

# DOSSIER OF THE MATERIALS OF THE I WORLD CONGRESS OF CLARETIAN EDUCATORS

*SANTO DOMINGO, 16 - 22 JULY 2002*



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## *1. TEXT OF THE WELCOME CEREMONY TO THE PARTICIPANTS*

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Before the Congress began, the students of the Claret School of Santo Domingo, under the direction of a group of professors from the Claret School of Puerto Rico, both belonging to the host Delegation of the Antilles, offered us a beautiful welcoming ceremony. Next we copy the proclamation that was read on this occasion.

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## *2. PRESENTATION OF THE MEETING*

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First of all, I welcome you most cordially to this First Encounter of Claretian Educators. I thank you for your interest in participating in it and the effort that it has taken for all of us to reach Santo Domingo, where the Claretians of the Antilles Delegation have welcomed us with so much affection.

This Encounter, as I have already indicated to you in some of the communications that I was sending during the period of its preparation, responds to the desire expressed at the last General Chapter of the Congregation of Claretian Missionaries to organize some meetings or forums for reflection for Claretians and lay people. of the same pastoral sector. It is not that, at the general level of the Congregation, the educational issue had not been worked on during the previous administration. Each of the workshops that were carried out in recent years (on unbelief; on evangelization in marginal areas of urban centers; on interreligious dialogue; on Justice, Peace and Integrity of Creation; on the prophetic dimension of the Claretian mission, etc. ) offered a rich material that had to be re-thought from the peculiarity of each of the pastoral sectors of the Congregation. Some Provinces and Delegations did so with great interest and benefit; others don't. However, responding to the Chapter's indication and with the desire to facilitate a dialogue between the various experiences that, in the educational field, are carried out in our Congregation, the proposal for this Encounter arose. This proposal was presented at the meeting of the General Government with all the Major Superiors of the Congregation held in Bangalore in October 1998, where it was discussed and approved. The organization of this Encounter entered, therefore, in the programming of the General Prefecture of Apostolate that began to work in this sense. Some Provinces and Delegations did so with great interest and benefit; others don't. However, responding to the Chapter's indication and with the desire to facilitate a dialogue between the various experiences that, in the educational field, are carried out in our Congregation, the proposal for this Encounter arose. Said proposal was presented at the meeting of the General Government with all the Major Superiors of the Congregation held in Bangalore in October 1998, where it was discussed and approved. The organization of this Encounter thus entered into the programming of the General Prefecture of the Apostolate, which began to work in this regard. Some Provinces and Delegations did so with great interest and benefit; others don't. However, responding to the Chapter's indication and with



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A reason for special joy is the presence at this Encounter of members of other branches of the Claretian Family. The Claretian Missionaries and the Missionaries of the Claretian Institution welcomed with interest the proposal to organize the Encounter together and this has made it possible for so many people to meet here today that we feel united in the missionary charism of Saint Anthony Mary Claret. It is a sign of the times that should encourage us to continue seeking ever more ambitious ways of cooperation.

Through the communications sent so far, the objectives and dynamics of this Meeting have been explained. All this was worked on by an organizing committee composed of María Soledad Galerón, general prefect of the apostolate of the Claretian Missionaries, Miguel Ángel Velasco, prefect of the apostolate of the Province of Castilla, José Fernando Tobón, rector of the Claretian College of Cali - where, in At first, the meeting was planned - and Josep M. Abella, general prefect of the apostolate of the Claretian Missionaries.

Four main objectives were identified for the Encounter, which you already know. I remember them:



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- Evaluate how the features of the Claretian mission are being lived in our educational centers.
- Exchange the most significant experiences that are being carried out in Claretian educational centers in different parts of the world.
- Consolidate the processes of specific Claretian formation of the management teams and teachers of our centers or start them where they do not yet exist.
- Create stronger communication and cooperation among all Claretian educational centers.

Starting from these objectives, and in order to fulfill them, a program was thought that would revolve around some fundamental axes of the Claretian educational project. The Meeting should be an opportunity to reflect and exchange experiences on them, leaving each of the Organizations present in Santo Domingo the responsibility of continuing to deepen these issues according to their own reality and the processes followed so far. We therefore identified four thematic nuclei that seemed fundamental to us; namely:

- The Word of God as an educational key.
- The "shared mission" in the Claretian schools.



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- The specificity of Christian education in a plural world.
- The prophetic dimension in education: the local and the global.

On each of them we will propose a reflection based on the illumination that some experts are going to offer us or from a specific Claretian experience and we will open a space to share our concerns and achievements. I explain more specifically the program that we have prepared and the dynamics that we try to follow:

<b>DAY 16 Tuesday</b>	<p>* The Meeting will begin in the morning, at 10:00 AM (you have to arrive, then, the day before)</p> <p>* <i>This day's program will include:</i></p> <ul style="list-style-type: none"><li>• Presentation of the participants</li><li>• Presentation on the social, religious and educational situation of the Dominican Republic</li></ul>
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	<ul style="list-style-type: none"> <li>• Presentation of the Congregations present at the Encounter</li> <li>• Presentation of the reality of the schools of the Claretian Family</li> <li>• Explanation of the meeting: its location within the processes that are being carried out in order to prophetically qualify our missionary service; objectives and dynamics; organization.</li> </ul>
<p><b>DAY 17</b> <b>Wednesd</b> <b>ay</b></p>	<p><b>THEME OF THE DAY: The Word of God as an educational key</b> It is about reflecting on the educational keys that we find in the Bible and analyzing a proposal of religious formation or education of the faith of the students formulated from the Bible.</p> <p><i>* The work methodology will be:</i></p> <ul style="list-style-type: none"> <li>• Exhibition by the teams of the Colombian schools</li> <li>• Work in groups</li> <li>• Plenary session to share the reflection of the groups and the suggestions or proposals that arise in them.</li> </ul> <p><i>* After dinner, different forums will be organized to share experiences, materials, etc.</i></p>



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<p><b>DAY 18</b> <b>Thursday</b></p>	<p><b>THEME OF THE DAY: The shared mission in Claretian schools</b></p> <p>It is about clarifying the sense of "shared mission" and its implications in educational centers and reflecting on the formative processes that are being carried out in order to internalize the Claretian educational ideology and prepare both religious and teachers lay people for the management of the centers from the model of "shared mission"</p> <p>* <i>The work methodology will include:</i></p> <ul style="list-style-type: none"> <li>• Exhibition by the interprovincial commission of schools of the Claretian Family of Spain</li> <li>• Work in groups</li> <li>• Communication of some experiences that are carried out giving operational channels to the "shared mission" model in schools:             <ol style="list-style-type: none"> <li>a. the provincial commission of schools of the Claretian Province of Argentina.</li> <li>b. the teacher training program of the Claretian Province of Betica.</li> </ol> </li> <li>• Plenary session to share the reflection of the groups and the suggestions or proposals that arise from them</li> </ul>
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	* <i>After dinner, different forums will be organized to share experiences, materials, etc..</i>
<b>DAY 19 Friday</b>	<p><b>DAY DEDICATED TO A FIRST SYNTHESIS</b></p> <p>* <i>The day would be organized as follows:</i></p> <ul style="list-style-type: none"> <li>• The group secretaries would present a first synthesis of the treatment of the first two topics.</li> <li>• There would be meetings by regional groups to re-read from their own situation and trajectory the suggestions and proposals of the synthesis</li> <li>• In plenary session, what each regional group has discussed would be shared.</li> </ul> <p><i>After lunch, a visit to Santo Domingo will be arranged</i></p>
<b>DAY 20 Saturday</b>	<p><b>TOPIC OF THE DAY: The specificity of Christian education in a plural world</b></p> <p>Sharing experiences from different cultural and religious contexts would try to identify those nuclei that cannot be lacking in a Christian educational proposal, because, in fact, they are the ones that define it as such.</p> <p>* <i>The work methodology will be:</i></p> <ul style="list-style-type: none"> <li>• Lecture by Professor Reynaldo Infante, expert in educational issues.</li> </ul>



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- Dialogue with the speaker.
- Later reflection on the subject from diverse experiences:
  - a. From the Southern Province of the Claretian Missionaries of Spain they are going to share with us how they try to carry out a Christian education in a post-Christian context
  - b. From the reality of Japan, in a context of a Christian minority and a highly technical society, we are going to talk about the features that mark the Christian educational proposal
  - c. from India, in a context of Christian minority and strong social problems, they are going to share with us how they define the educational proposal as Christian.

- Group work
- Plenary session to share the reflection of the groups and the suggestions or proposals that arise from them

*\* After dinner, different forums will be organized to share experiences, materials, etc..*



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<b>DAY 21 Sunday</b>	<p><b>THEME OF THE DAY: The prophetic dimension in education. The global and the local</b></p> <p>It is about seeing how our educational centers can be "alternative" from the values of the Kingdom, both in their local projection (specific context in which the center is located) and in their function of forming a critical conscience and solidarity attitudes in the students and people who are related to the centers.</p> <p>* The work methodology will be:</p> <ul style="list-style-type: none"> <li>• Brief presentation on the “prophetic dimension”: what do we understand by it, what demands it entails, etc.</li> <li>• Presentation of some experiences from different contexts:             <ol style="list-style-type: none"> <li>a. From the Claret school in Malabo (Equatorial Guinea)</li> <li>b. From the “María Inmaculada” school in Caracas (Venezuela)</li> <li>c. From the experience of “Hogares Claret” and its project to re-educate young people with dependency problems or social maladjustment.</li> </ol> </li> <li>• Work in groups</li> </ul>
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	<ul style="list-style-type: none"> <li>• Plenary session to share the reflection of the groups and the suggestions or proposals that arise from them.</li> <li>* In the afternoon, work would begin on the final synthesis of the work of the Encounter.</li> <li>* After dinner a party would be organized among all the participants.</li> </ul>
<p><b>DAY 22</b> <b>Monday</b></p>	<p><b>DAY DEDICATED TO THE FINAL SYNTHESIS</b></p> <ul style="list-style-type: none"> <li>* The day would be organized as follows:             <ul style="list-style-type: none"> <li>• The group secretaries would present the synthesis of the Meeting (in principle, it would not be a matter of preparing and approving a document, but rather of collecting what has been the object of reflection during the days of the Meeting and the possible suggestions or proposals that have arisen during the same).</li> <li>• There would be meetings by regional groups to reread the synthesis from their own situation and trajectory</li> <li>• Plenary session for the approval of the synthesis</li> <li>• Meeting Evaluation</li> <li>• Concluding session and final Eucharist</li> </ul> </li> </ul>



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Some may wonder about the criteria that we have followed to choose the speakers or request the presentations to which I have referred. An attempt has been made to reflect in the Encounter the various experiences of our institutes, thus allowing us to broaden our own horizons and enrich the educational and pastoral project of each center with the contributions and questions of the others. At night there will be a space to share other experiences or organize some forums on topics of interest. So far the following have been presented:

- Study of the Claretian schools of Colombia on the theme "Jesus pedagogue" and other initiatives around the integration of the Bible in educational processes.
- Presentation of the experience around the definition of Claretian lines of education carried out by the group "lay Claretian educators" from the schools of Bossa and Neiva, in Colombia.
- Provision of the educational work of HOGARES CLARET.



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It is not lost on us that “practical” conclusions cannot be expected from a meeting of this type, guidelines that can be applied “as of tomorrow” in our centers. This is not the goal we have set ourselves. Above all, it is about creating a space for reflection and exchange of experiences that alerts us to the evangelizing dimension of this ministry and commits us to adapt it as much as possible to the missionary options of our Congregations. The concretion of these lines will have to be done in each Province or Delegation and in each of the centers.

We are aware, on the other hand, of the processes that are being carried out in some areas of our Congregations to better define the Claretian identity of the educational centers and of the various initiatives that are being carried out to promote the training of directors and teachers. This Meeting can be a new impetus for all these initiatives.

We also hope that it will be a time to get to know each other better and to seek channels for closer cooperation between all of us. We are all going to make a concrete experience of what intercultural



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dialogue means and demands. I hope that we know how to listen to each other, understand each other and enrich ourselves with the contributions of each of the participants.

Miguel Ángel Velasco will offer us, within today's program, information about the educational centers of the Claretian Family that he has prepared from the materials that you have sent him.

Right from the beginning, it was indicated that we wanted to take care of liturgical celebrations and prayer in a very special way. I remember the distribution of services in this area:

Day	16	17	18	19	twenty	22	22
<i>Prayer</i>		Colombia RMI	Argentina and Chile	Peru	Africa	Venezuela RMI / CMF	
<i>Eucharist</i>	Commission	Colombia CMF	Spain RMI / CMF	Antilles	Asia	Brazil and Portugal	



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I want to add a word about the change of venue. From the beginning, we chose to celebrate the Encounter in Latin America because it is the place where the Congregation has the largest number of educational centers. The Claretians of Colombia welcomed the request I made in this regard with great generosity and it was decided that Cali would be the venue for the Encounter. The circumstances of political instability that this nation is going through and its possible repercussion on the security of the participants in the Meeting forced us to look for another venue. We were waiting, confident of a change in the situation in Colombia, but, in the end, we had no choice but to opt for a diverse venue. We did it with great regret because the energy was already expended by our brothers and sisters from Cali in the preparation of the Encounter. It was time to knock on the doors of other Claretian Provinces and Delegations. We searched Venezuela, Brazil, Panama, Peru, Costa Rica, and Puerto Rico. You had to keep the dates and the number of participants and it was not easy to find a suitable place at that time. We finally found this headquarters in Santo Domingo thanks to the generous collaboration of the Claretian Missionaries of the Antillas Delegation. It may not fully meet everyone's expectations, but I



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believe it provides the infrastructure necessary for us to do our work. This change has led to inconveniences in the organization of the same Meeting and in obtaining Visas and tickets for all of you. I thank you for your understanding and cooperation. To the Claretians of the Delegation of Antillas, I thank you with all my heart for your availability.

