



**Claretian  
Missionary Sisters**

**WITH**



**GLOBAL COMPACT  
ON EDUCATION**

**ROMA**

**Dear all,**

On September 12, 2019, Pope Francis launched a global event around the theme: **"REBUILDING THE GLOBAL EDUCATIONAL COMPACT"** with the desire to build a future of humanity by forming individuals who can, overcoming divisions, work for the care of humanity and the whole common home.

Pope addresses to all those working in the formal and informal educational field, those engaged in research and public figures who worldwide hold positions of responsibility and care for the future of the new generations. He invites them to "promote together, through a common educational compact, those dynamics that gives meaning to history and transform it in a positive way"<sup>1</sup>.

Due to COVID 19, scheduled event for May 14, 2020, has been postponed to October 15, 2020, changing it into a virtual meeting, where international testimonies and experiences will help to rekindle the commitment for and with the young generations, *"renewing the passion for a more open and exclusive education, capable of patient listening, constructive dialogue and mutual understanding."*<sup>2</sup>

As CLARETIAN MISSIONARY SISTERS we want to participate actively in the event, preparing carefully, sensitizing and welcoming the invitation to a shared educational commitment, an educational alliance at the level of our congregation, Claretian family and with the various institutions at large of the academic, religious, social and cultural. It is a time to re-think our educational practices in the light of the four thematic areas: 1) human dignity and rights; 2) comprehensive ecology; 3) peace and citizenship; 4) solidarity and development, and according to the objectives presented by Pope Francis: to put the person at the center, invest the best energies with creativity and responsibility, to train people available for service to the community.

In this regard, we present to you the following text which presents the contents of the educational pact in a synthetic way, illuminated by some charismatic aspects and motivates us to continue deepening and energizing with Claretian key.

We propose that communities, schools and pastoral areas can discern how to make this content known. For this, we attach a video presentation, the "Working Instrument" and files of the 4 themes proposed by the Pope. It is important to note that we are all responsible for seeking the sustainable and integral development of our common home, from the perspective of ongoing education and according to the multi-year plan of the implementation of Laudato Si' so that communities around the world are fully sustainable in the spirit of integral ecology.

*"Education will be ineffective and their efforts will be sterile if they do not seek to spread a new paradigm about human beings, life, society and relationships with nature."*<sup>3</sup>

**General Prefect of Apostolic Mission  
and the Dynamizing Team of the Educational Pact**

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<sup>1</sup> Cf. Pope Francis, Message for the launch of the Global Education Pact

<sup>2</sup> Cf. Pope Francis, Message for the launch of the Global Education Pact

<sup>3</sup> Cf Laudato Si' n.215

# THE GLOBAL COMPACT ON EDUCATION

## *Towards a more fraternal, supportive and sustainable society*

The Education Pact is a **Project** that was born from the pastoral action of Pope Francis in face of social situations wounded by poverty, marked by migration, and torn by social, cultural and ethnic conflicts. And from his Magisterium, based on the exhortation "Evangelii Gaudium" and the encyclical "Laudato Si'". In many of his meetings the Pope has invited religious leaders, politicians, intellectuals and scholars to sign a concrete commitment to build together the world to come, caring for future generations, activating an educational challenge based on universal brotherhood.

Pope Francis invites us to live in an attitude of "*missionary going forth*" (cf. EG 23), to take care of the fragility of people and of the world in which we live. He tells us that, "*...we need a new paradigm about human beings, life, society and the relationship with nature*" (cf. LS 215). For this, education and formation are priority because they help us to be direct protagonists and co-constructors of the common good and of peace.

Every change, such as the one we are experiencing, calls for an **educational path**, the constitution of an **Education Village** that believes in a network of human and open relationships, improves the right to education, builds a culture of peace, weaves solidarity and takes care of the common home.

*"Make the same way  
easy for others..."*  
[1]

Walking and committing ourselves for a common cause, demands an openness to the other as something fundamental, respecting diversity, promoting work together and in dialogue.

