Christianity and its Good News was converted into Bad News, especially since the middle ages when both were reduced to a system of morals and right or wrong manual. We forget that Christianity, in its unique essence, is not about doing good, nor is it about being good, but it is about *being loved*—an experience of being loved which, as a consequence, will release creatively the energies of goodness without forcing them. So, the fundamental value orientation Claretians school should adopt is giving the Claretines (students of Claretian schools, as we refer to them in India), a conviction of them being loved just as they are, and affirm their inner goodness and encourage their creativity to unfold. On this fundamental value base, the rest of the character formation system can be built. I direct you to an enlightening reflection on how schools generally kill creativity and why they shouldn't, I direct you to the TED lecture by Sir Ken Robinson (2006). In fact, I recommend that you listen to all his presentations on education and read his books, truly insightful resources for making education palatable for students and productive for society.

5. Character Formation as a Curricular Program and Infusion (Osmotic) Strategy

We need to make a distinction among moral education, value education, and character formation. The word “moral science/education” has a religious connotation that may not appeal to everyone (Ryan, n.d.). Moreover, it has an easy association with “moralizing,” something that is not well received by the youth. Value education is preferable, as it does not connote any religious affiliations. However, it unwittingly carries the connotation of external values being imported to the inner sanctum of the person. Hence, the most preferable word would be “character formation” (or, “character education”) which refers to the internal foundations of the person, denotes self-efficacy and has a positive emotional tone. The word “character” has a Greek root which means “to engrave,” and hence carries with it a sense of permanence as well.

I believe character formation in education is effective and has its desired effects when we implement it as a *curricular program* and *infusion or osmotic strategy*. By curricular program is meant the development of a well-researched and compiled subject for conscious study and discussion, perhaps accompanied by some sort of assessment. By infusion strategy is meant a conscious choice to

integrate value-oriented, character forming elements into the very culture of the school and in the teaching-learning process. Some youngsters who may negatively react to the curricular program on values may in all probability absorb, even without their conscious knowledge, the values passed on through the institutional culture and delivery style of the teaching content. After all, values are not taught, but caught.

1. Character Formation as a Curricular Program

I believe most of our schools have Character Formation or Value Education as a curricular program. However, its effectiveness depends on how carefully and consciously the course has been drafted. Sometimes schools choose the easy way out by opting for some existing curriculum available or borrowed from authors or other institutions and implement them without much thought to its goodness of fit for the Mission of the school or its context. That would be a recipe for failure. For a character formation program to be effective and well-received, it should have goodness of fit with the mission of the institution, contextual realities of the students, and enjoyable mode of delivery.

My attempt here will be to share with you an initiative we have taken at Saint Claret College, Ziro where I serve, in order to develop a character formation curricular package. I hope this sharing may serve as an inspiration for some of you to try out similar process at your own institutes.

2. Claretine Holistic Education Program (CHEP) at SCC Ziro

From the very beginning of Saint Claret College at Ziro (SCCZ), CHEP has been an integral component. An hour a week was assigned as CHEP Hour wherein values are dealt with. However, the value components of the CHEP were not systematically selected. A sample list of values was proposed by the Management, and the teachers chose from the list what they were most comfortable with. In some cases, if a teacher was not at ease with any of them, he or she was allowed to propose another topic and teach it. Though the CHEP was generally well received by students, everyone felt the need to revamp it more systematically.

The Mission Statement (MS) and Core Values (CV) of the College had been developed several years ago borrowing from the intensive deliberations and decisions arrived at an inter-provincial meeting on education ministry in 2001. Though the MS was subsequently revised a bit to match the educational philosophy of SCCZ, the six constituents of the MS remained intact. The initial list of Core Values was revised down to five, through an active consultation process carried out with the members of the Management, the Staff, and the Junior Claretine Council (student cabinet) present. Currently, the MS and the CV of the College are as follows:

Mission Statement: *“to mould intellectually competent, professionally skilled, spiritually evolved, morally upright, socially responsive, and culturally tolerant citizens, through holistic Claretine education, for advancing a civilization of love.”*

Core Values (in order of priority): *Faith in God, Integrity, Peace, Cooperation, and Personal Competence.*

First of all, it was decided that the CHEP should mediate the elements professed in the MS as well as the Core Values, which would also ensure that what was professed in them would be implemented and realized in the students. The MS component of *Intellectual Competence* is taken care of through the discipline-related curriculum. The remaining five elements of the MS and the five Core Values were selected as components of the CHEP. Teachers were formed into teams. They were allowed to choose each component as per their degree of comfort and confidence. Each team was then guided to select and finalize three sub-topics, in a graded order, building on the previous ones. They were then guided to prepare a lesson module for 45 minutes, which is light on theory, but strong on exercises, interactive discussions, debates, group games, and a final reflective wrap up with consolidation of gains from the session. The lesson plans for 10 components x 3 subtopics (thus 30) are currently being prepared and compiled into a CHEP Module Booklet. Once ready, they will be distributed to all faculty, and each team will train the rest of the faculty in how to impart the module to the class, so that everyone is trained to take any module and every student will get a standardized class input.

The CHEP Hour is incorporated into the College Calendar and Class Schedule. Each class assembles in a given location, and teachers, as trained, are assigned to take the CHEP Hour. In order to drive home how much importance the Institution assigns to CHEP Hours, two attendances are given to each student for attending one CHEP Hour. The CHEP runs for ten hours a year. Thus a Claretine gains 30 hours of CHEP Hours during his/her entire life at SCCZ. Given below is the CHEP Module of 30 hours:

The Program has been enthusiastically received by the faculty as well as the students. We believe that through such a streamlined process, we ensure the implementation of every element of the institutional mission and formation of character of the Claretines.