So welcome, and let's get ready to begin our work.

Santo Domingo, July 16, 2002

Josep M. Abella, cmf.  
General Prefect of Apostolate



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A. *PRESENTATION OF THE CLARETIAN MISSIONARIES*

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At the beginning of the Encounter there was a brief presentation of each of the religious Congregations of the Claretian Family present at it. We collect such submissions.

1. **The Congregation was founded** por Saint Anthony M. Claret, in Vic, on July 16, 1849, exactly 153 years ago. There were 5 young priests from the diocese of Vic who accompanied Claret in this undertaking.
2. **The Congregation was born in a context** ideological and political confusion in which the Church, due to persecution by the Spanish government, has lost many of its pastoral structures at the service of the Evangelization of the people. The Congregation of Missionaries Sons of the Immaculate Heart of Mary was born as a missionary community whose objective is the evangelization of the people through the service of the Word. Later he will expand his ministerial field.
3. Currently (as of March 1, 2002) the Congregation has:
  - 17 bishops



- 2033 priests
- 247 siblings
- 598 professed students
- 145 novices
- Total: 3,040 members

It is present in 62 countries: 14 in Africa; 9 in Asia; 14 in Europe; 23 in Latin America and the Caribbean; 2 in North America.

4. **The missionary options of the Congregation.** Our Congregation expresses its missionary charism through many activities and works. The Founder left us in the Constitutions the invitation to use all possible means for the proclamation of the Kingdom. This remained as a permanent seed of prophecy in the heart of the Congregation. Seeking how to make explicit the missionary charism of Claret today, the General Chapter of 1979 indicated some basic options that must mark all the works, activities and initiatives that Claretian Missionaries carry out in the different contexts where they are working. Our evangelization must therefore be:



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- missionary
- inculturated
- conducted from the perspective of the poor and excluded
- prophetic and liberating
- multiplier of evangelizers.

These options should also mark the spirituality of the Claretians, the style of community life and the organization of the Congregation. They are what give our life and apostolate that prophetic thickness that is part of Claret's charism. A serious process of vocational reading of the Word of God, which we have called WORD-MISSION, has accompanied the congregational journey in recent years. We have also made a reading of the Cordimarian dimension of the Claretian charism, finding in it a call to incarnate in our life and carry out our ministry that note of tenderness and closeness that appears in the life of Mary. We would like the word "cordiality" to always accompany the Claretian.



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Last January we had a meeting of Prefects of the Apostolate of the entire Congregation. There we ask ourselves about those thematic nuclei that we should privilege at this moment in the history of our world in order to continue “on a prophetic mission”. We saw that we have to boldly and creatively take on the following fields:

- New forms of the ministry of the Word.
- Solidarity with the poor and excluded and the commitment to Justice, Peace and the Integrity of Creation.
- Ecumenical, inter-religious and intercultural dialogue.
- The "shared mission" as a model of mission in all pastoral commitments.

5. **The main ministries in which the Congregation is engaged** right now:

- Parishes: 307 (of which 106 are considered “missions”)
- Non-parochial churches: 11
- Editorials: 13, with about 286 titles per year
- Magazines: 20 (with runs ranging from 45,000 to 600 copies)



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- Websites: 9
- Specialized teams: 34 (of various kinds: youth ministry, popular evangelization, biblical, family, formation of evangelizers, Justice and peace, etc.)
- Social pastoral centers: 43
- Ecclesiastical Institutes of Higher Education: 7

***In the educational field we can point out:***

- University: 1
- Educational centers of different levels and with a diversity of number of educational cycles: 73
- Peasant boarding schools: 12
- University residences: 4

Regarding the number of students:

- Students in educational centers: 75,833 (males: 46,350 / females: 29,483)
- Students from boarding schools and residences: 1,246 (males: 982 / females: 264)



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Regarding the number of educators:

- Full-time teachers: 2,893
- Part-time teachers: 756

Priorities indicated by the educational centers of the Congregation:

- Comprehensive education of the person: 39
- Students' faith education: 30
- Education in the values of Justice, Peace and Ecology: 28
- Personal attention to students: 22
- Education of moral conscience from evangelical values: 16

Main difficulties detected:

- Lack of financial resources: 24
- Lack of material structures: 12
- Lack of preparation of teachers: 8
- Deterioration of people's economic situation: 6



We could point to other apostolates, but those that are the most notable are enough.

6. **Towards the General Chapter.** Our Congregation has already begun the preparation of the next General Chapter (it will begin on August 19, 2003). The theme is "Our missionary life at the beginning of the third millennium." Under this general title, which places us socially and ecclesially, we want to reflect especially on:
  - Missionary spirituality and life in community
  - Apostolic priorities
  - Vocation ministry and formation processes in the face of new challenges
  - Congregational solidarity through the help of personnel and the sharing of economic resources.
  - The organization that the Congregation needs at this time.

This is valid for a brief presentation of who we are or want to be as Claretian Missionaries.



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*B. PRESENTATION OF THE CLARETIAN MISSIONARIES*

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*C. PRESENTATION OF THE MISSIONARIES OF THE CLARETIAN  
INSTITUTION*

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3. MESSAGE FROM Fr. AQUILINO BOCOS, SUPERIOR GENERAL OF THE CLARETIAN MISSIONARIES, TO THE CONGRESS

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Dear brothers and sisters, friends and girlfriends,

I cordially greet the representatives of the Institutions of the Claretian Family and each and every one of you who participate in the Congress. Allow me to make special mention of Fr. Josep M. Abella, Prefect of the Apostolate, who represents the General Government of the Claretian Missionaries; M.



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Soledad Galerón, Vicar General of the Claretian Missionaries; to M. Pilar Rovira, Superior General of the Claretian Institution. With equal affection I greet Fr. Héctor Cuadrado, Major Superior of the Antillas, who receives at home so many Claretian educators from so many different countries. And, from the beginning, I thank all those who have collaborated in the preparation of this great Encounter.

With our brother, Bishop and Poet, Pedro Casaldáliga, I say to you:

*I'm not going  
goes my word.  
What else do you want?  
I give you  
everything that I believe,  
which is more than what I am.*

In these two verses, in that "*I give you everything that I believe in, which is more than what I am*" How much admiration and gratitude I have had and I have for those who give the best of their lives to make



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the little ones and the weak believe in the truth and in hope. Although they have not allowed me to be among you physically, I will live these days together with you in the common desire to achieve the objectives that you have proposed.

Today is the anniversary of the founding of the Congregation of the Missionaries Sons of the Immaculate Heart of Mary. It is a date that we Missionaries remember with gratitude and that we share with joy with the Members of the Claretian Family and with those who feel as their own the spirituality and evangelizing mission inspired by the life and missionary action of Claret. In reality, we share the happiness that we experience with all the People of God, of which we are a small part and with whom we walk and work to reach a new world, a reconciled and happy humanity. Today is a good day to start the Congress that bears the charismatic seal of the experience of the apostolic community on that little Pentecost in Vic! Claret's voice still vibrates in the air: *"Today a great work begins"*.

I am sure that, at least, the Claretian Missionaries will not miss the coincidence that on this date, twenty years after the foundation, the Holy Founder wrote to Father José Xifré that famous and decisive



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letter with which he opened to the Congregation for the important teaching apostolate (EC, II, 1405-1408). This letter, as we well know, was not a mere occurrence of an elder, but the expression of a persistent concern of one who had consecrated initiatives in his pastoral ministry as founder, writer and organizer of activities aimed at encouraging and promoting evangelization through the education of children and adults. It is in that letter where it says of the educators that *"They are the ones who do the most good in the Church and who can be expected the most"*.

If July 16, 1869 was a decisive historical milestone for the evangelizing mission of the Claretian Missionaries, opening up new horizons for the future, let us hope that this Congress of Educators will become another point of reference of transcendental importance for those who are animated by the charism. Claret's prophetic and missionary, they want to extend the Kingdom of God through Christian education.

The fact that it is organized by the Claretian Family; the theme that you are going to develop; the presence of missionaries, lay men and women; the diversity of geographical, cultural and social



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belonging of the participants and the crucial moment of the beginning of the third millennium, make this Congress become a completely unique event that broadens the gaze towards new horizons, opens up new perspectives and raises many hopes, not only in the educational communities that you represent but also in all the apostolates of the Member Institutes of the Claret Family. Educational centers are apostolic structures that take on a reason for being and help, at the same time, the whole of the apostolic life of our institutions. The Colleges are not only the ones who are working in them. We are all involved or should feel involved in their present and future. And it must also be said that those who work in the Colleges should feel co-responsible for the other areas of the missionary life of the congregational or provincial Institutions.

For all this it can be guessed that the Encounter or Congress, beyond its predetermined objectives, has by itself a sign value, an indicator of the interest and scope that Christian Education acquires within the Claretian Family. It will be, at the same time, an exponent of the possibilities and the shortcomings that this ministry has among us. For the first time, members of our Family meet from all over the world, with lay men and women who share the same mission. Furthermore, and this is a great advantage, the



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Encounter will take place in a climate of serene and peaceful acceptance of the legitimacy and validity of education and teaching as an evangelizing ministry of the Church and of our Institutes. At this point not only nobody questions,

With this budget, it seems appropriate to highlight the celebratory nature of this Encounter. Without distracting attention from the achievement of the proposed goals, it is convenient to celebrate and give thanks for the multitude and wealth of gifts that are evident in these days before you: in people of diverse vocation and ministry, in the ideals that emerge in each one of you, in the shared experiences, in the initiatives and projects of the different centers, in the desire for emulation and complementarity ... It is beautiful to be able to see in life that, even at a distance, there are others who work with the same inspiration, with the same ideals and with similar concerns. Indeed, there is much to celebrate. On the other hand, every celebration implies the dynamics of commitment. No one celebrates without promoting communion, solidarity and hope. The local Church of that Archdiocese of Santo Domingo that welcomes you, the noble nation of the Dominican Republic and all of Latin America, “La Viña



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Jóven”, are propitious scenarios to make effective solidarity with those from near and with those from far away.

The slogan "educating evangelize" has been making fortune, also in our Family. They are two inseparable dimensions in the mission of Claretian educators, be they laity, religious, religious or priests. Our task, centered on the person of the learner, has Christian humanism as its base and aspiration; achieve, through the values we transmit, the free, responsible and supportive man and woman who finds their prototype in Jesus. When we educate we cannot lose sight of the fact that the person of the student is a living image of the Trinity and that each child, adolescent or young person approaches us and, consciously or unconsciously, proposes to us: "*We want to see Jesus*". On the other hand, we know that the subject who educates is plural, it is an "us", open, professional, enthusiastic that springs spontaneously from an educational community where each one knows what they have to contribute, accepts and supports others and collaborates co-responsibly. . The dynamism of the reciprocity of vocational gifts (Laity, Religious and Priests) and the complementarity of functions, guided by information and formation, dialogue and participation, make the shared mission effective and fruitful.



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You already have a long itinerary of searches, experiences and achievements in the educational field. There has been progressively growing awareness that the preferential recipients were the poor. Each nation, each institution, each center has its own history made life given and reflection on pedagogical knowledge. Between all of you you have been permeating the Claretian educational task with human closeness, ecclesial sense and missionary drive. This, at the same time as a reason for satisfaction and congratulation, gives me the opportunity to express a sincere and deep wish: that this Encounter confirms you in the objectives, priorities, and strategies to be followed in Christian education inspired by the Claretian ideology at the beginning of the third millennium, so full of challenges for humanity and, therefore, so stimulating and engaging for educators. To new and stronger challenges, greater creativity and more prophetic audacity; more open-mindedness and better preparation of managers and teachers.

Allow me to end this greeting with two words of thanks. The first to the parents who have placed their trust in our centers. We know that they are the first educators and we collaborate with them. Christian educational communities, open to their concerns and problems, want to offer them a quality



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education, which is not only measured by professionalism, performance or prestige, but also by intense Christian life. Let us think, then, that helping families is incorporating them and making them participate in our commitment to improve our Christian education.

The second word of gratitude goes to lay educators and auxiliary or administrative and service personnel. Without them it would be impossible for the Claretian Family to run so many educational centers. We recognize and value your help, manifested in many different ways. With our gratitude goes our offer to continue building, in shared mission, Christian educational communities with a missionary and prophetic spirit. The members of the Claretian Family are aware that we do not always live up to your expectations. Do not hesitate to demand from us the testimony, the dialogue, the participation that allow us to make our centers communities that live fraternity and mission, that build peace and work for justice, that feel as their own the needs of those who suffer from hunger, loneliness, exclusion. Between all of us, parents, students, the religious and secular community, we can and must make possible a comprehensive, liberating and personalized, community and solidary, constructive and hopeful



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education. With our colleges and schools we must do everything possible so that the hope of the poor and unhappy is not disappointed (cf. Ps 9,18).