*"Doing with others"*  
[2]

**Brotherhood** is a constituent element of humanity that must be promoted in a culture of discarding: "*Many things have to change its direction, but above all, it is we human beings who need to change. We lack an awareness of our common origin, of our mutual belonging, and of a future to be shared with everyone.*" (LS204).

*"Charity makes us one family and  
one heart"*  
[3]

The Education Pact responds to a **Context** of:

In many parts of the world a **breakdown of intergenerational solidarity** happens due to the tendency to isolate and withdrawn into oneself. By the spread of an obsessive culture centered on the sovereignty of man, on an "*idolatry of the self*" that generates fractures. Pope Francis tells us that the ultimate root of this tendency is a profound anthropological transformation.

*"...selfishness has made men forget  
their most sacred duties to their  
neighbors and brothers—for we are  
all images of God..."*  
[4]

Education must restore to everyone the originality and beauty of the human vocation in relation to the other and their destiny "*TOGETHER*".

**Contradiction between educational and technological** times, because the times of the internet and social networks are far away from the times of learning, deepening and of maturity. This leads to a strong sense of frustration, poor self-esteem and self-awareness.

*"...if one could be detached from oneself,  
and trust only in me, then he would know  
what I do for him"*  
[5]

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No education is afraid of the complexity of reality. However, it trains and humanizes with the awareness of the importance of discernment, hence any tool always depends on the purpose of one who use it. The attention of children and young people are constantly being captured, by continuous and attractive interactions that seduce, by quick and multiple stimuli that prevent learning to live in silence, therefore it is necessary to *educate in young people "the question"*.

In spite of the great wealth of stimuli, one experiences an interior poverty in difficulty to detain, reflect, listen and being listened to. The diversity and speed of digital stimuli often *"leads to a loss of appreciation for the whole, for the relationships between things, and for the broader horizon, which then becomes irrelevant."* (LS 110)

*"To educate"* the question is to dedicate time and space to the development of the great questions and desires that dwells in the hearts of the new generations, which from a serene relationship with themselves can lead them to the search for the important.

*"by the grace of God, I always had firm on the certitude of the power of God in his creatures..."*  
[6]

The difficulty of constructing a unified vision of the self, the fragmentation of identity produced by the culture of discarding that affects the elderly and children to whom we must listen and give the prominence they deserve, causes an increasing suffering and urgency to **rebuild identity** in the new generations.

It is necessary to **train people** who know how to rebuild broken links with memory and hope for the future, young people who, knowing their roots and open to the new, know how to rebuild a more serene and actual identity.

**Environmental crisis as a relational crisis.** The environmental challenge refers to a relational challenge where the future of the new generations and the planet itself are at stake. Human beings and nature must be thought of in terms of their interdependence (cf. LS 48)

*"I always professed great love for all the elderly... and when I could talk to one of them, it was the greatest satisfaction for me"*  
[7]

*"...Disregard for the duty to cultivate and maintain a proper relationship with my neighbour, for whose care and custody I am responsible, ruins my relationship with my own self, with others, with God and with the earth."* (LS 70)

The need for a **comprehensive ecological education** arises. *"... There can be no renewal of our relationship with nature without a renewal of humanity itself. There can be no ecology without an adequate anthropology"* (LS 118)

From this context, the following four educational areas emerge:

## **1. Dignity and Human Rights**

The *"change of era"* requires a new reflection on the identity of the human being and the dignity of the person.

The educational experience must have, as the center of its mission: all the dimensions of the person, as well as appreciation, protection, promotion and advancement of his or her rights and universal dignity.

## 2. Integral ecology

It is in the horizon of the person that the unity of creation is restored.

*"...we cannot adequately combat environmental degradation unless we attend to causes related to human and social degradation". (LS.48)*

From a formative point of view "*Caring for the common house*" is a challenge, in the education for the earth and the reconstruction of principles and values of solidarity.

Education must be integral and tend towards a sense of responsibility, encouraging a taste for experiencing an ecological ethic based on choices and gestures of daily life.

## 3. Peace and citizenship

We cannot remain indifferent by simply call upon peace. We have to train and educate for peace and justice, which forms an acceptance among peoples and universal solidarity, and to take care of the "*common house*".