3. Infusion Strategy for Character Formation

Character formation as a curricular program is only half the practice, and unless complemented by an infusion strategy, it might not have the desired results. By infusion strategy to character education is meant restoring character formation to a central place in education (Ryan, n.d.) by consciously infusing the institutional culture and teaching-learning content and delivery practices with Gospel values, thereby facilitating an osmotic process of absorption of values by students. Thus, character education is not one of the many disciplines, nor is it a one-hour-a-week program. Rather, it enjoys a status as equal or more to that of intellectual development: a focus on good character permeates the entire institutional experience.

How can this be done? Here is a write-up in a brochure on Christian education that I came across and which eloquently explains this process:

*We teach religion all day long
We teach it in arithmetic by accuracy
We teach it in language by learning to say what we mean—yea, yea or
nay, nay
We teach it in history by humanity
We teach it in geography by breadth of mind
We teach it in handicraft by thoroughness
We teach it in astronomy by reverence
We teach it by good manners to one another, and by truthfulness in all
things.
We teach pupils to build the Church of Christ out of the actual
relationships
in which they stand to their teachers and their school fellows.*

How wonderfully such institutional culture and teaching-learning process capture the gospel-inspired character formation in students! Such infusion strategy ensures that values are caught and integrated.

Young minds are highly impressionable and every word and deed may have consequences we are not aware of. Sometimes we are oblivious to how wrong values are communicated to students through our careless use of examples loaded with violence and hatred! So, yet another conscious means by which values can be infused and an osmotic process facilitated in students is the choice of examples we use in class to explicate a theory or formula. We can choose Gospel-value inspired examples to teach students secular theories and formula. Here are a few possible samples:

In teaching active-passive voices in English grammar, one of the most commonly used examples, at least in India, are these:

*Rama killed a snake. (active voice)
A snake was killed by Rama. (passive voice)*

Ever thought about the nature of the values that are implied in these examples? Violence, murder, and animal cruelty! Can we not consciously opt for a gospel-inspired, universal value that would subliminally impact the students for a better humanity? How about these examples:

*Rama helped a blind man cross the road (active voice)
A blind man was helped by Rama to cross the road. (passive voice)*

OR

*Rama forgave Ishmael (active voice)
Ishmael was forgiven by Rama (passive voice)*

If you noted, in the above example I deliberately used a Hindu name for one character and a Muslim name for the other, by which I hope a subliminal positivity across religious groups may be engraved in the subconscious of my

students. Given the number of examples we use in class, how many opportunities can we create to pass on virtuous verbs into the minds of the youngsters without being preachy!

But it is not only in using examples that we can infuse such values and shape character. Virtually any topic can be infused with the values we want students to uphold. For example, in discussing the Holocaust, we can initiate a discussion as to how, even in the midst of terrible human evil, there were innumerable acts of human goodness and, ultimately it is goodness that wins. Or, we can avoid demonizing the evildoers by gently guiding students to explore the motives of those people and how misinformed and misguided they were, thereby evoking greater understanding and compassion towards them and helping them avoid condemnatory hateful attitude. These can all become little contributions towards facilitating a civilization of love.

One of the dangerous tendencies seen in India in the context of value-less economic development is the loss of respect for individuals and constant boundary violations—violations of personal space. We are often stunned by repeated news of sexual abuse, incest, teachers molesting children and similar shocking events. They are all indicators of breakdown of boundaries or boundary invasions. An institution can model respect for boundaries by practicing ethical boundaries in its policies and classroom practices. Here is a list of ethical boundaries that can become institutionalized practices in our educational institutions which will have an osmotic effect on students as well (Aultman, 2009):

- *Curricular Boundaries*: respecting limits on discussing themes of morality or emotionally charged issues with children.
- *Emotional Boundaries*: teachers shall regulate their emotions, realizing the harm an outburst can have on students.
- *Relationship Boundaries*: Engaging in intimate relationships with current or former students. Avoiding inappropriate touching or intimate gestures.
- *Power Boundaries*: Teachers shall not use their authority to harm a student. Rewarding or punishing a student shall not be based on his/her relationship with the teacher, popularity, or favors done by the student.
- *Institutional Boundaries*: Driving a student home (unless there is a genuine reason), leaving the classroom for a short time to deal with an upset student without another teacher being present, allowing students to violate a school rule violates institutional boundaries are to be avoided.
- *Financial Boundaries*: Altruistic gestures such as performing favors, providing unprofessional services, giving gifts, or loaning money to an individual student can be inappropriate.
- *Communication Boundaries*: Discussing or disclosing highly personal matter with the students or sharing information that does not benefit the student crosses ethical boundaries. Engaging in friendships with students through the use of social networks such as Myspace or Facebook is inappropriate. Students shall be informed of the limits of confidentiality (e.g., regarding reporting of abuse)

- *Temporal & Spatial Boundaries*: Spending too much time with one student can do injustice to other students. Spending unearthly hours with students / meeting with them in closed/lonely places shall be avoided.
- *Expertise Boundaries*: Unless trained professionally, the teacher shall avoid dealing with certain student personal issues. The teacher may refer such student to professionals with the right expertise.

Finally, the ambience of the institution, the institutional cultural practices, management policies, attitude of the teachers and their value systems—all these have an osmotic effect in the lives of students. The All India Catholic Education Policy identifies the following as characteristics of a value-based institutional climate which correspond to this dynamic:

- Education—as a transformative process.*
- Trust—to be manifested through delegation of responsibilities.*
- Relaxed, Friendly and Humane campus climate*
- The development of all the members*
- Institution as a community of learners*
- Openness and transparency in functioning*
- Work ethic & high productivity*
- Initiatives and ventures are encouraged*
- Collective wisdom & participatory structures*
- Goals and targets set through a consultative process.*
- No to Groupism and region-based cliques; YES to cultural diversity*

A few years ago, students from a Catholic institution won top prizes at a state-level essay competition. One of the publicized rules of the contest was that the topic could be announced three days ago, but students must write the essay from memory at a given location and time, without any help of pre-prepared text. The institution that won the prizes simply asked its students to prepare the essays by themselves and submit in writing, thereby allowing them to write it at their leisure and consulting books while writing. We hear of Catholic schools refusing to seat students at final examinations for fear of losing 100% pass results or admitting students on bribe or “donations.” Such institutions not only lose their credibility, but inadvertently pass on to students the philosophy that the end justifies the means, a very anti-Gospel value, indeed. Our Claretian educational institutions can and must be an exception, and uniquely adopting character formation as a central commitment through implementation of curricular programs and institutional cultural practices facilitating osmotic infusion of Gospel values.