During the same days that you celebrate this Encounter, a group of members of the Claretian Family will be praying for vocations at the tomb of Fr. Claret. Both of us complement each other in their great desire: that God the Father be known, loved and served by all creatures (cf. Aut 233).

Vic, July 16, 2002.

Aquilino Bocos Merino, CMF  
Superior General.



## 1. CONGRESS PROGRAM IN ENGLISH

<b>Tuesday 16th</b>	<p>The Meeting will start at 10:00 AM <i>The program will include:</i></p> <ul style="list-style-type: none"><li>• Introducing the participants</li><li>• Presentation about the Dominican Republic (social, religious, educational situation)</li><li>• Introducing the Congregations present at the Meeting</li><li>• Presentation about the schools of the Claretian Family</li></ul>
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	<ul style="list-style-type: none"> <li>• Explanation about the Meeting: how it integrates into the different processes that are taking places in different areas of the Congregation in order to qualify prophetically our education ministry; objectives of the Meeting; methodology; logistics</li> </ul>
<p><b>Wednesday 17th</b></p>	<p><b>THEME OF THE DAY: Drawing inspiration from the Word of God</b> We will approach the matter from two different perspectives:</p> <ul style="list-style-type: none"> <li>• Educational criteria we find in the Bible</li> <li>• Proposal of a program of religious formation or faith education based on the Bible</li> </ul> <p>The teams of the Claretian schools from Colombia will take the responsibility for the day.</p> <p><i>The methodology for our work will be:</i></p> <ul style="list-style-type: none"> <li>• Presentation by the teams of the Claretian schools from Colombia.</li> <li>• Group discussion</li> <li>• General Assembly to share the group reflection and the suggestions or proposals that may have appeared</li> </ul>



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	<i>After supper, different forums will be organized to share experiences, information, materials, etc.</i>
<b>Thursday 18th</b>	<p><b>THEME OF THE DAY: “Shared mission” in Claretian schools</b></p> <p>There will be two main points to be dealt with:</p> <ul style="list-style-type: none"> <li>• Definition of "shared mission" and its implications in educational centers.</li> <li>• Formation programs being implemented to interiorise the Claretian educational principles and to prepare Claretian Missionaries and Laypersons for a management of the schools that integrates the demands of "shared mission"</li> </ul> <p><i>The methodology will be:</i></p> <ul style="list-style-type: none"> <li>• Presentation by the inter-provincial committee of education of the Claretian Family in Spain</li> <li>• Group discussion</li> <li>• Presentation of some experiences regarding “shared mission” in education from different countries:             <ol style="list-style-type: none"> <li>a. Provincial committee on education of the Province of Argentina</li> </ol> </li> </ul>



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	<p>b. Formation plan for the teachers and professors of Claretian schools in the Province of Betica (Spain)</p> <ul style="list-style-type: none"> <li>• General Assembly to share the group reflection and the suggestions or proposals that may have appeared</li> </ul> <p><i>After supper, different forums will be organized to share experiences, information, materials, etc.</i></p>
<p><b>Friday 19th</b></p>	<p><b>FIRST STEP TOWARD A SYNTHESIS</b> The day will organized in the following way:</p> <ul style="list-style-type: none"> <li>• Group secretaries will present a first draft of a synthesis of our work during the previous days</li> <li>• Meeting by regional groups to discuss the contents of the synthesis taking into account the diversity of situations and the processes being implemented in each place</li> <li>• General Assembly to share the results of group reflection</li> </ul> <p><i>After lunch, a visit to Santo Domingo will be organized.</i></p>



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<p><b>Saturday 20th</b></p>	<p><b>THEME OF THE DAY: What is specific about Christian education in a plural world</b></p> <p>Helped and motivated by the presentation of some experiences from different cultural and religious situations, we will try to identify those fundamental aspects that cannot be lacking in a Christian educational program, because they define it as such.</p> <p><i>The methodology will be:</i></p> <ul style="list-style-type: none"> <li>• Conference by Prof. Reynaldo Infante, expert in education.</li> <li>• Dialogue with the speaker</li> <li>• Further discussion of the issue after hearing experiences from different contexts:             <ol style="list-style-type: none"> <li>a. From Spain a Claretian sister will share how they try to keep the Christian identity of their educational program in a post-Christian context.</li> <li>b. From Japan, they will share with us what does it mean a “Christian education” in an affluent society in which Christianity is a tiny minority.</li> <li>c. From India they will share how do they understand Christian education in a context of economic poverty where Christianity is also a small minority.</li> </ol> </li> </ul>
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	<ul style="list-style-type: none"> <li>• Group discussion</li> <li>• General Assembly to share the group reflection and the suggestions or proposals that may have appeared</li> </ul> <p><i>After supper, different forums will be organized to share experiences, information, materials, etc.</i></p>
<p><b>Sunday 21st</b></p>	<p><b>THEME OF THE DAY: The prophetic dimension in education. Global and local aspects</b></p> <p>We will try to reflect on how our educational centers can offer real “alternatives” of education from the point of view of the values of the Kingdom of God, both locally (their relationship with the area where the center is functioning) and globally (their mission to arise in the students a critical vision of our world and to foster among them and other persons who relate to the school attitudes of justice and solidarity)</p> <p>The methodology will be:</p> <ul style="list-style-type: none"> <li>• Presentation about what do we mean by “prophetic dimension” and which are the consequences of assuming it in our ministry.</li> </ul>



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	<ul style="list-style-type: none"> <li>• Presentation of a few experiences from different areas:             <ol style="list-style-type: none"> <li>a. From Claret school of Malabo (Equatorial Guinea)</li> <li>b. From “María Inmaculada” school in Caracas (Venezuela)</li> <li>c. From the experience of HOGARES CLARET (Colombia) and its program of re-education of youth with problems of drug addiction, etc.</li> </ol> </li> <li>• Group discussion</li> <li>• General Assembly to share the group reflection and the suggestions or proposals that may have appeared</li> <li>• We will start working on the final Synthesis of the Encounter <i>After supper there will be a “Fiesta”.</i></li> </ul>
<p><b>Monday 22nd</b></p>	<p><b>FINAL SYNTHESIS</b> <i>The day will organized in the following way:</i></p> <ul style="list-style-type: none"> <li>• Group secretaries will present a first draft of a synthesis of our work during the Meeting (in principle, we are not aiming at producing any document; we just want to</li> </ul>



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	<p>put together the main points of our reflection during the Meeting and the suggestions and proposals that may have come out from it)</p> <ul style="list-style-type: none"><li>• Meeting by regional groups to discuss the contents of the synthesis taking into account the diversity of situations and the processes being implemented in each place</li><li>• General Assembly to share the results of group reflection</li><li>• Evaluation of the Meeting</li><li>• Final Session and Eucharist</li></ul>
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## 2. PRESENTATION OF THE CLARETIAN FAMILY SCHOOLS

*Presentation by Miguel Ángel Velasco*



**3. THE EDUCATIONAL KEYS THAT APPEAR IN THE BIBLE**  
*Lecture by Germán Ortiz, from the “Camino” Biblical Center in Quibdo*

**4. THE INSPIRING WORD OF OUR EDUCATIONAL PROJECTS**  
*Presentation of the education team of the CMF Province of Eastern Colombia and Ecuador*

**5. EDUCATE THE CONSCIENCE AND FAITH OF STUDENTS THROUGH THE WORD**  
*Presentation of the pastoral team of the Claretian schools of Cali (Western Colombia)*



**6. EXPERIENCE OF THE GROUP OF "LAY CLARETIAN EDUCATORS"  
FROM EASTERN COLOMBIA AND ECUADOR**

**7. SUMMARY OF THE PARENT SCHOOL FORUM**  
*Presentation of the Claret School of Alto Hatillo (Venezuela)*

**8. SUMMARY OF THE DIALOGUE FORUM BETWEEN PASTORAL  
COORDINATORS**



## 9. IN SHARED MISSION

*Presentation of the experience of the Interprovincial Commission of Schools (CIC) of the Claretian Family of Spain*

## 10. THE CLARETIAN FORMATION OF EDUCATORS

*Presentation of the Formation team of lay agents (EFAL) of the Betica Province of the CMF*



**11. THE PROVINCIAL COMMISSION OF EDUCATION**

*Presentation of the experience of the provincial education commission of the CMF Province of Argentina-Uruguay*

**12. «FAMILY SCHOOL», EDUCATIONAL EXPERIENCE OF THE MARIA INMACULADA DE BOSSA COLLEGE (RMI)**

**13. CHRISTIAN EDUCATION IN A PLURAL WORLD**

*Lecture by Professor Reynaldo Infante*



**14. KEEPING OUR EDUCATIONAL IDENTITY IN A SECULARIZED SOCIETY**  
*Presentation of the María Inmaculada de Zafra School, (RMI)*

**15. CHARACTERISTICS OF CHRISTIAN EDUCATION IN JAPAN**  
*Presentation of Ake no Hoshi College of Nagoya (CMF)*

**16. CHARACTERISTICS OF CHRISTIAN EDUCATION IN INDIA**  
*Presentation of the Claret School of Karumathur (CMF)*

*I. Introduction*



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1. As elsewhere, so also the Christian Missionaries are pioneers in educating the masses in India. One of the first efforts of the Indian Claretians was to start a school at Karumathur, Madurai district, Tamil Nadu as a mean of evangelisation. A case study is done based on our 20 years of experience in view of understanding the education ministry of the Christians in India.

## ***II. Conditions of People***

1. The school is a response to the popular demand of people. The school is located in a rural, neglected area. The French Jesuit missionaries worked here since 16th century with little success and left the area. After the several years absence of missionary presence, the Claretians began to work in this area since 1976. The traditional profession of the people of this area used to be robbery. The land was dry and arid; so also the mind and behavior of the people. Religiously, the people are a distinct sect among themselves. Though they are Hindus they don't worship the Arian Gods but they worship ancestral deities. The place where the school is situated is the center of worship for all the members of the community. Once a year almost all the member of the community scattered all over assemble at Karumathur.



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2. Culturally they are a closed community and the cultural changes take place very slowly. Elsewhere the educated can be identified from the way they speak. Where as here the illiterate and the educated use the same slang. The practice of female infanticide is very common among the members of the community. The women are not given sufficient importance in the society.

3. Socially they belong to a criminal caste known as 'Piramalai Kallar'. The Government has series of educational and economic packages for the reformation and rehabilitation of the community. They are numerically strong in this area and they entertain caste superiority too. In many places they control the Dalits. Since Dalits are negligible minority they are mute. In the local administrative body election in this area the Dalits can't exercise their passive and active franchise rights. The Government despite of all the efforts has not succeeded in conducting the local body elections in the constituencies reserved for Dalits.



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4. The economic condition of the locality used to be pathetic. Now with the introduction of irrigation projects the agriculture industry performs much better. Money lending is another important economic activity. Exorbitant interest is extracted. One who borrows Rs. 90 in the morning has to return in the evening Rs. 100. This has sharpened the economic disparity.

5. The rate of literacy used to be low. But people are gradually becoming aware of the need of education.

6. In the locality there was no school for secondary and Higher Secondary education. In these social milieu a christian school was a felt necessity. So, in response to the peoples demand it was started in 1983 and christened as St. Claret's High School. Now the school functions as higher secondary catering to 3000 children.

### ***III. Indian Educational System***



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To appreciate the contribution of this school one needs to know of the predicaments of the educational system.

1. In India the syllabus and method of examination are controlled by the Government. The syllabus is mainly alphabetization, arithmetics and science. The character, faith and the value formation need to be taken up apart from the syllabus.

2. The British traders (East India Company) who came to India in 1600 AD began to gain political power after the victory of Robert Clive over Indian prince Siraj at Blasi. The British rulers were importing even clerical staff from England. It was too expensive on the one hand and the Indians, as none of them were in the administration, felt the government alien. Therefore Macaulay proposed in 1813 an educational system to create clerks among the Indians. Also he intended to create a class of people who would be Indians in color and blood but English in their thinking. This new class of people would sell the ideas of the rulers to the people. Even after the years of Indian independence, despite several cosmetic surgeries, the same educational system continues to till date.



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3. To days educational system is nick named as 'Banking system'. It considers the mind of the student as empty vessel where the teacher fills in whatever he knows. As Lenin has rightly observed the students are not vessels to fill in but lamps to kindle. The latent potentialities of the students are not enabled to develop in their own pace and speed. There is no room for original thinking. The Examinations mostly serve as memory tests. Hardly there is any opportunity in the curriculum for the development of compassion, love and sympathy. The character formation has not become concern of education.

4. The education system is so designed to expel more and more students as they advance in studies. This generates cut- throat competition in their struggle to get opportunity to study and to get employed. The educational system is mostly irrelevant to life and work. Almost all the graduates lose their ability to work after their study and therefore most of the educated remain unemployed where as most of the employed are not educated.