To encourage open-mindedness among people, attentive to the needs of each citizen of the world, on the understanding that the principle of interdependence goes hand in hand with the principle of common destiny.

## 4. Solidarity and development

Solidarity is not an ethical option, but a decisive resource for development.

Making the members of the educational community live "*with others*" and "*for others*", is to put into practice a dimension in which each one is the protagonist of the learning of the other, in a framework of solidarity where the main value gives substance to the common good.

For the development of each area we will consider three challenges or transversal axis:

- a) Place the person in the centre.
- b) Investing the best energies with creativity and responsibility.
- c) Training people who are available to serve the community.

### **The Vision is:**

To build a new humanism is **to educate a new way of thinking** that knows how to keep together **unity and diversity**, equality and freedom, identity and otherness.

Diversity is not an obstacle to unity, it does not destabilize it; on the contrary, it is essential, in its horizon of possibilities.

**In educational practice**, the new thinking opens a dialogical exercise in all areas, which involves all those who wish to work for an authentic culture of encounter, mutual enrichment and fraternal listening. "*When our hearts are authentically open to universal communion, this sense of fraternity excludes nothing and no one*" (LS92)

**The value of the educational relationship.** A successful education doesn't fundamentally depend upon the teacher's qualification or the students' competence, but on the quality of the relationship established between them.

Hence, we put the person (who is relationship) at the center and educating empathy and compassion.

***"Every teacher must strive to win the hearts of his pupils"***

[8]

In this cry of **"The world can change"**, educators must find the strength to nurture a revolution of tenderness that will save our so much wounded world.

*"To hope against all hope"*  
[9]

*"The whole world is home for the missionary of Christ"*  
[10]

The need to stimulate the fascination for healthy risk and to awaken a concern for reality is emerging strongly. Daring such a restlessness is to risk going out of oneself this implies *"to run the risk of a face-to-face encounter with others, with their physical presence which challenges us, with their pain and their pleas, with their joy which infects us in our close and continuous interaction"*. (EG 88) The desire recovers its momentum in this way and becomes the protagonist of its own existence, educating a conscious and responsible lifestyles.

*"My spirit is for everyone"*  
[11]

### *The Global Compact on Education commits us to:*

- To make awareness, study and reflection functioning in our realities.
- To educate a new way of thinking that holds together: unity and diversity, equality and fraternity, identity and otherness.
- To encourage the full maturation of the person's identity beyond its usefulness.
- To train educators in human dignity and human rights.
- To educate for an alliance between humanity and the environment. (LS. Ch. 6). In ecological responsibility and in "taking care of the common home". In lifestyles that reject "the culture of discarding".
- To be artisans of peace. To work for universal brotherhood, interdependence and common destiny. To accompany, mature and safeguard the education to the vocation for peace.
- To form mature people who are capable of overcoming division and opposition and rebuilding the network of relationships, people who are available and put themselves at the service of the community, for a more fraternal humanity. To learn to live *"with others" and "for others"*.
- Educate the harmonious development of the person "Mind, Hand and Heart", inclusion, empathy and compassion.

*"From education comes well-being, peace... the true happiness of society and the universal good..."*  
[12]

[1] S.A.M. CLARET, *Autobiography*, 502, 507, 513, 514

[2] M.A. PARÍS, *Rules 1862, B. y F.*

[3] M.A. PARÍS, *Letters from the Origins*, 75

[4] S.A.M. CLARET, *Autobiography*, 358

[5] M.A. PARÍS, *Autobiography*, 91

[6] M.A. PARÍS, *Autobiography*, 35

[7] Cf. S.A.M. CLARET, *Autobiography*, 19-20

[8] Cf. M.A. PARÍS, *Constitutions Part IV chap. 3 n 1.*

[9] M.A. PARÍS, *Autobiography*, 107

[10] M.A. PARÍS, *Autobiography*, 10

[11] S.A.M. CLARET, *Letter to Father Giovanni Brunelli*

[12] M.A. PARÍS *Constitutions, Part IV chap. 4 n 14*