6. A Project Proposal: Soulscaping Claretian Education

The above reflection will merely remain as a Platonic idea, if we do not take steps to implement them in reality. Hence, I would like to end with a project proposal for Indian Claretians and would invite others to give it a thought as well.

We are not the only ones concerned about character formation. There are scores of other schools, NGOs, and agencies that work for the same.

Templeton Foundation has set aside millions for developing programs that aim at character formation of the youth. Within India itself we will find many institutions practicing this priority in far more creative and effective ways. There are also institutions that are far more in touch with deep-rooted Indian values that are consonant with Gospel values (Cottom, 1996). Can we learn from them and adapt them?

“*Shared Mission*’ is a proclaimed priority for our Congregation as well as for the Church (Veliyannoor, 2012). We are not the sole evangelizers for the world. Nor do we have all resources we need to transform the world by ourselves! Hence, the concept of shared mission whereby we link up with likeminded people, learn from them, and work with them. This proposed project is one such effort at shared mission.

The project is a documentation-development-dissemination program. It seeks to document and disseminate existing best practices in character formation programs across four phases of formal education, and to create and disseminate new such modules. As a first phase, this could be done among all Claretian educational institutions. Later, the same could be expanded to other institutions as well. For working it out among Claretians, the specific action steps proposed are the following:

- a. All Claretian institutions can be invited to prepare a detailed documentation of their “Best Practices in Character Formation” at those of the four phases of education relevant to them: Elementary; High School; Higher Secondary; and Undergraduate. They should include both the curricular programs and the infusion strategies adopted as part of the institutional culture.
- b. Invitation to educationists and experts in Indian culture to create new modules for Character Formation, based on Indian values with universal and Gospel relevance.
- c. Creation of a website, if feasible, through which information on the project will be disseminated, participants will upload their documentation, and later dissemination of the documents will be facilitated.
- d. With the help of a Panel of Claretians and non-Claretian experts, choose the best of the best practices from Claretian institutes and modules prepared by experts. Based on them, creation of two or three comprehensive modules for each of the four phase of education. The Panel will also choose and consolidate the best of infusion strategies adopted as institutional culture.
- e. Circulation of the consolidated modules for all Claretian institutes for adaptation and implementation, or even creation of a more contextualized one inspired by the insights of the consolidated, general modules.
- f. Evaluation of Effectiveness: Wherever the modules are implemented, quantitative and qualitative feedback to be taken for further streamlining of the material.

7. Conclusion

I hope that such an exercise can be truly enriching and insightful as the other is always a source of learning for each of us. It will provide us with the landscape of the unique Claretian mode of education and help us develop a Claretian educational culture and style that is in dialog with the spiritual values of the land and the soulscape of the students. We can also be contributors of such richness to others by sharing these resources with them. Moreover, it is also feasible to extend the project proposal to pan-India level with zonal level dissemination seminars, making a unique contribution to the urgent task of character formation that is rooted in sound principles and concerted deliberation. And we would have thereby fulfilled our missionary mandate, for *character formation is evangelization* in a multi-religious space such as India.

References

- Abella, J. M. (2012). *Missionaries*. Rome: Claretian Missionaries.
- Abella, J. M. (2014). *Circular letter of announcement of the XXV general chapter*. Rome: Claretian Missionaries.
- Aultman, L. P., et al. (2009). Boundary dilemmas in teacher-student relationships: Struggling with “the line.” *Teaching and Teacher Education*, 25. 636-646.
- Catholic Bishops’ Conference of India. (2007). *All India catholic education policy*. New Delhi: CBCI.
- Congregation for Catholic Education. (2012). *Consecrated persons and their mission in school*.
- Cottom, C. (1996). A bold experiment in teaching values. *Exemplary Curriculums*, 53(8). 54-58.
- Darley, J. M. & Batson, C. D. (1973). “From Jerusalem to Jericho”: A study of situational and dispositional variables in helping behavior. *Journal of Personality and Social Psychology*, 27(1), 100-108.
- Declaration on Christian Education. (1965). *Gravissimum Educationis*.
- Gibran, K. (2012/1923). *The prophet*. London: Oneworld.
- Girard, R. (1976). *Deceit, desire & the novel*. Baltimore: John Hopkins University Press.
- Government of India. (1986). *National policy on education*. Retrieved from http://www.ncert.nic.in/oth_anoun/npe86.pdf
- Palaver, W. (2013). *Rene Girard’s mimetic theory*. East Lansing: Michigan State University Press.
- Robinson, K. (2006). How schools kill creativity. *TED Lectures*. Retrieved from http://www.ted.com/talks/ken_robinson_says_schools_kill_creativity
- Ryan, K. (n.d.) *Moral education - A brief history of moral education, the return of character education, current approaches to moral education*. Retrieved from <http://education.stateuniversity.com/pages/2246/Moral-Education.html>
- Veliyannoor, P. (2012). Doing with others: Working collaboratively for Missio Dei. *Sanyasa Journal of Consecrated Life*, 7(2).

ANNEXURES

ANNEXURE I

Letter of Father Claret to Fr. Xifre on the schools

To
Fr. Joseph Xifre
Rome, 16 July, 1869.

J.M.J.

Fr. Joseph Xifre, Superior General of the Congregation, etc.