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5. The social inequalities are perpetuated in and by the educational system. India is rich in natural and human resources. But due to the capitalistic mode of production and unequal distribution vast majority of people languish in poverty and misery. 80% of the population is engaged in agriculture related rural economic activities of whom 60% are daily coolies who have only less than 100 days of work in a year. Unless the entire family including children labor they won't be able to earn their living. Therefore the efforts of the government towards universalization of primary education have become an empty rhetoric. Unless there is economic change along with land distribution the poor children can't be brought to the corridors of school. To match the various classes of people based on money there are also schools.

6. From the prehistoric times the untouchables of this country have been denied of education. The Arians began to enter India through Kypher and Polan passes of Himalayas ever since 2000 BC The Arian ideology polarized the Indian society and branded the natives of the land as untouchables. The temples were the centers of learning. The Dalits were denied of temple entry which meant refusal of education. Buddhism which came into existence as a social protest to the Vedic religion adopted Baali, the vernacular of the people as against Sanskrit of the Vedic religion as medium of instruction. The first



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disciple of Budha, Anand, was a Dalit. The doors of temple and education centers were thrown open to the Dalits. As Budhism could not flourish in India the sway of Arian ideology could not be controlled. The English traders, not wanting to disturb the Brahmnical ideology did not advocate Dalit education. The fact that the social inequalities are perpetuated in the educational system can be known through the following data. According to 1991 population census there are only 15.9% Dalits and 7.9% Tribals in the primary, 12.4% and 4.9% in secondary and 11.4% and 3.9% in the collegiate education. On the other hand as per the University Grant Commission Report of 1978, 70% students of secondary and 80% of collegiate students are from the upper and affluent castes who are only less than 10% of the total population. 9% Tribals in the primary, 12.4% and 4.9% in secondary and 11.4% and 3.9% in the collegiate education. On the other hand as per the University Grant Commission Report of 1978, 70% students of secondary and 80% of collegiate students are from the upper and affluent castes who are only less than 10% of the total population. 9% Tribals in the primary, 12.4% and 4.9% in secondary and 11.4% and 3.9% in the collegiate education. On the other hand as per the University Grant Commission Report of 1978, 70% students of secondary and 80% of collegiate students are from the upper and affluent castes who are only less than 10% of the total population.



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7. Since the poor, Dalits, Tribals and women do not have access to school, 49% of the Indians are illiterates. According to World Bank report, 50% of the world illiterates are in India and out of every two illiterates of the world one is Indian. The drop outs among the students are also alarming. Out of every 100 children only 75 children enter the first standard, only 20 of them reach 10th standard.

8. To add insult to injury most of the teachers have the attitude of 'work -for -pay'. The sense of dedication among them wanes gradually.

#### ***IV. What is a Christian Education***

1. There is no Christian Mathematics and science. The Christian education stands for the holistic development of individuals and society. I asked 100 parents, whose wards study in St. Clare's, the question what did they expect from the school apart from academic performance. Here are the litanies of expectations. They expect they their wards should be formed:



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- To be self confidence
- To respect others
- To serve others
- To be at the service of the poor
- To work for the promotion of Justice, peace and equality
- To have duty conscious
- To have respect religions
- To love their mother tongue
- To be good leaders as well as subjects
- To become independent and at the same time to work interdependently.
- To have courage to express truth and expose falsehood without offending feeling of others.
- Not being swept away by the consumerist wave.
- To think critically.



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2. The national conference on the mission of the church in India, held in Bangalore in 1969 says about the ultimate aim of the church in India with special reference to education - “the aim of the church in India is to commit itself for the eradication of poverty, illiteracy, hunger and other forms of social evils. Schools are the Principal weapon to form agents of social transformation. Therefore transforming the society in favor of the poor and the less privileged is one of the primordial objectives of education ”.

#### ***V. Achievements and failures of St. Claret's School:***

##### **1. Social impact**

The positive impact of the school on the local community is visibly seen. There is remarkable cultural transformation among the people. The way of dressing, speaking, public conduct and the growing awareness of the need for education are praise worthy.

##### **2. Religious**



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As Meccah for Muslims, Holy land for Christians so also Karumathur for Piramalai Kallar Hindus. People used to see the missionaries as threats to their religion. But the scenario is gradually changing. Most of the alumni of the school are appreciative of Christian values and they are religiously tolerant. This is made possible because of our approach to religious instruction. We openly exhibit the Christian features and at the same time cultivate inter religious activities. There is a chapel in the school where all students during the leisure times spend time in Prayer and silence. At the beginning and end of academic year Holy Mass is celebrated for all the students. Christian images and pictures are displayed in all class rooms. Every working day begins with common assembly and Prayer. Since it takes 15 minutes there were suggestions to reduce the morning assembly and prayer to two days in a week. The school has declined to accept the suggestion because among the extra curricular activities this has a great formative effect. Apart from personal discipline acquired, the daily prayers are conducted with inter religious spirit. This gives the students chances to appreciate other religions. Also all the major feasts of all major religions are celebrated in the school.



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### **3. Concern for Poor**

Most of our students are poor. Yet sense of sharing is cultivated in order to help the poorest among them. They volunteer to save money daily by cutting short of their expenditure on snacks. The money saved so is used for helping of the needy students to buy books, uniforms etc.

### **4. Honesty**

Even today stealing is not considered a sin by the elderly people. Where as the school has de-coded the genes of their children by making them more honest. The school has succeeded in conducting honesty shop in the school where the children can take goods by depositing the required money by themselves.

### **5. Gender Justice**



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Through exposures and seminars the students are given the consciousness to appreciate the equality of both sexes. During Christmas season the students make special collection to help the abandoned female children and the aged people who are living at Claretian Mercy Home, which is 8 km away from the school. There were occasions where the students had saved female children from being killed. A 7<sup>th</sup> standard student of our school saw his grand mother throwing his new born younger sister into the well in order to kill. The boy stealthily took the child and brought to me. The child was named Nithya which means the one who lives beyond death. The school gives preference to the education of girls.

## 6. Caste Discrimination

In order to promote communal harmony and to abolish caste based disparities human right education is systematically taught in the school in collaboration with the conference of Religious India (CRI). Through academic and cultural activities the students and parents are made aware of the equality of all and evils of caste system. The school gives special attention to the education of Dalit children and it does not tolerate even the



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slightest form of caste discrimination and always takes the side of the Dalits in promotion and protection of their rights. At the same time we should acknowledge that not much changes have taken place in respect of caste disparities.

### **7. At the service of the people**

The Christian educational centers have left similar impact on India as a whole. JP Naik proudly acknowledges that the Christians are pioneers in education and their educational service has raised the image of India (Equality, Quality and Quantity, Allied Publishers, Madras 1975, p.135) TA Mathias who has done an extensive study on Human right and social justice movement of India rightly observes that the communist ideology, the educational service of the church, the human right concern of the church and the leaders who have emerged from Christian educational institutions have given birth to movements of Justice and equality (Not without a compass , JEA, Delhi, 1971 p.47). While being proud of the contribution of Christian education we also become aware of the criticisms leveled against us. KG Subramanyam while examining about the role of christian educational service says that when we



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come in contact with the christians and their education centers one has the fear that they will make the Indians aliens in their own land by imparting western world view and culture (as quoted by Murickan, Catholic Colleges in India, St. Joseph's press, Trivandrum, 1981, p.45). This criticism may be applicable globally. The Bishops synod of 1974 has pointed out that the Catholic education institutions are like rich islands in the ocean of poverty. p.45). This criticism may be applicable globally. The Bishops synod of 1974 has pointed out that the Catholic education institutions are like rich islands in the ocean of poverty. p.45). This criticism may be applicable globally. The Bishops synod of 1974 has pointed out that the Catholic education institutions are like rich islands in the ocean of poverty.

***SAW. Guiding Principles:***

From the above experience of educational service we can draw certain principles to guide us further.

**Locus**



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- While starting a new educational center preferably it should be among the poor and the marginalized.
- The medium of instruction as far as possible be in vernacular language.

**Staff:**

- The members of staff should be meritorious and be of sound character.
- Preferential chances be given to the poor and socially backward Catholics.
- They should be given on going training, apart from professional subjects, on Claretian and Christian tradition and teaching.

**Students**

- In admission of students, Catholics should be given preference.
- The poor and the socially oppressed should not be refused of admission due to the dearth of resources.
- To help the poor to pursue learning a corpus fund needs to be created.



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- Girl children should be given preference.

### Syllabus

- Religious education (catechism), Human right, and value education should be part of Christian education.
- Retreats and seminars be arranged for staff and students.
- Feast of different religions and instruction about them be given so as to appreciate the goodness in other religions
- Exposure program to the situations of poverty and misery be arranged. So that the students develop compassion towards the poor and less fortunate.
- The fast learners teaching the slow learners should be encouraged.
- Opportunity should be given to appreciate human labor.
- The spirit of competition should be avoided. Instead of giving ranks to the academically excellent the system of giving grades to group of students be followed.



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- In the school functions and programs maximum number of students should get opportunity to participate and maximum number students should get prize and recognition.

#### **Method**

- The slow learners be given special attention and coaching without at the same time, giving the feeling that they are slow learners.

#### **Contextualized Learning**

- One of the aims of our education, according to Paolo Freire is to create critical consciousness in the students by removing in them the magical and naive consciousness. To make education an agent of social transformation the pedagogical method should begin with the reflection on the context of the people (Cf. Pedagogy of the oppressed, sheen and Ward Ltd., London, 1972).

Jittu Krishnamurthy (JK) who pioneered the educational revolution in India says that the education has two fold streams. One is the scientific and technological information that comes from outside, and the

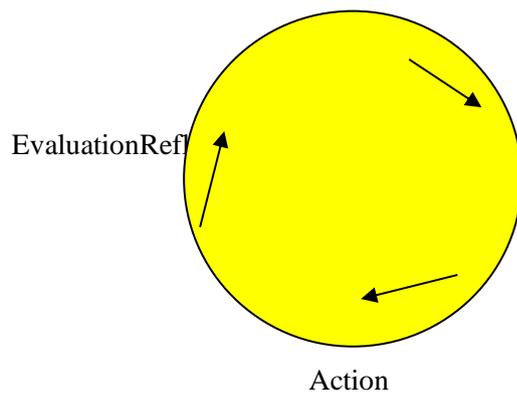


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other is the psychological world which is within oneself. The meeting and conflagration of these two will lead to the formation of person. Such person will not swallow the views and concepts that come from outside but critically evaluate and accept. The formation of heart is as important as that of head. He recommends self realization as useful means of education. Combining the contemplation of external reality of Paolo Freire and the internal reality of JK we can develop the following pedagogical method for our education.



Context (experience)



Relationship



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- The school should have personal relationship with the student and his family.
- We need to have cordial relationship with the neighboring schools too. We should help the neighboring school to achieve academic excellence by sharing with them our educational infrastructure.

**Conclusion :**

The existence of a Christian school is justified only as far as it stands to serve the least fortunate. It should be an instrument to build a just and joyful society. The Catholic Bishops Conference of India (CBCI) in 1978 declared that our education institutions should become genuine witness to the church's concern for the building of a just society and thus effective instruments of social change ". Our school should teach what the church stand for and the poor long for.

Vincent Anesthasiar, cmf.



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*17. THE PROPHETIC DIMENSION IN THE CLARETIAN CHARISM*

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*Presentation by Josep M. Abella*

I think it may be interesting, before entering to reflect on the prophetic dimension of our educational centers and projects, to clarify, albeit in an elementary way, what we understand by “prophetic”. It is a widely used word, which, precisely for this reason, should be well defined. The best way is to go to the Bible and see what features defined the life and ministry of those people called “prophets” and, above all, of the new and definitive Prophet: Jesus of Nazareth.



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**In biblical prophetism we find three fundamental features:**

***The prophetic denunciation.*** This element is the one that gathers the most prophetic texts. The king and the powerful are strongly denounced for not defending justice, for taking advantage of their situation, for putting themselves at the service of causes other than Yahweh's (Am 3,9-11; Is 10,1-4; 1S 8,1 -22; Am 8.4-8). Priests and teachers are denounced who ignore the laws of justice and their obligation to defend the poor and who use worship as a means of profit or as an ideological cover for oppression (Ez 34,1ff). False prophets are denounced, who deceive with vain consolations, without condemning injustice and falsehood (Mic 3,5-12). The cult and the Temple are denounced, because they are done without assuming the demands of the Covenant (Am 5,21-25). The people themselves are denounced as going after other gods, the idols of wealth and power (Hos 4,1-10; Jr 5,26-31).

***The experience of God and his will.*** At the base of the denunciations of the prophets is not a political ideology or interest in a personal or group cause. The complaint arises bold and powerful from his



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experience of God as the God of the Covenant, of Justice and of Right, as the God of liberation from Egypt and defender of the poor and the helpless, as the "holy" God. This appears very explicitly in the vocation narratives, which summarize the core of the prophetic experience (Ex 3,1-12; Is 6,1-13; Jr 1,1-12; etc.). Starting from that flame, it occurs as a kind of "theomorphism" of the prophet that acquires a very deep harmony with the pathos of God (Jr 20,7-18). The experience of God makes the prophets especially sensitive to his saving will. The God of the experience of the prophets is the God of the Covenant, of mercy and forgiveness (Is 49,14-18). He is a God full of love who is capable of turning the desert into a garden, of setting the charred bones on its feet (recreating the people), of renewing the human heart (Hos 11: 1-9; Is 61,1-4; Ez 37,1-14). Prophets know from their experience of God that the ultimate destiny of the world and of human history is in the hands of God; That is why they are capable of proclaiming a message of hope and of inviting us to make a reality and that future that God desires and has prepared for all his sons and daughters. Hence, their ability to assume martyrdom and persecution: they believe in God (Is 40,1-11; Ez 11, 14-21). because of his experience of God, that the ultimate destiny of the world and of human history are in the hands of God; That is why they are capable of proclaiming a message of hope and of inviting us to make a reality and that future that God desires



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and has prepared for all his sons and daughters. Hence, their ability to assume martyrdom and persecution: they believe in God (Is 40,1-11; Ez 11, 14-21). because of his experience of God, that the ultimate destiny of the world and of human history are in the hands of God; That is why they are capable of proclaiming a message of hope and of inviting us to make a reality and that future that God desires and has prepared for all his sons and daughters. Hence, their ability to assume martyrdom and persecution: they believe in God (Is 40,1-11; Ez 11, 14-21).

***The announcement of the liberation that makes the prophets “Masters of hope”.*** Precisely because of the experience they have of God, the last word of the prophets is not the denunciation or the threat of God's punishment, but the announcement of Salvation. For this reason they are capable of engendering hope in the human heart (Hos 14,2-9). The prophets are not delusional about the reality in which the selfishness of individuals and groups is manifested; but at the center of their preaching is the call to conversion, because they believe that God is capable of changing the hearts of those who open themselves to the action of his Spirit. His hope is based on the experience of God's presence in the world and in history. They have meditated many times on God's relationship with his people. It is a hope born



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and strengthened in the midst of pain, but that, precisely for that reason, it touches the lives of people who see no way out of their personal or village situations (Is 11,1-9; 2,2-12; Jr 32). In the continuation of Jeremiah's work, after the exile, there is talk of a new Covenant in which God forgives sin and elicits a response from within the human being (Jr 31,31-34). Ezekiel dreams of a new Temple and a new people (Ez 37,1-4.15-28). In Deutero-Isaiah we find a beautiful message of consolation and hope: there will be a new Exodus greater than the first. The third Isaiah speaks of "a new heaven and a new earth", which responds to the deepest desires of oppressed human beings and of those who feel united to their causes (Is 65,17-25; Is 61,1 -4). there is talk of a new Covenant in which God forgives sin and elicits a response from within the human being (Jr 31,31-34). Ezekiel dreams of a new Temple and a new people (Ez 37,1-4.15-28). In Deutero-Isaiah we find a beautiful message of consolation and hope: there will be a new Exodus greater than the first. The third Isaiah speaks of "a new heaven and a new earth", which responds to the deepest desires of oppressed human beings and of those who feel united to their causes (Is 65,17-25; Is 61,1 -4). there is talk of a new Covenant in which God forgives sin and elicits a response from within the human being (Jr 31,31-34). Ezekiel dreams of a new Temple and a new people (Ez 37,1-4.15-28). In Deutero-Isaiah we find a beautiful message of consolation and hope: there will be a new



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Exodus greater than the first. The third Isaiah speaks of “a new heaven and a new earth”, which responds to the deepest desires of oppressed human beings and of those who feel united to their causes (Is 65,17-25; Is 61,1 -4).

### **Jesus, the new and definitive prophet**

Jesus, who makes all things new, also makes the gift of prophecy new. In Jesus there appears an unusual novelty about God: God not only loves the poor, but makes himself poor. Assuming the consequences of the confession of faith in Jesus as the Son of God alters the life of the follower of Jesus and introduces him to the new dynamic of the Kingdom. It would be good to see how prophecy is expressed in Jesus, in his life and ministry. I will not do it now, but I do not want to renounce to enumerate some fundamental features of the prophetic praxis of Jesus



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- In Jesus the denunciation is not lacking, but it is neither so abundant nor the most decisive. The fundamental thing is the call to conversion; He has come to call the sinners and the lost, and offers them forgiveness as a grace of the Kingdom of God that he proclaims.
- ***He is the prophet who proclaims a God-Abba, full of love and mercy***, generous providence over good and bad, welcoming the repentant sinner, who wants the happiness of the poor and puts them at the center of his Kingdom. A God who demands change from the rich to free them from their curse; that promises one hundredfold to whoever abandons something to serve the Kingdom and those to whom it belongs.
- ***He is the prophet who proclaims the Good News, but who puts the accent on praxis***. Precisely from his taking sides for the humiliated and persecuted, persecution and martyrdom arose.
- ***He is the prophet who proclaims the Kingdom of God as a reality already present*** even though its fullness is the object of hopeful prayer. Hence his invitation to welcome it and enter it.
- ***It is the prophet who "goes out to"***, who goes in search of the lost sheep because he is filled with the Spirit of the Abba who suffers with the pain of his daughters and daughters. He dedicates every minute of his life to them.



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- ***He is the prophet of life.*** Jesus, in the silence imposed by the powers of his time, offers the maximum testimony of faith in the Father and in his project through the donation of his own life.

I think it is necessary to calmly meditate on all this, because that is where we find the criteria that allow us to define the traits that should characterize an education in a prophetic key. It takes great faith and great freedom of spirit to be able to live the gift of prophecy today. It takes a deep experience of God to know how to discern his ways. The prophet today, as always, will not be able to help but place himself among the poor and the weak within society because it is there that the pathos of God is grasped, his irresistible love for those who are denied their right to also participate in your Alliance.

**The prophetic dimension is part of the Claretian charism.**

There is an evangelical text that has a special relevance in the life of Claret. It is the text of Luke 4:18: “The Spirit of the Lord is upon me; He has anointed me to announce the Good News to the poor”. It refers, as we well know, to Jesus' reading of the text of Chapter 61 of Isaiah in the synagogue of



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Nazareth. It is a beautiful text that summarizes the characteristics of Old Testament prophecy. It could be said that it is like the photograph or the description, in the new post-exilic context to which the text refers, of the figure of the great Old Testament Prophet: the Servant of Yahveh. By assuming this text and referring it to himself, Jesus reveals his identity and manifests the meaning of his mission. With the application to himself of this text from Isaiah,

In a similar way, Claret's reading and appropriation of this text (Lk 4,16-20) is what allows us to place Claret within the prophetic tradition (Aut 118, 687), although he never defines himself by himself with this category (and here it would be necessary to remember the idea about prophetism that was had in the time of Fr. Founder, so limited in many ways). This text is the main source of biblical inspiration for the Claretian charism. These are words that Claret meditated on for a long time and whose meaning he discovered progressively through the various stages of his life. When Claret writes the Autobiography, at 55-56 years of age at a moment of maturity in his spiritual and apostolic life (on February 17, 1862 he writes to Xifré saying that he is working on the text, although with great reluctance on his part), He experiences a very special union with Jesus, anointed by the Spirit to announce the Gospel to the poor



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and proclaim the year of grace. At that time Claret understood in a new way that this was also his vocation and his mission, that this was God's plan for him, for which he prepared him from his childhood. All the episodes of his life, everything that constitutes his rich experience, find in these words of Jesus a new key of interpretation. From them he takes on a very strong unity throughout his life and mission and in them his charism is made explicit in a particularly relevant way. This is the vocation and mission that Claret wanted to share with all those who find in him an inspiration to live their Christian life in a missionary way. The p. General inviting to live the prophetic dimension of the Claretian charism writes: "To speak of prophetism does not simply imply using a new word and labeling with it attitudes and behaviors, activities and structures. The priority aim has been to put the entire Congregation in prophetic perspective and to awaken in people a way of proceeding similar to that of the Prophets, that of Jesus-Prophet, as Claret lived it "(Heritage and Prophecy No. 61).

**In number 2 of the document "On prophetic mission" of the last General Chapter of the Claretian Missionaries we find a very beautiful definition of the Prophet:** "The prophets are people seduced by God (cf. Jer 20: 7), passionate about him and his Covenant, participants in his compassion for the



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poor and the people. They see historical reality with God's eyes, feel with their heart (cf 1 Sam 12, 7-25) and proclaim a message of renewal with the authority of his Word. This message is both comforting and challenging, which is why it creates hope and arouses rejection. This vocation alters their lives and transforms them into a sign. The true prophets are faithful to the last consequences. Anointed with the power of the Spirit, Jesus was the definitive prophet of God and the fullness of the Old Testament prophecy (Lk 14, 21; Mt 5, 17; CC 3 and 40). The "prophetic dimension" of our missionary service of the Word must be understood from Him ".

**What, then, does "prophetic" mean?**

I venture a brief definition, which I already commented on in some other congregational forum. I think it could be said that, when speaking of "prophetic", we refer to an evangelizing action ("word" means everything that is capable of transmitting a message) that, born of a deep contact with the Word of God, read in the social and cultural context in which one lives, it is capable of causing change, a change "according to the heart of God." A change that is expressed and carried out on three levels:



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- X *personal*: we call it "conversion", that giving new horizons to life, reorienting it from the Gospel
- X *ecclesial*: it is about the effort to give a new face to the church, to work so that it is more a servant of humanity, as Jesus was
- X *Social*: it is expressed in the commitment to create a more just and supportive world, more in accordance with God's "loving project" for his sons and daughters.

When our educational action is oriented in this sense we will be able to say that it is prophetic and that we are assuming what we have discerned today as an expression of the "specific Claretian".

Hence, the need to highlight some elements in our educational proposal:

- X *The Word of God*. It should be the companion of the entire educational process. In the Claretian Center the Word of God should occupy a prominent place. Precisely the Bible shows us the pedagogy of God towards his people and that of Jesus towards his disciples and



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the people in general. The Word of God should be present as an inspiration and point of reference for educators and as the fundamental axis of the formation of the conscience of students. She reveals to us God's plan for his sons and daughters, the Good News that we want to proclaim. For this, it will be necessary to offer the possibility of a new biblical formation, connected to life, to educators. Too often we simply limit ourselves to preparing campaigns or celebrations, which are certainly also very necessary.

X *The alternative.* I refer to the alternative to those aspects of our culture and our society that deny the values of the Kingdom that Jesus proclaimed. It is the other dynamic that arises from this option. Through the educational process it will be necessary to open spaces of experience of the alternative. It will surely not be enough to "teach". Because there is no doubt that an education that wants to be prophetic and liberating will have to educate to:

- ☐ *communion* in a world so marked by individualism and inattention to others
- ☐ *the Solidarity* in a society driven primarily by profit motives
- ☐ *the openness to transcendence* in a very closed culture that dwarfs people's horizons



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☒ *The search of the truth* in a world characterized by a very strong relativism, where the truth often wants to decide "by vote"

☒ *the welcome and openness to the diverse* in a society where people from so many different backgrounds and cultures meet.

Opening spaces of experience of these alternative values would be one of the characteristics that our centers could offer. Analyzing the experience of these values in the ordinary life of the school or in the events of our society is certainly a practical way of raising awareness about them. It is an aspect that cannot be forgotten when evaluating the functioning of our centers.

- X *A vision of the world from the poor.* The reality can be analyzed from different perspectives. Economic plans can be made from different options. The future can be considered from very different world views. Our thing would be to educate in a vision of the world "from the poor", from those who suffer the consequences of structures that bring well-being to some and exclusion for many. And this has concrete consequences in educational approaches or in taking positions before events and proposals of all kinds. This, however, will be very difficult without some form of contact with those realities of exclusion. You have to feel and smell



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poverty to make an impact, not just watch it on television. We will have to use imagination at this point. Perhaps serious volunteer programs can help. We are even going to question some "solidarity".

- X *Systematic training programs on human rights and issues related to justice and peace.* I would insist on the "systematic" thing. This theme should constitute one of the transversal axes of the educational project of the Claretian centers. Work is already underway in some schools and it will be positive to share experiences and program new initiatives. The option for the poor has always been a debated topic in our congregations. I find the words of Fr. Kolvenbach, Superior General of the Jesuits, very illuminating to a group of members of the Society of Jesus dedicated to education: "the option for the poor is not an exclusive option, it is not a class selection. We have not been called to educate only the poor, those who lack the means. The option for the poor encompasses and demands much more, because it demands of us that we educate everyone: rich, middle class and poor, from the perspective of justice" (Documentation SJ, n. 64, August 1989). Hopefully one of the consequences of this education is that those rich people change.



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- X *The opening of our centers to people who do not have economic means or who live experiences of exclusion.* I am sure that we all agree on this and that we all know where the main difficulty comes from: the legislation of many countries does not allow "that luxury" - and worth that word, so contradictory with what we intend to express. But you have to keep fighting. The creation of spaces for interaction between all the boys can be the best corrective to prejudices or exclusive, xenophobic or intolerant attitudes. At the same time, it can offer the opportunity to grow in those values that we want to transmit in educational processes.

This brief reflection could be completed much more, but I consider it sufficient for the purpose that it is proposed: to help deepen the reflection that today we are going to do on the prophetic dimension in our educational projects based on various experiences that are going to be presented to us.