My very dear and worthy of all my regard and respect,

Today we complete the twenty years of this holy Congregation which Jesus and Mary began; it has continued to exist till here in which the Lord has permitted that this persecution we are suffering, is not to put off, but to give growth and expand it. As I told you last year, in the beginning of the revolution, that for the congregation this will be like the snow that falls on the seed sowed field which will not kill the wheat, but obliges to sprout out; so too will be the revolution: it will not kill the Congregation, but it will make to sprout out and be strongly rooted. The members will be more perfect and give more fruit... Let us see it.

1. Let all the members keep the Rules and Constitutions in such a way to be perfect: *Haec est voluntas Dei, sanctification vestra.*
2. Let them have before their eyes the number 63, chapter 16 of the same and shall reflect on the words: catechizare párvulos, paupers et ignaros...
3. You, as Superior General, when the circumstances permit and consider it timely to appoint one or two who may have knowledge in the literature, etc., to have school for the children, to do as the Brothers of Christian Doctrine do (suc); they have a lot of schools in France, Italy, etc., and they do a lot of good; I think that at present they are the ones who do a lot of good to the Church and from whom we have to expect a lot.
4. God and the Most Holy Virgin have this special mission reserved particularly in Spain to the Congregation... I don't want to tell with this that all should be busy with these schools; I only want to begin little and very little and you will take care of appointing people as you see their zeal or as they may ask you.
5. These schools will be growing according to the fidelity with which they correspond to the grace: God and the Most Holy Virgin will bring people to this purpose; without losing sight of its primary objective, another branch is dedicated to this: *haec oportet facere et illa non omittere.*
6. Three years ago a very zealous person had worked a lot to bring people from the Congregation of the Doctrine from France; but it was not possible to be materialized; because the Lord and Our Lady had it destined for the Congregation; and I trust in God and Our Lady that the members of the congregation will not turn a deaf ear.

Don't be scared, nor think that all have to be involved in teaching. I have already told how you have to proceed... God and the Most Holy Virgin have already inspired the way how to proceed. But if someone contradicts, I request him not to do it, but allow him to his idleness; he will be very sad and will not lack the biting worm, as in the case of some apples that produce worm in the heart and when a gust of wind comes, they fall from the tree. So too, if someone falls from the tree of the Congregation, he is not admired for this nor desists for this. Come on! God and Our Lady will not abandon their work.

Regards to all and your obedient servant who kisses your hand
Antonio María. Archbishop de Trajanópolis.

N.B. With these schools you will be pleasing God and people and without them you will be slandered and persecuted by the wicked who want to sin and don't like to be criticized. As Gerson tells there are two very big works while working with the adults and sometimes it is fruitless; but there is only one work while working with children with very great benefit and importance. However, you will be aware of the chapter 7 on the chastity number 18.

"All the children of the town need not be admitted, but those who..." (illegible in the original)¹⁰⁹

¹⁰⁹ Taken from "San Antonio María Claret. Cartas Selectas", pp. 553-556. Madrid 1996. Ed. BAC. Edition prepared by Jesús Bermejo.

ANNEXURE II
Constitutions of the Claretian Missionary Sisters. 1857
Fourth Treatise “On Teaching”

Chapter 1: Admission of the Girls

- ... for the admission of the girls ... have a meeting with the mother or the guardian to collect the necessary information and ask... (1)
- No matter how poor a girl might be, she will never be dismissed due to her poverty...(6)
- They will be taught all sorts of crafts, to read and to write, mathematics and grammar, and all that is needed for a good education, to help a young woman to be complete and useful in her family, according to each one's qualities, disposition and talent. (7)
- ... reward ... the girls according to their dedication... to encourage all of them and make them happy. (14)

Chapter 2: Rules for the Principal

- ...she has to deal with all the girls with kindness... because all of them are under her care (5)
- Her good example... must be the mirror into which all the other teachers have to look... (8)
- *(Jesus said)..."Let the children come to me..." (so that) his Apostles might understand how important is the instruction of the children and with how much zeal and kindness they will have to engrave in their tender hearts the precepts of the Holy Law of the Lord. (11)*
- A fervent zeal of the salvation of souls is the virtue which should shine the most in her. For this reason she should not avoid any work, hardship or tiredness, (10)

Chapter 3: Common Rules for the Teachers

- ...(the teachers should) try to win the heart of their students...let their politeness, charity and circumspection, meekness and kindness, affability, seriousness, modesty and prudence, be the first lessons that their students read from them...(1)
- ...if they have not done their duties, do not allow them to leave without penance... but always wrapped with prudence and good manners, if not, instead of helping them to correct their behavior, it will awake in them hate and exasperation...(3)
- They will never correct either with their hands...it is unworthy of our profession, or with words that may offend them, even being girls from poor and humble families, because there is no human being that does not represent the beautiful image of God. (4)
- They will always treat them with great charity, kindness and sweetness, considering them as girls whom God has given them to be taught the fulfillment of the holy Law. (5)

- Jesus Christ teaches us in his holy Gospel that the true and strong virtue... has its foundation in true charity, profound humility and in the fulfillment of each one's duties... surrendering oneself in the hands of God... (13)
- ...let them try to plant in the heart of their students a tender and delicate love of God and of neighbor,... this has to be the main goal of our teaching... (17)

Chapter 4: Order to Be Kept in the Class-room

- ...But where can we find Christian parents...? Let us put the foundation for a healthy education to the greatest glory of God our Lord. (IV.14-15)

Chapter 5: Vacations

- ... for the recreation of the girls so that they may dedicate themselves with greater energy to the work of their education (V. 2)
- These days off will be for the teachers like a refreshment, which taken on time will help them to examine with calm... whether they fulfill their duties, and also to regain and rebuild the energy... to continue with greater zeal and strength their apostolic work... (V.3)

Chapter 6: Rules for the Days of Recollection

- ...they will be told how to behave at home (during those days); lest that due to an indiscrete devotion they neglect their duties, or due to a wrong piety they become annoying to their families.(3)

Chapter 7: Way of Praying Every Day in the Class-rooms [When a girl is asked to pray or to read]...the teacher has to be very careful not to ask more one than another... so that they might not get behind in their duties or they might not get conceited...(9)