## 18. FROM COLEGIO CLARET DE MALABO (CMF)



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*Presentation by Carlos M. Sánchez Orantos*

Talking about the prophetic character of Colegio Claret de Malabo is not very difficult, since it was born with that vocation. In 1956, when work with migrants was not very fashionable or had entered our apostolic structures, the Claret College of Malabo, in the style of Claret, ahead of the times, was founded by Father Mansueto Ciuró, to attend to the large minority of Nigerian (English-speaking) workers who at that time worked on the island's cocoa farms. Not only did he not settle for that, but he sent Fr. Bernardo Blanco to England to learn English and the College it could be carried more professionally. It still did not seem enough to him and he looked for a way for the school to be recognized by Nigeria, so that his students if they returned to their country could continue their studies without difficulty. He also succeeded.

So perhaps Father Mansueto did not wonder about the prophetic character of the school, these are words of the moment, but about that large minority of Nigerians who were out of school and without receiving Christian instruction.



As we can see, the reasons for our actions change, but the facts are often the same (perhaps this could be our first track for reflection: Look at the *Claretian history and learning from it*. If we have time in these 20 or 25 minutes, we may refer to the book by Jesús Álvarez Gómez, cmf. "Claretian Missionaries I, Return to the origins", Claretian Publications Madrid. 1993, and reflect on the origin of the schools in the Congregation).

The prophecy of this school in its short history does not end there. Together with the entire Claretian mission, it was closed in the time of Macías Nguema, in 1974. I will not remember the expulsion, suffering and imprisonment of the Claretians from Equatorial Guinea.

The doors reopened in 1984, by Fr. Edelmiro Herrlein, an Argentine Claretian missionary, began to fix and rebuild what the years of occupation had destroyed.



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Today the Colegio Claret de Malabo opens at 7.30 am. in the morning and closes at 8.45am. at night, housing in its 740m<sup>2</sup> 120 students in four Preschool classrooms (five years), 675 Primary students in 15 classrooms (six to eleven years old), 329 High School students (twelve to seventeen years old) and 113 students in the Adult School, existing in this three courses that give access to the Official Certificate of Primary and four elementary Bachelor courses. In total, more than 1,230 students.

The percentage of women in school is 48% in Preschool-Primary, 46% in High School and 85% in Adult School. It should be noted that the students of the Adult school are usually young girls between 20 and 35 years old who lost school due to pregnancies or marriages in adolescence (70%), "mothers" - as they are called in the country - from 45 years and older who are interested in a higher education (15%) and young Annobonese who could not study on their island and when they emigrate to Malabo are already older for formal education (10%). It should also be noted that the students of our school come from different ethnic groups in the country: Fang, Boobies, "beachgoers" and Annobonese. Along with them, it should be noted that there are also some Hausas (seven or eight), a Muslim tribe from Nigeria.



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The social origin of the school students is low (there are not so many students in Malabo, not even in Equatorial Guinea, high class; the middle class is almost non-existent in the country). The way to select students is on the day of registration, the first to arrive.

To serve this number of students, the school has a staff of forty-eight teachers, six of them Spanish, one Cameroonian and the rest Guinean (it must be the company, if a school can be called that, the largest native of the country). country).

Of Claretians dedicated directly to the College there is only one, who is an Administrator at the same time. They help by giving some class, two Claretians.

The context of education in Equatorial Guinea can be defined as a disaster, although lately it seems that the Government is working to make it something less. Just to mention that in the city of Malabo there are classrooms with more than 100 students, classrooms without desks, ... All schools work without textbooks, due to the negligence of the Government and because when they are published in so-called



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“developed” countries they are excessively expensive, very expensive, for so-called “developing” countries. If we go to rural schools, even if possible, the state is more lamentable. For this reason, two of our three schools have boarding schools. The only thing that saves a little to teaching in Equatorial Guinea is the high number of schools of Religious Congregations that take about 30% of the country's students.

The Claretian schools of Equatorial Guinea are active members of ACCEGE (Association of Catholic Centers of Equatorial Guinea), where one of their directors is a member of the Board of Directors of said Association. From it, it is about organizing, coordinating and obtaining funds for the teaching of the religious and diocesan schools of Equatorial Guinea.

It also collaborates with the Ministry of Education and Science. Especially the director of the Malabo school, being in the city, is usually in many of the commissions that the Government carries out for the Reform of Education. Lately he has been present in the Commission for the Reform of the Curriculum



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of Primary Education and is currently on the commission for the Reform of level tests (revalidations of Elementary, Higher and Maturity High School).

Economically it is supported by the small fees of the students: in Primary they pay for all the concepts 15,000 Cefas francs (Fcfa.) Per year (about \$ 20) and in Bachelor 33,000 Fcfa. (about \$ 40). It can be maintained today thanks to the subsidy it receives from the Spanish Cooperation. Preschool and 1st-2nd grade students are benefited with the delivery of school supplies by paying a small amount.

Depending on the College, some development projects and other assistance projects have arisen:

**SICK CHILDREN PROJECT:** In collaboration with SOS Children's Villages in Madrid, and the Niño Jesús Pediatric Hospital in Madrid, sick children (about six a year) have been sent for treatment. They are usually curable diseases and their treatment can save lives or greatly improve the quality of life. We have the most striking case and in addition to the first ones: A seven-year-old boy, he had hardly eaten for four years, the mother with the child in a lying position gave him milk and from time to time soup.



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It was the only way to get in and not return. The mother tells us that at the age of two she drank bleach and has been like this ever since. He is sent to Madrid, X-rays are taken and it is found that he has a cocoa bean in his esophagus. In half an hour it is extracted and the child is cured. After five years the child lives with all normality and has overcome much of the physical underdevelopment that he had due to the lack of food. Unfortunately this project has been stopped this year due to the Spanish Immigration Law. An attempt will be made to start it if civilized countries are capable of behaving as such.

**PROJECT TO HELP YOUNG STUDENTS FROM THE THIRD WORLD:** A Catalan Association sends funds so that university students have the means to study in their country. Over these years, about 30 young people have been cared for each year with an aid of about \$ 600 per year.

**HOUSES PROJECT:** Although it is not directly school, it has helped people directly related (teachers) and indirectly (bricklayers) with the school to build houses. Twenty-two homes have been built in the last four years. More would be done if there were more funds, since it is a pressing problem in Malabo and in progress.



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**AGRICULTURE PROJECT:** It did not come directly from the College, but due to causes that we are not going to explain here, a Spanish teacher from the College, an agricultural technical engineer, assumed a project for the promotion of Agriculture in the towns of the Island in coordination with an Italian NGO . At present, training talks are given in all the towns that their inhabitants and / or cooperatives request, they are helped in the infrastructure to make and sell jams with the country's fruits, they are provided with seeds, fungicides, tools, ... .., chickens, rabbits, goats are vaccinated, ...

Another detail to point out, insignificant for most of the world, but important in Africa, is that the schools of Malabo and Niefang (this one recently drilled) have drinking water wells. In Guinea it is estimated that 90% of the population lacks drinking water. The effort is very great to achieve this since these wells cost around \$ 15,000. To give us an idea, a teacher in our schools earns about \$ 110 per month.

I think that with the description made, broad, but not exhaustive, and the references that we have made to some of the situations in the country, we can go on to highlight the “alternative” of our schools:



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- In the midst of the lack of both human and material resources (pedagogically perhaps our schools would have to close: teachers not very well trained, lack of books, some classes exceed fifty students, ...) the school works and offers quality teaching in the middle of its context.
- The school is not only an educational center, it is a platform for evangelization, a platform for economic and social promotion for students.
- Work is being done to “recover” young and adult women.
- Coexistence between the different tribes and ethnic groups of Equatorial Guinea is promoted.
- The school offers a testimony of honesty in the middle of a country characterized by corruption, so widespread also in educational centers (sale of grades and records, sexual abuse by teachers, ...
- The school takes advantage of the minimum space it has to offer the greatest possible educational offer.

What has been said so far fulfills the first task entrusted, but we were also asked to raise some questions that would help to reflect on possible aspects to be highlighted in order to reinforce the prophetic



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character of our centers in other parts of the world. We go with the entrusted task although perhaps the top is too high to reach it.

The first thing we will try to do is define the prophetic, and since we are not exegetes or prophets or children of prophets, we will turn to our document "On Prophetic Mission" in number 2: "... Prophets are people seduced by God (cf. Jer 20: 7), passionate for him and his Covenant, sharing in his compassion for the poor and the people. They see historical reality with God's eyes, feel with their heart (cf. 1 Sam 12, 7-25) and proclaim a message of renewal with the authority of his Word. This message is both comforting and challenging, which is why it creates hope and arouses rejection. This vocation alters their lives and transforms them into a sign. The authentic prophets are faithful to their last consequences ... The "prophetic dimension" of our missionary service of the Word must be understood starting from Jesus".

I would also like, before pointing out the aforementioned aspects, to pick up some quotes from our Father General, Aquilino Bocos, in his book "Religious Educators" (Claretian Publications, Madrid,



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1982) that can help us to encourage and position ourselves: "I confess that there was always I felt great admiration for educators; for those men and women capable of emptying themselves and moving others to the other shore of hope. When the circumstances of life offered me the opportunity to get in more contact with the religious and religious educators and I was able to see what in them there was amazement and dedication, trembling and audacity, renunciation and universal love ..., constituting all at the same time, in its time and in its daily work, a permanent challenge to education, my admiration grew into genuine sympathy. I am still impressed by that "overdose of humanity" that they communicate from their fertile Inner unity "(p. 14).

*"We are something more than " workers " or " patrons " of teaching; something more than professionals in the transmission of knowledge. If we live the demands of our consecrated vocation with authenticity, we will be in the best position to offer young people a living response to their disturbing search for the experience of the Spirit with all the constellation of values that they hope to see embodied in adults "(p. 17).*

*"Undoubtedly, the religious educator, in the group of educational agents of the Christian school, contributes his professional competence, his human sensitivity for the poor and needy, his concern for*



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*the freedom of education and for the quality of it, his dedication to make the school a community based on freedom, dialogue, justice and participation. But his contribution will come motivated and sustained from the religious consecration in poverty, chastity and obedience lived in fraternity; from its peculiar eschatological function awakening the desire for the future life and existentially demonstrating that the Kingdom of God is not of this world; and from its peculiar prophetic function denouncing all kinds of injustices, selfishness and slavery,*

We could frame this part with some more text or comment. But I think that time does not allow for more, so by venturing into the lack of consistency of ideas although they are thought out, perhaps not reasoned and grounded, I will go on to list aspects that, if the assembly sees them as convenient, they could help us to reflect on the prophetic aspect of our schools:

- Make the most of our facilities: Why are our classrooms empty in the afternoons or evenings? In poor areas it is necessary to maximize our resources. In wealthy areas, why not open our schools to work with migrants or to adult literacy during the hours that the classrooms are not used? I believe



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that there are our schools in cities that, serving a middle or upper-middle class, are beginning to be surrounded by immigrants.

- Our schools have almost always been characterized by having a high level of education and our students have ranked among the best in the revalidation or selectivity tests. Along with this, of which we can be proud, why don't we look for a mechanism to evaluate the level of humanistic, solidarity and Christian formation with which our students come out formed? This can be difficult, but let's not take it as an excuse to continue to succeed academically and perhaps stay at a much lower level personally and Christianly.
- In line with the above, I would dare to say that some of our schools have put efficiency and performance as a supreme value, both with regard to teachers and students. And although effectiveness may be good - it is still a value - it cannot be the supreme value of a Christian school and perhaps on some occasion it is sneaking through the back door, hopefully not through the main one, by osmosis or influence of neoliberal culture. Our end is the cross, the way to the resurrection. Fulfilling God's will in the style of Jesus is our mission. Perhaps we do not have to serve the smartest and least of all the wealthiest. We don't have to be the best according to what is human. We have to



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risk failure like Jesus and succeed like him. Perhaps these are all pretty words that no longer have meaning. I would like us to question whether our schools are only human works and with this we intend to transform societies. We may have to purify senses and intentions. I think that many times we believe we are protagonists capable of transforming the world, or societies or cultures. That is not our mission. We don't have to do anything (God has already saved us), just fulfill God's will like Jesus did. Are we fulfilling the will of God? What are the true values that are lived in our schools? Love, justice, mutual help, forgiveness, solidarity, ...? We may have to purify senses and intentions. I think that many times we believe we are protagonists capable of transforming the world, or societies or cultures. That is not our mission. We don't have to do anything (God has already saved us), just fulfill God's will as Jesus did. Are we fulfilling the will of God? What are the true values that are lived in our schools? Love, justice, mutual help, forgiveness, solidarity, ...? We may have to purify senses and intentions. I think that many times we believe we are protagonists capable of transforming the world, or societies or cultures. That is not our mission. We don't have to do anything (God has already saved us), just fulfill God's will as Jesus did. Are we fulfilling the will of God? What are the true values that are lived in our schools? Love, justice, mutual help, forgiveness,



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solidarity, ...? Are we fulfilling the will of God? What are the true values that are lived in our schools? Love, justice, mutual help, forgiveness, solidarity, ...? Are we fulfilling the will of God? What are the true values that are lived in our schools? Love, justice, mutual help, forgiveness, solidarity, ...?

- Some of our schools help to finance other works of our Provinces or Delegations. Why not seek ways of twinning between schools, between classrooms, between students, where we open ourselves to a globalization of another style, in which we promote solidarity and the transfer of material and economic resources between rich and poor?
- In some places our teachers lack adequate training. Why not promote volunteer projects, in which the Congregation helps to form these teachers academically and Christianly?
- Especially in Africa and Asia, we have to work in areas where there are different tribes and / or ethnic groups, where school enrollment rates are low, where there are few missionaries. Could the Congregation create some channels to help build new educational centers? that help evangelization, promote women, foster relationships between the various tribes and religious groups, displacing personnel, and offering financial aid



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I do not know if I have fulfilled the expectations that were proposed to me. Preparing a conference without knowing those who will receive it and without knowing the environment in which we are going to move is not entirely easy. I hope that at least it has served to give you a little insight into the work being done in Equatorial Guinea. It has allowed me to share some ideas and concerns. Thank you.

**19. MISSIONARY EXPERIENCE OF THE MARÍA INMACULADA COLLEGE OF CARACAS (RMI)**

*Presentation of Sr. Sweet*

**20. EXPERIENCE OF THE «HOGARES CLARET», WESTERN COLOMBIA**



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*Presentation of the Hogares Claret team*

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SYNTHESIS OF GROUP WORK ON THE THEMES OF THE CONGRESS.

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### ***CONCLUSIONS OF THE CONGRESS***

The dynamics of *First World Congress of Claretian Educators* It revolved around four topics that were studied by the participants through various steps:

- Illumination of the theme by some conferences of experts or exhibitions of experiences of some Claretian educational centers
- Group work on the subject
- Synthesis of group work

*The conclusions* that follow collect the summaries of the group work. They were not discussed or voted in plenary session, since the time we had did not allow it. However, they summarize and transmit those aspects that the groups considered most important to consolidate the Claretian identity of work in the area of Christian education.



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## **TOPIC 1: IMPACT OF THE WORD OF GOD IN THE EDUCATIONAL PROCESSES**

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The Word of God is one of the fundamental axes of the Claretian educational proposal. In the Congress this topic was studied, searching in the Word of God the articulating criteria of the educational projects. Ideas and experiences were also shared in order to delineate an itinerary of formation of the conscience of the students and of education of the faith from the Word. The eleven groups collected their work on this topic, expressing three convictions, three difficulties and three suggestions about it. Below we offer a synthesis of the contributions of the eleven groups:

### **CONVICTIONS**

- The Word of God constitutes a central axis in the Claretian educational project. In it we find the keys that should guide him and the inspiration to elaborate a proposal for educating the conscience and faith of the students.



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- We note the need to offer serious training on the Word of God to all members of the educational community, especially educators.
- We see the need to assume in our own lives and in educational practice the demands of the Word. The coherence of life is a fundamental aspect for the Claretian educator.
- We are convinced that an educational project based on the Word educates people capable of transforming reality according to the values of the Kingdom.

#### DIFFICULTIES

- The resistance or indifference that we find in our societies to the proposal of the Kingdom of God. Neoliberal globalization, consumerism, hedonism, religious fundamentalisms, etc. They are, among others, elements that hinder the transformation of society according to God's design.
- We see that there are still important shortcomings in relation to the training, involvement and coherence of educators.
- A certain resistance to change in the various instances of the educational community: institution, educators, family.



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- We note a lack of adequacy of mentality and pedagogical means that prevents connecting more successfully with the reality of children and young people.

**SUGGESTIONS:**

- The formation of educators should be an apostolic and economic priority of the centers and, where appropriate, of the major Organisms of the Claretian family.
- Promote spaces for the training of educators within the annual programs.
- Develop a distance biblical training program, in the style of "Word-Mission", aimed at educators.
- Review and guide educational programs from the keys that we find in the Word of God.
- Share the materials of the experiences that take place in the different centers around the Word.

**TOPIC 2: THE SHARED MISSION IN THE CLARETIAN EDUCATIONAL CENTERS**



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The “shared mission” is the expression of a way of being the church in which the different forms of Christian life and the charisms at the service of the mission are articulated. In our case, that mission is marked by the Claretian missionary charism. The eleven groups compiled their work on this topic, expressing three convictions, three difficulties and three suggestions about it. Below we offer a synthesis of the contributions of the eleven groups

#### CONVICTIONS:

- We are convinced that the "shared mission" is inherent to the Claretian charism. It is the expression of Claret's charismatic trait of "doing with others."
- Having assumed the "shared mission" as a model from which we want to configure our educational communities has been a success. We have started an irreversible path along which we must continue to advance.
- We note the need to act with flexibility and respect for the different rhythms of people and centers when putting into practice the demands of the shared mission.
- The shared mission requires permanent training for all those involved in the process.



RETIAN

- We continue to need to deepen the theme of shared mission with systematic training programs for all those involved.

**DIFFICULTIES:**

- Excessive slowness in the process due to various factors: lack of motivation, operational difficulties, non-compliance with programs, etc ...
- Resistance, indifference and lack of involvement in the process on the part of some religious and laity.
- It supposes an additional expense for the economies of the centers and of the Claretian Organisms to which they belong.
- It requires extra time from laity and religious and, at times, it is difficult to have it available.
- The lack of continuity in the processes due to personnel changes in the teams responsible for the centers.

**SUGGESTIONS:**



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- Promote meetings at the provincial and interprovincial levels to help consolidate the formation and implementation of the shared mission.
- Ask the provincial governments of the Congregations for a greater presence in educational centers to evaluate and accompany the shared mission and its processes.
- Continue working for a greater involvement of all the laity and religious of the educational community in the shared mission.
- Facilitate access to all materials on the subject, trying to offer them in the different languages used in our Congregations.

### **TOPIC 3: TO MAINTAIN THE SPECIFICITY OF CHRISTIAN EDUCATION IN A PLURAL WORLD**

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In a world characterized by plurality, we want to assume its richness and remain faithful, at the same time, to our educational project, inspired by the Gospel of Jesus. Faced with so many exclusions that



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exist in our world in the social, cultural or religious spheres, we renew our commitment to stand alongside the excluded and promote, through our education, a transformation of the world based on the values of the Kingdom. The groups reflected on the issue of the specificity of Christian education in a plural world. We collect some points of consensus that appeared in the reports of the work of each group:

- We want to continue maintaining an educational project in our centers that seeks to train people who assume and defend the values specified in the Declaration of Human Rights. We do so knowing that, in this way, we are faithful to the demands of the Kingdom. We want to fully associate all members of the educational community in this task, also those belonging to other confessions, religions or ideologies.
- We see the need to prepare our students to live positively the theme of diversity, overcoming exclusive attitudes and valuing those elements that make it possible to build communion. We are committed so that both the operation of the center and the work in the classrooms are oriented in this sense. We feel the urgency to create ways for tolerance to become a reality in our centers.



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- We have to value the different cultures that coexist in our centers by proposing activities that lead us to dialogue, to share, to mutual knowledge and appreciation (weeks of cultures,...)
- It is necessary to make all members of the educational community aware of the plurality of our societies and of our own centers through forums, specific training, etc.
- If we want to be consistent with the values that we proclaim, we have to welcome in our educational centers those people who live in situations of exclusion due to their ethnicity, different religion, disabilities of a different nature, economic situation, etc., and look for means of financing to provide them with a quality education.

#### TOPIC 4: THE PROPHETIC DIMENSION OF EDUCATION

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The Claretian charism has a prophetic dimension. Rooted in the Word of God, the Claretian feels called to proclaim a message that has true transforming power. The participants in the Congress considered how to translate this dimension into the educational task. The working groups organized



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their reflection around the question: *What to do to consolidate the prophetic dimension of our Claretian charism in each educational center?* Some proposals emerged:

#### LINES OF ACTION

- Review and redefine our projects taking as a reference the prophetic nature of our mission.
- Sensitize the educational community about the reality in which the center is located (analysis of the environment) to respond to the challenges it presents.
- Take steps in each of the institutions to clearly define who are the recipients of our educational action and establish some care programs for the most disadvantaged.
- Generously assume the consequences that derive from an organization of our educational centers from the Claretian missionary options.
- Carry out some specific training programs on the prophetic dimension of our educational mission for the center's staff.
- Encourage the realization of avant-garde missionary experiences that will generate new spaces of evangelization and help to specify the missionary dimension of the educational task.



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- Establish an evaluation instrument that allows us to register the assimilation by our students of the values that the Claretian school intends to communicate, once their educational process in our centers is finished.

#### SPECIFIC INITIATIVES

- Provide the use of the physical plant of the school for other actions of a social nature.
- Help economically the disadvantaged in our centers or in our environment either through an adjustment in fees, or through scholarships.
- Monitor, report and monitor cases of child or family abuse, and promote at all times the values necessary to build a culture that creates honest people.
- Finance alternative experiences or satellites from our schools that support education initiatives in popular sectors.
- Promote the creation and continuity of missionary groups in our schools.
- Raise the viability of creating bonds of brotherhood between centers of the Claretian family in different countries.



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- Carry out "days" or "campaigns" in which the work in favor of solidarity is intensified.



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*21. SUMMARY OF THE MEETINGS BY REGIONAL GROUPS*

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**1. What has participation in this meeting meant for the schools in your area?**

**LATIN AMERICA**

- A very rich exchange of experiences and educational-pastoral approaches. It has meant a broadening of our horizon. This is a long-term investment.
- A commitment to continue growing “in shared mission”.
- A challenge for each of our centers, as we have felt questioned by the experiences and contributions of others.
- A rich experience of communion in the Claretian missionary charism that prompts us to a greater fidelity to it.



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- It has helped us to better understand the fundamental axes of an education in a Claretian key.

**EUROPE**

- A new awareness of communion in the Claretian charism. It has allowed us to strengthen our evangelizing commitment through education and has made us feel part of a universal family.
- An enriching exchange of ideas and experiences in which we have discovered some fundamental aspects that unite us within the diversity that characterizes us. Each one must translate it into their own contexts, integrating the fundamental axes of Claretian education in their educational project.
- A great dose of illusion and a remarkable opening of our horizon. We are all "on a prophetic mission" at the service of humanity. It has helped us a lot to see so many young educators excited about their educational mission.

**ASIA AND AFRICA**

- An opportunity to learn a lot about shared mission, the educational keys that we find in the Word of God and its integration in religious education programs, to the formation of Claretian educators.



RETIAN

- Our sense of the Claretian Family was strengthened.
- We had the opportunity to present the perspective of Asia and Africa to Claretian educators from other parts of the world.

## 2. What does this Encounter of educators of the Claretian Family call us?

### LATIN AMERICA

- To assume the experience and questions of these days within each of the centers, reviewing our own educational projects and the attitudes and relationships within the educational community.
- To value the laity much more in their vocation as Christian and Claretian educators.
- To deepen the study of the characteristics of the Claretian mission and to assume them in our educational task.
- To integrate into the model of "shared mission" all members of the educational community, especially those who feel more motivated in the evangelizing line.
- A constant update to respond more fully to the demands of our mission.



#### RETIAN

- To promote permanent communication among all the educators of the Claretian family and a greater integration between the educational centers of the various branches of the same. We see the need to make an effort to consolidate communication networks, both at the provincial, zonal and universal levels.
- To maintain, both the religious and the laity, an open attitude towards the future, ready to change whatever is necessary to promote the fundamental lines of Claretian education.
- To assume the responsibility of being we (those who participate in this meeting) the motors of the shared mission and of the implementation of the Claretian mission options in our own centers.

#### EUROPE

- To maintain closer communication between the schools on the various continents to make the students also feel the universal dimension of our family.
- To deepen family work by multiplying the areas of collaboration between the different branches of the family.
- To deepen and integrate the Word more in our educational task.



RETIAN

- To create a stronger social conscience among educators and students and to seek operational channels for solidarity and work for justice in coordination with other institutions.
- To examine the elements of exclusion that may exist in our educational centers or praxis.
- To continue promoting the work of the Interprovincial Commission of Colleges (CIC) of the Claretian Family in Spain, to whose activities Portugal and Italy will be integrated, according to their possibilities.

#### ASIA AND AFRICA

- To make our schools more Claretian.
- To seek the possibility of offering Claretian formation opportunities to educators in Claretian schools in Asia and Africa, with the collaboration of educators from other places where they have advanced further in this line.

#### 3. Some suggestions for the future



RETIAN

#### LATIN AMERICA

- The Provinces of the southern cone think that it would be good and positive to organize a meeting of Claretian educators from that area. It would help us to advance in the line indicated by this Encounter and to consolidate the evangelizing and prophetic character of our centers.
- Organize in a few years and, after a well-designed preparation process, another World Meeting of Claretian Educators.
- Organize communication channels through the Internet between the educational centers of the Claretian Family around the world.
- Establish more systematic processes for the formation of the personnel of our centers in the Claretian charism in order to consolidate our own educational style.
- Promote meetings of the management teams of our centers at the national level and, from time to time, even at the interprovincial or international level.
- Establish a process of deepening the Claretian mission in the area of education through the following steps:



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- During the next 2 years, meetings at the provincial (or national) level to review the incidence of the fundamental axes of Claretian education in our educational projects
- within 3 years, a meeting at the CICLA level to follow up on this issue
- in 6 years a new world gathering of Claretian educators.
- Create an economic fund that can help finance future meetings.
- Make use of the CICLA website to maintain communication between all the educators of the Claretian family in Latin America.