- ...every month, or every week, she will switch the shores giving to each one what is best suited to her talent and disposition...(10)
- All the girls have to treat each other with respect, kindness and submissiveness... without giving any signs of superiority (12)
- To educate and teach a large number of girls, few teachers are enough, if they are of very much zeal, great effectiveness, well organized, not overwhelmed easily; a free, peaceful and prudent nature have to be the compass of their actions, with it a lot can be accomplished well and when it is missing there is no order whatsoever.(VII.14)

ANEXO III

Textos del y sobre el P. Pujol. Misioneras de la Institución Claretiana

Hemos recogido algunos testimonios sobre la labor educativa del P. Luis:

a) De sus tiempos de profesor en Cervera (1932-36) en el seminario Claretiano :

Recuerda el P. Jaume Pastor, uno de sus alumnos en (1934), sobre sus conocimientos y la pedagogía novedosa:

“ Usaba un proyector de diapositivas con imágenes de su estancia en Tierra Santa, comenta que una Navidad reprodujeron los lugares de tierra santa para hacer el Belén incluso una maqueta del Templo con escayola... No se me olvidará nunca”

b) De sus clases en Cornellà:

El P.Pujol fue en Cornellà profesor de religión de las alumnas de bachillerato, formó un pequeño grupo de estudio bíblico. Una de ellas explica sus recuerdos:

Del P. Pujol puedo decir, fundamentalmente, tres cosas:

La primera, transparentaba una inmensa erudición. Me sorprendía que conociese la Biblia de memoria. En seguida identificaba y localizaba el fragmento de que se trataba. y era capaz de hablar en latín, griego, hebreo, arameo... y para una jovencita como era yo entonces que con dificultades apenas declinaba el rosa/rosae era extraordinario.

La segunda, tenía aura, una presencia casi majestuosa que se imponía de una manera natural y que hacía que el resto de cosas empequeñeciesen. Relacionado con esto y con el trabajo hecho por él, era el respeto y la admiración con que todos lo tratábamos al P. Pujol, y aunque las alumnas no sabíamos porqué era importante, notábamos que las misioneras lo tratabais con un respeto y deferencia contagiosos.

La tercera, fruto, sin duda de que ya tengo una edad, admiro su visión de caridad y estrategia de fundar en Cornellà. Una población en crecimiento y con graves necesidades que el trabajo de las misioneras ayudó no solo a aliviar sino que fue mucho más.

Escribiendo esto último, Pilar, pienso aún una cuarta cosa: y es el profundo agradecimiento que tengo hacia vosotras porque en buena medida soy aquello que vosotras habéis hecho .

Conchita Parada, ex-alumna colegio SAMC

Eugènia Comas , mic fue compañera del claustro:

Recuerdos del P. Pujol

De nuestro P.Fundador me gustaría saber destacar su sentido de responsabilidad y amor a la tarea educativa que realizó hasta el último momento.

Aunque su nivel intelectual era muy elevado nunca le vi ir a la clase sin haber preparado las explicaciones.

Corregía uno a uno los trabajos de las alumnas y cuando los devolvía trataba de dar razón de sus equivocaciones.

Tenía una gran inquietud por ponerse al día en aquello que supusiese una mejora didáctica, por eso no escatimaba esfuerzos por conseguir el material pedagógico que fuera necesario para facilitar y mejorar el trabajo educativo.

Pero su gran preocupación radicaba en poder formar personas libres, responsables y sobre todo buenas cristianas. Siempre nos recordaba que la escuela nunca se debe limitar a impartir sólo unos conocimientos científicos, sino que debe buscar formar íntegramente a la alumna. El lo hacía de una manera sencilla, humana y sobrenatural: pedía buen rendimiento a las que podían, pero también sabía valorar el esfuerzo de las menos dotadas.

Cuando convenía corregía, aunque apenas nunca delante del grupo, sino a parte. Se interesaba por sus situaciones personales y procuraba ayudarlas.

Su principal inquietud era ayudarlas a descubrir el amor de I Padre revelado por Cristo. Por eso la enseñanza para él no era una profesión, sino una donación.

Daba la ciencia a la medida de la capacidad de cada alumna, pero sobre todo daba su vivencia de fe.

Eugènia Comas mic, mayo de

1979

ANNEXURE IV

Claretian Missionary Directory (2012)

101. The ministry of the Word through which we proclaim the integral mystery of Jesus Christ (CC 46) to all, is that which specifies our misión among the people of God and for which we are constituted into an apostolic Institute in the Church. Our charism in the Church is an experience of the Spirit, which configures us to Jesus Christ, the Evangelizer, in the style of Claret. We should live it according to the spirit and the prophetic style inherited from the Founder and enriched by the tradition of our Congregation. This missionary vocation is the source of our apostolate and the fundamental criterion for the choice of our apostolic Works. It should always inspire and guide the missionaries and each and every one of their Works.

110. We understand our mission, with love as its key, as participation in “misio Dei,” and as collaboration in the mission that the Spirit brings forth in history. Our apostolate and choice of Works should be developed from options that reflect our fundamental commitment to mission, using all means and following the criteria of what is most urgent,¹²⁸ timely, and effective. Such options are constant apostolic attitudes, which should guide and articulate all our missionary action. These options are:

- a missionary evangelization (n. 111).
- an inculturated evangelization (n. 112).
- a prophetic and liberating evangelization (n. 113).
- an evangelization in “shared mission” (n. 114).
- an evangelization that multiplies evangelizing leaders (n. 115).

111. Within the Church, we opt for a missionary evangelisation according to the spirit of Claret. By means of the proclamation of the Word, we commit ourselves to be instruments of the Spirit, in order to bring the message of conversion to persons and communities, to invite them constantly to remain in the fervor of their first conversion and finally, to help local Churches to preserve a missionary openness to the universal Church. We will ensure that the animation and ministry of the Bible will always be a dynamic part of our evangelizing commitment.

112. Faithful to the principle of the incarnation, we should carry out an inculturated evangelisation, integrating as the criteria and key to all our ministries the “dialogue of life” which always takes others into consideration and excludes no one. We shall strive to listen to what the Lord says to us through other religious traditions and in being open to the cultural values of other peoples.¹³² All of this must be done in perfect fidelity to the content of the Gospel and in total communion with the universal Church.¹³³

113. In solidarity with the sufferings and anguish of humanity, ours must be a

prophetic and liberating evangelisation that will help people emerge from all forms of alienation and oppression, such as the loss of a sense of transcendence, subhuman situations of poverty and injustice, and a lack of religious freedom. We acknowledge and accept the risks that such a prophetic proclamation involves. The General Government for the whole Congregation and the Governments of Provinces and Independent Delegations, within their respective competence, will establish a Secretariat for Justice, Peace and the Integrity of Creation (JPIC). We shall integrate these challenges into our community projects, taking care at the same time to collaborate with other organisations that work in these fields.¹³⁶ Imitating Jesus' preference for the poor, answering the call of the Church and following the example of the Founder, we wish to bring to all people the message of salvation, proclaimed from the perspective of the poor and needy, who constitute the greater part of humanity.

114. As members of a Church that is constituted in the communion of vocations, charisms and ministries, we assume the "shared mission" as our normal way of mission. For this reason, both the General Government as well as the Governments of the Provinces and Independent Delegations will promote and support pastoral structures and formation plans that embody this commitment.

115. In tune with the spirit of the Founder, we feel urged to turn our missionary proclamation of the Gospel into a force that multiplies evangelising leaders, according to the diversity of vocations that exist within the Church.

116. Although our apostolic vocation is universal and does not exclude any class of persons (CC 2), it is nevertheless carried out in each time and place by means of our preferential dedication to determined recipients. Each Provincial and local community should discern the preferential recipients of its mission, among those who have been pointed out on a general level, such as those who have not received the announcement of the Gospel, those who have left the Church, the poor and excluded, youth, the family and new evangelizers.

ANNEXURE V

Claretian Missionary Style

Conclusions of the Continental Encounters on the Claretian Mission 2013

The 'Claretian Missionary Style' shows by the characteristics that define it, what are the concretization of the Claretian Missionary charism for a particular era.

These 'characteristics' of the Claretian evangelizing Style, like the options that appear in the Directory, have to be lived by each and every Claretian and has to shape each of our ministries and missionary projects. Each Claretian, community, Organism, project and missionary action has to be lived, structured and programmed from this group of characteristics that, interrelated, shape the Claretian Missionary Style. It is not a question, therefore, of asking ourselves if our evangelizing action is Claretian because it lives one, two or more of them; to live from the Claretian evangelizing Style supposes taking on all the interrelated characteristics as a 'system of characteristics' which lived all together, give as a result a concrete manner of interpreting the world and our vocation.

1. Centrality of the Word, particularly in reading and receiving the Holy Scripture.

Listening to the Word of God is the starting point of our vocation and the source of our missionary dynamism. Sacred Scripture, read and received under the guidance of the Spirit and in communion with the Church, is for us a place to find fundamental references for our mission. The Bible is perceived as a place of meeting with God, where he speaks of himself, of the People of God and about what he wants and needs from us. In Scripture we realize that the Word of God, Jesus Christ himself, speaks to us, addresses us, helps us to interpret the signs of the times and shows us the mission the Spirit wants to send us. In this way we feel and we are Servants of the Word and with a missionary spirituality firmly grounded in Scripture .

Scripture is perceived as an indispensable guide to discern the opportunities and challenges for evangelization; it is an enlightening source for the life of those to whom we are sent. The Bible is a living expression of God's way with Humanity, and it helps us to discover and to show who is God, what does he want from his Christian communities and what would be his plan for humanity.

2. Missionaries in a missionary Church that is a mystery of communion.

We are aware that we are part of a church whose sole mission given by Jesus Christ and led by the Spirit, is to be herald of the Gospel with the life and

the word. We live the experience of the diversity of life forms, ministries and charisms which the Spirit inspires in the Church and the mystery of its complementary unity as gift of the same Spirit. Within our congregation we experience the diversity of cultures, ages and gifts and we are called to be parable of communion through our community life. We are a community for the Mission. This way of living the Mission as born into a community filled with diversity, is already in itself a missionary testimony.

We want to live and develop our Claretian Mission within a Church that is communion with brethren and with God, and so we want to live our charismatic identity, in communion, co-responsibility and complementarity with other charisms, ministries and forms of Christian life. Therefore, we understand our mission as a mission to be shared with other charisms and ministries, especially the laity, as Fr. Claret did. We commit to work for a Church that is a communion of communities, charisms and ministries for the Mission. We seek to participate in the Church's diocesan life and servicing it from our missionary charism.

3. Assuming dialogue as the place where the mission is done

We understand dialogue as the process through which people are able to communicate and understand each other vitally. To make this possible we have to know others' life circumstances and put ourselves in their place, so that we are able to understand their thoughts and actions. This dialogue is not only the condition making possible the inculturation of faith, but it is also needed for reconciliation, peace, brotherhood and teamwork. The congregational community, in its great diversity, is a privileged place to experience the dialogue that leads us to find new and creative ways of mission. The dialogue within the Congregation, in the Church and with all those who believe in Jesus Christ leads us to be open to a permanent discernment of our life and mission.

As Claretians we understand that dialogue must move us to promote the reconciliation and coming together of ethnicities and cultures, other faiths and Christian denominations. Defining our mission as dialogue impels us to work with all kinds of religious or lay institutions, NGOs, governments and people of good will, with whom we share many things. Understanding dialogue as a place of Mission, also leads us into direct contact with the actual situation, the joys and hopes, the griefs and anxieties of the people of our time, especially of the poor and afflicted, to let them know that these are too our joys , hopes, griefs and anxieties.