**EUROPE**

- Find a way so that reality never stops questioning us.
- Promote communication between all the schools of the Claretian Family.
- Transfer our concerns to the Provincial Governments of the Congregations.
- Find ways to bring together schools of the Claretian Family in different countries.
- To convene, within 5 or 6 years, a new World Meeting of Claretian educators pointing out a suitable way of preparation.



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#### ASIA AND AFRICA

- Periodically organize meetings of Claretian educators at the provincial and interprovincial levels. You could think of a second worldwide meeting in 5 years.
- Integrate the educational theme in the Asian Missionary Encounters.
- Find ways to bring together schools of the Claretian Family in different countries.

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*22. MESSAGE FROM THE CONGRESS TO THE CLARETIAN FAMILY*

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RETIAN

Santo Domingo, RD July 22, 2002

*"A sower went out to sow his seed. And as he sowed, a part of the seed fell on the road, and was trampled, and the birds ate it. Another part fell between the stones; and when that seed sprouted, it was dried by lack of moisture. Another part of the seed fell among thorns; and when it was born together, the thorns choked it. But another part fell on good soil; and it grew, and gave a good harvest, up to a hundred grains per seed. " Lk 8,5-8.*

Dear friends of the entire Claretian family:



RETIAN

Let us begin this message, which we wrote at the end of the First World Congress of Claretian Educators, by making a brief comment on the parable of the beginning. The land of Palestine was a difficult, arid land, and the farmers of Jesus' day did not waste time plowing it before planting. After the last harvest, the stubble was left behind, in this limestone land, full of boulders, brambles grew and, by dint of crossing the dry field, small paths were formed. When the opportune time arrived, it was sown and only then the plow was passed. Since the land was not very fertile, it was not worth spending a lot of effort plowing first. This was the context in which Jesus preached this parable. Even today, at the beginning of the 21st century, living conditions are not easy. We live on a planet Earth that is difficult to cultivate. There are many stones, feet and brambles that trample on the weak and fill human life with pain and meaningless, there are many factors that make it impossible to germinate love, justice and Peace. But there are also many seeds of hope that open to life and that invite us to continue sowing it in our places.

What is the cry that our mother Earth sends to the ears of God? What is the answer that as educators of the Claretian family we have to give?



RETIAN

To allow ourselves to question, to propose dreamy and risky options, we have gathered in this First World Congress of Claretian Educators, from July 16 to 22, 2002, 164 people from five continents and three branches of our missionary family. The city of Santo Domingo has shown us their hospitality and welcomed us with a warm and fraternal Caribbean hug during the seven days of the Congress. From the opening ceremony of the first night, prepared by the students and teachers of the Claret schools in Santo Domingo and Puerto Rico, we were able to realize the great diversity that was going to enrich us all.

Something that has made us deeply happy about this meeting has been to think, do and plan together, united by the missionary charism of Claret, for the first time as a Claretian family the challenge of the educational mission.

The axes of this congress have been: the Word of God as an educational key, the shared Mission, the specificity of Christian education in a plural world and the prophetic dimension in education. From different experiences, celebrations and forums related to the thematic axes, we developed the different



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moments of the meeting. This dialogue served for us to learn from each other, sharing difficulties and encouraging us to continue deepening our option for evangelization from the ministry of education.

This work has helped us to broaden our gaze towards new horizons and to dream of a way of being a Claretian educator at the service of those who are victims of so many forms of exclusion.

From the experience of fraternity that we have lived these days, the need arises to keep communicated to continue deepening the resonances that this congress produced and to continue strengthening, expanding our ties as a Claretian family, and feeling that the challenge of the shared mission is for all, lay people, religious and religious and not only for those who work in educational centers.

The amazing thing about the parable of the sower is that, in the end, almost miraculously, the difficult soil produced and the seed bore its fruit. The same occurs with our educational and evangelizing task, counting on the difficulties and assuming our achievements, we are called to work to educate in the



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values of the Gospel, placing all our confidence that, after our necessary effort, everything will finally depend on God. . His Word is the source of Hope.

We want to express our gratitude to God, Father and Mother of Life, to those who have made this meeting possible by being generous with their time and experiences, especially to the commission that has prepared the meeting and to the Antillas Delegation in the person of Fr. Héctor Cuadrado, Major Superior of the same, who has welcomed us with so much affection and solicitude.

Santo Domingo, Dominican Republic  
22 July 2002



RETIAN

“A sower went out to sow his seed. Some seed fell along the path, and was trampled under, and the birds ate it. Another part fell among rocks; and when that seed sprouted, they dried up for lack of moisture. Another part fell among weeds and growing together the weeds choked it. But another part fell upon good soil, grew, and produced a good harvest, up to hundred fold” Lk 8: 5-8.

Dear friends of all the Claretian Family:

Allow us to begin this message, which we write at the conclusion of the First Worldwide Congress of Claretian Educators, making a brief commentary on the above parable. The land of Palestine is a difficult arid land, and the farmers during the time of Jesus did not waste time cultivating it before planting. After the last harvest they would leave the old stalks and in this calcify soil, full of rocks, weeds would grow and, because of people walking across the dry land, small paths would formed. At the opportune time, farmers would sow seeds and only then would the use the plow. Since the land was not very fertile, it was not worth it for them to make a great effort plowing beforehand. This was the



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context in which Jesus preached this parable. Today also, at the beginning of the XXI century, the conditions of life are not easy. We live on a planet Earth that is difficult to cultivate. There are many rocks and feet and weeds that step on the weak and fill human life with pain and take away all meaning. There are many factors that make the germination of love, justice, and peace impossible. But there are also many seeds of hope that open up to life and invite us to continue planting them in our places.

What is the cry to God of our Mother Earth? What is the response that we as educators within the Claretian family should give?

We have gathered here in this First Worldwide Congress of Claretian Educators, 16-22 July 2002, to question ourselves and to dream possible options. We are 164 persons from five continents and three branches of our missionary family. The city of Santo Domingo has demonstrated its hospitality and has welcomed us with a warm and fraternal Caribbean embrace during the seven days of the congress. From the inaugural activities of the first night, prepared by the students and professors of the Claret schools of Santo Domingo and Puerto Rico, we became aware of the great diversity that would enrich us all.



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Something that has brought us great joy in this encounter has been to think, do, and plan together, united in the same missionary charism of Claret, for the first time the challenge of the mission of education as a Claretian family.

The key elements of this congress has been: the Word of God as the main education criteria, shared mission, the specificity of Christian education in a pluralistic world, and the prophetic dimension of education. Through different experiences, celebrations, and forums linked to the key themes we developed the various moments of the encounter. This dialogue served that we might learn from one another, sharing difficulties and encouraging one another to continue to deepen our option for evangelisation through the ministry of education.

This work has helped us to widen our perspective towards new horizons and to dream ways of being Claretian educators in service to those who are victims of many forms of exclusion.



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Through this experience of fraternity that we have lived during these days there arises the need to stay in communication, to deepen the reflections that have been made during this congress, and to continue to strengthen them, expanding the links of the Claretian family and knowing that the challenge of the shared mission is for all, laity and religious, and not just for those who work in the education centers.

The wonderful thing about the parable of the sower is that in the end almost miraculously the difficult soil produces and the seed bears fruit. The same thing happens with our work of education and evangelisation; accepting the difficulties and taking on the challenges, we are called to work for an education based on the values of the Gospel placing all our trust in that, after our needed efforts, all depends finally on God. His Word is the source of Hope.

We want to express our gratitude to God, Father and Mother of Life, those who have made possible this encounter who have been generous with their time and experience, especially to the commission



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that has prepared the encounter, and to the Delegation of Antilles in the person of Father Hector Cuadrado, Major Superior of the Delegation, who has welcomed us with so much love and request.

## 23. CHRONICLE OF THE CONGRESS

## 24. EVALUATION OF THE CONGRESS

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### 25. CONCLUSIVE WORDS OF THE CONGRESS

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RETIAN

We have reached the end of this itinerary that has kept us on track for more than a year since we began preparing for the Congress. Now we are beginning a new stage in which we are going to be asked for a generous response to the experience we have lived.

I believe that we have walked in the direction set by the objectives that we had set ourselves. You yourself have highlighted it in the evaluation. We have been able, indeed, to reflect on the degree of integration of the defining features of Claretian education in our own educational projects. The questions that have arisen through the communication of the experiences of each place have been important. We have been able to share our dreams, programs, difficulties, experiences. We have felt within our hearts the call to continue walking in fidelity to the missionary charism of Claret. We have met and we have lived a very beautiful experience of fraternity. We know each other in solidarity in the task of evangelizing through the ministry of Christian education.



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We already said at the beginning of the Congress that it was not a matter of reaching applicable conclusions as of the day after the conclusion of the Congress. Our purpose was to take a renewed awareness of some points that are fundamental in a Claretian educational project in order to later integrate them more decisively in the programs of our centers. We will have to continue deepening their study and give them life in our educational task.

Our horizon has broadened and we have felt ourselves to be members of a more universal family, which lives and evangelizes in very different contexts, but which is united by its reference to Claret and the missionary charism that the Lord gave to his Church through him. We tune in as "Claretians" beyond our cultural peculiarities. We have celebrated communion; we are committed to consolidating it. We would like to be able to communicate this experience of universality to our colleagues, to the students of our schools and to their families. We see that we need to broaden our horizon and live in solidarity with other peoples in the task of building the Kingdom. We have got to know more about María Antonia París, Father Lluís Pujol, and Maria Dolors Solà. They were the Lord's instruments to broaden our charismatic family. We have seen how this charism comes to life in our lives and is expressed in different



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tones in different social and cultural contexts, but always powerfully missionary and prophetic. We carry that gift in clay pots; we want to take care of it with great care.

What is the use of all this that we have lived, discussed, elaborated? Well, neither more nor less, for what we want to make it serve. If we are able to follow up on the issues, our work will be a source of renewal and encouragement for a more determined commitment to the Kingdom. If we let it stay on paper or on diskettes or on CD, we will have had a beautiful but sterile experience. I am sure that they will know how to make the talent that has been entrusted to them work.

We have worked at a good pace, despite the heat and other discomforts that have accompanied us. We felt the responsibility that had been entrusted to us by our centers and our colleagues. I thank you for your collaboration and the interest with which you have all participated in the different parts of the program. The work has been very enriching.



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We cannot conclude our meeting without expressing our gratitude to the Lord who has once again fulfilled his promise to be in the midst of those who gather in his name. The daily prayer and the Eucharist have been moments of special intensity. Mary, the Mother, has accompanied us and her memory has continually inspired us along the way.

We also have to thank the services that some of our brothers and sisters have rendered: Fr. Rosendo Urrabazo as a faithful and patient translator; the speakers who prepared their contributions with great care and who have managed to present them with simplicity and depth; the moderators and secretaries of the working groups; the general secretaries of the Congress who have dedicated extra hours of their day to provide us with the summaries that will help us to operationalize the conclusions of the Congress; the members of the different commissions, the author of the verses who have known how to gather with intelligence and grace the journey of our community; the doctor always attentive to everyone's health; those who have provided services in the secretariat and for the proper functioning of the group. I also want to express my gratitude to the entire group of the Claretian schools in Cali who dedicated so much effort to preparing the Congress, but who knew how to accept the decision to change the venue with



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such generosity. And finally, to the members of the Antilles Delegation who have shown us exquisite hospitality: Héctor, Alexis, Norberto, Nancy, Olga, Yolanda, José, Sheila, Danilo, Teresa, Lorenzo and many others. All the members of the Claretian Seminary community who have welcomed us with a truly fraternal heart. May the Lord bless you abundantly. I hope that we have been able to express our gratitude and affection to you. to the members of the Antilles Delegation who have shown us exquisite hospitality: Héctor, Alexis, Norberto, Nancy, Olga, Yolanda, José, Sheila, Danilo, Teresa, Lorenzo and many others. All the members of the Claretian Seminary community who have welcomed us with a truly fraternal heart. May the Lord bless you abundantly. I hope that we have been able to express our gratitude and affection to you. to the members of the Antilles Delegation who have shown us exquisite hospitality: Héctor, Alexis, Norberto, Nancy, Olga, Yolanda, José, Sheila, Danilo, Teresa, Lorenzo and many others. All the members of the Claretian Seminary community who have welcomed us with a truly fraternal heart. May the Lord bless you abundantly. I hope that we have been able to express our gratitude and affection to you.



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We are a small family in the Church. We want to contribute to your mission. We do it humbly and with conviction. I find the words of Mother Teresa of Calcutta very inspiring to some journalists who questioned her about the effectiveness of her dedication to the cause of the poor. She told them: “What we do is like pouring a drop of water into the ocean. It is certainly insignificant. But if we didn’t pour it out, the ocean would lack this one”. Let these words serve to put an end to our Congress.

Thank you very much for your participation and have a good trip back.

Josep M. Abella, cmf.



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## 26. LIST OF PARTICIPANTS

Participants  
Colleges

## 27. PHOTO REPORT OF THE CONGRESS