4. Solidarity and prophetic, from the perspective of the poor and excluded Mission

We feel called to set our life (spirituality, apostolic positions, missionary actions, organization and economy) -as a person and as community, from the perspective of the poor and excluded. To make this call real we have to approach them, so we can feel the call of the Spirit to proclaim the Good News of Jesus.

We want our evangelization to be a prophetic and liberating one, in solidarity with those who suffer persecution, poverty, violation of human rights. We want

to contribute to the transformation of the world according to God's plan, promoting an ethical and solidary culture that promotes human dignity and strengthens cooperation, peace and reconciliation among peoples. We are urged to go out in search of the poor and marginalized and to work so they can feel the Church as their home. For these reasons all our missionary activity, even the missionary work that is not carried out directly with them, is made "from the perspective of the poor and needy",.

Our identity as children of the Heart of Mary calls us to live our missionary commitment "from the heart", especially in its prophetic dimension and in solidarity with the excluded .

5. Mission is always the key

We are missionaries, and this is a clear identity sign for the Claretians. Our charism in the Church urges us to always look for new ways to reach out to those who have lost faith or who may have never have it. Missionary creativity was a characteristic of Fr. Claret we can't send into oblivion; we commit ourselves to what is most urgent, timely and effective at any time and place, so that the world may know the Good News of Jesus Christ. Our congregational community and each local community are privileged spaces of discernment for our mission, for what God wants of us in every moment and in every place, but so are, too, all the forums searching for the good and the truth. We constantly look for the signs of the times nesting the call of the Spirit, and treasure the "seeds of the Kingdom" that God places wherever He wants. We leave our communities to search for the signs of the Spirit through our contact with men and women of our time, and we must return to them to meet our brothers and discern together our Mission's course of action.

Our missionary presence involves dialogue, contact and closeness to the people we are with. It also implies a constant openness to those who are not close, to inter-cultural, interfaith and inter-religious dialogue. We are called to work with all so that we can become "one with all" and signs of the presence of the Spirit of the Lord who makes all things new. Our being missionaries impels us to promote and establish truly missionary Christian communities that are a privileged mediation announcing and witnessing the Kingdom; to train and prepare young people who are true missionaries leaders wherever they go, or whatever their vocational call; to reach out to the poor and needy so they can feel the warmth of God and the Church. In other words, it is a call to be, like Claret, creative and dauntless bearers of the Fire of the Spirit.

ANNEXURE V

Religious of Mary Immaculate Claretian Missionary Sisters Traits of Our Evangelizing Style

Our charism asks for an evangelization in practice. We are aware that we evangelize more with our life style than with our word.

Like Jesus "Sent by the Father" we have to make the Kingdom the center of our life and action. It is not about teaching a doctrine, but to bear witness to our experience of personal transformation and of the salvation that the Kingdom of God has brought to us. *and as they journey to their heavenly homeland, let them strive to teach and to make the same path easy for others...*

In the contexts where we announce de Gospel we try to cooperate to be seeds of the Kingdom. Thus the analysis of the reality precedes our apostolic action and it is a source of inspiration.

1.A LIFE IN EVANGELICAL POVERTY

***Poverty is the base and foundation of our institute and
the master key to introduce in the interior of man
the Holy Law of the Lord
(Const. Primitivas 1869, Trat I, Cap 2, n.84)***

Simple, humble, open and welcoming persons who look at life from the priority of the poor of the world.

From the recognition of the human dignity and its responsibility, we are called to develop processes which guide the building of a social and environmental conscience, with a past, present and future vision, helping to be aware of the surrounding reality, so that men and women may take over their active role in the transformation of their context.

For this:

- We put at the center of our mission of education the human person, recognizing its dignity, welcoming all, especially those most in need.
- In our educational centers we nurture the sensibility and solidarity to promote a system which may humanize the human being and may take care of nature.
- We privilege in our education the values that dignify the human life like justice, peace, solidarity, leadership as service, participation and work with those excluded and oppressed. .
- We promote a pedagogy that turns the knowledge into a tool for human development and for the progress of the nations.

2. A PROPHECY OF COMMUNION: ONE FAMILY WITH ONE HEART

Our Lord wants us to be one soul and one heart (M. París). To live as members of the same body... they will have a close communication (C. Primitivas 1,1-2)

- We chose to overcome individualism and to build fraternal love.
- We want to live open minded, listening to and welcoming the Word. The prophetic strength born from the deep contact with the Word of God, read also

in the social and cultural context in which we live, comes to us from the “events,” from the “cry of the oppressed,” from the prophets present in all the nations.” In it we discover our identity and the ways through which the Lord wants to lead us.

- We accept the plurality and diversity in openness to the action of God, Father of all.
- We work fervently for the building of the church and the human family in the PEACE of the children of God. .

3. FIGHTING AGAINST WHAT IS OPPOSED TO THE KINGDOM OF GOD.

...he showed to me... the great evils of the world... (R.C 19) ...to banish so much impiety from the earth, the only thing necessary is our sanctification... (PR. 44).

- We feel called to enter into the pain of the world and the pain of the earth to relieve their suffering.
- Our mission of education is an integral part of the evangelizing action of the Church, and seeks to promote agents of change, to multiply the leaders and evangelizers.
- We want to pass on the evangelical values of the divine filiation and universal brotherhood, of truth, justice and liberation.
- From a prophetic option, to proclaim all that is in favor of life and denounce what is opposed to it.

4. AN EVANGELIZATION IN SHARED MISSION

From a renewed ecclesial vision we evangelize in communion with others: education in community to help in the building of the local, national and international community.

Team work, openness and welcoming of all, is a particular trait of our Claretian vocation. We not only have to seek the formation of a community in our own workplaces, but, being aware of our shared mission and taking advantage of the structure of our Institute, we have to promote the contact, interchange and mutual knowledge among the diverse entities in the national as well as in the international level.

- We accomplish the shared mission propitiating an environment of welcoming, equality, freedom, respect, fraternity, participation, shared responsibility and active commitment.
- We promote the charismatic formation of religious and lay persons.
- We develop a pedagogical model that allows the person to assume his or her community identity.
- We try to develop a culture of dialogue, consensus, respect and tolerance.
- With evangelizing processes able to stir up persons willing to accept in their lives the call of the Lord to be witnesses of his Kingdom.

ANNEXURE VI

The vision of the III Congress General Secretaries (Conclusions)

OUR IDENTITY AS CLARETIAN EDUCATORS AND LEARNERS

1. As educators, we must be witnesses. We must make real this concept of educators in teachers and before our students.
2. It is necessary to have specific criteria for selection of personnel in our schools. We must walk along and form them, especially the new teachers, as missionaries in their everyday tasks.
3. As servants of the Word, faith formation is central to Claretian school's curriculum, governance, operations, and environment.
4. It is necessary to have a Pastoral Project in place, which can be revised as need be.
5. We affirm the importance and collective responsibility of the entire education community to make real our Shared Mission.
6. The education community must reflect together and define the profile of the graduating student as well as of the education community we want to shape as per our ideal.
7. It is important to ensure quality in our educators so as not to insulate them from the world, social problems, and the environment.
8. In culturally and religiously diverse places, we must promote religious harmony and inter religious dialogue.
9. Education of children and youth is one of the best ministries we can offer to the world and the Church. For, education creates joy and hope.

TO EDUCATE THE EDUCATORS

10. Claretian identity is not the responsibility of the Pastoral Department alone.
11. We shall opt for Shared Mission instead of shared labor.
12. Our priority must be the care of the vocational aspects instead of the organizational and economic aspects.
13. We must educate from our Claretian and Christian identity in order to help students face new challenges.
14. Four pillars of the Claretian educators shall be: To know, to Love, to Serve, and to Praise.
15. We shall choose and train lead teachers as evangelizing agents among their colleagues.
16. The teachers shall be qualified, competent, and committed.
17. Servant Leadership at every level is important and fundamental.

JPIC

18. Relationship between JPIC and Education cannot be ignored if we want an integral education.
19. As a Catholic Institution, we must form agents that will generate Kingdom reality.
20. We shall develop an integral Project of JPIC in our schools, which will cover all relevant areas.
21. We shall foster in our education community commitment and motivation for social action.
1. Making education available in remote areas is one of the concrete ways of ensuring JPIC.

BIBLE MINISTRY IN OUR SCHOOLS

2. We must take care and give special importance to Oratory.
3. Being true to our identity, the Word must be the center of our educational system.
4. Biblical formation must begin at the elementary school level, with the participation of the education community.
5. Lack of resources and presence of other religions are not obstacles for a creative Biblical pastoral ministry.
6. The Biblical formation must be from the vantage points of our Charism and Claretian Spirituality.
7. We shall introduce the LUMKO System of Bible Study (Seven Step Gospel Sharing) in our schools.
8. Every school shall establish a Bible Club.
9. Faculty and students, faithful to the Gospel values and the Magisterium, shall be chosen as leaders.

SUPPORTING TEAMS FOR THE SCHOOL MANAGEMENT

10. It takes the whole village (tribe) to educate a child – African proverb.
11. There must be congruence among the concepts of Mission-Vision-Values and Objectives.
12. Formation for teamwork and networking is important.
13. Today's ecclesial and school realities invite us to work in Shared Mission, especially the Laity.
14. We must commit ourselves to offering an integral education in values-CHARACTER EDUCATION-as part of the curriculum and functioning logistics in the Claretian key.
15. Catechism classes and Gospel Value education programs must be made compulsory in our educational Institutions.
16. There shall be internal quality audit in our schools.
17. Our schools shall have a pastoral team.

18. The Pastoral activities must be attractive and relevant for our educational community.
19. Each school shall ensure a definitive plan and profile for the formation, participation, evaluation, and accompaniment of the teachers in their duties.
20. Structured functioning of institutions and clarity of roles must be documented.

CHARISMATIC ANIMATION TEAMS

21. If we don't define who we are and where we are going, we'll not get anywhere.
22. The VYM (Vocation & Youth Ministry) as a priority demands time, personnel, and resources.
23. We shall jointly organize the spiritual and the vocation ministry in the parish community and the school.
24. It is necessary to motivate and encourage pastoral teamwork with parents and alumni.
25. A Pastoral Program as well as a specialized formation for educators shall be implemented for the different areas of the charismatic animation.
26. The laity who work and support us shall be called partners or equals, and not employees.
27. We must initiate well-organized youth ministry within and outside our schools and colleges for faith affirmation and formation.
28. The Major Organism and its Council must get involved in the charismatic animation.
29. We shall foster workshops in Bible such as Oratorio in our schools.
30. We shall foster in the Laity a commitment for educating and being educated in Faith.
31. It is necessary to animate the vocational spirit in the educative community through campaigns, resources, and youth and vocational activities.
32. Claretians shall not be the only coordinators of the Pastoral but also walk along with others and facilitate experiences.
33. The profile of the coordinator and the members of the Pastoral team shall be clearly defined.
34. We must think of an itinerant YPM team for training teachers and students in our schools.
35. We shall creatively present Gospel values through fine arts and other creative means.

The Claretian Educator

Must have:

Tenderness to excite love,
Fortitude to inspire fear,
Kindness to gain trust,
Seriousness to maintain respect,
Authority to sustain subjection,
Affability to make dependency pleasing,
Severity without exasperating,
Understanding without vileness,
Softness to punish and scold,
Universal vigilance,
Prudence to seem to disguise it all,
Infinite attention to penetrate inclinations,
Even more to hide his own flaws,
Conversations that instruct,
Examples that persuade,
Love and punish,
Punish and not irritate,
Give them freedom and avoid dissolution,
Accommodate to all characters,
Become acquainted with all geniuses,
Have or at least adopt as many differences in temper and conduct as there
are kids to educate.

(St. Antonio M^a Claret)

