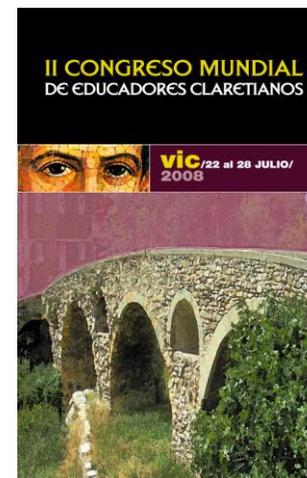


DOSSIER DE LOS MATERIALES DEL II CONGRESO MUNDIAL DE EDUCADORES CLARETIANOS

VIC, SPAIN, JULY 22-28, 2008



FINAL MESSAGE OF THE II WORLD CONGRESS OF CLARETIAN EDUCATORS

"Jesus proposed another parable to the people, saying: the Kingdom of Heaven is like a mustard seed that a man sowed in his field. In reality this is the smallest of all seeds, but when it grows it is the largest of vegetables and it becomes a tree, in such a way that the birds of the sky come to take shelter in its branches "(Mt 13:31). 32).

"These schools will grow according to the fidelity with which they correspond to grace. With these schools they will become pleasing to God and to the people. God and the Blessed Virgin will purposely bring subjects... "(Institutional Letter of Saint Anthony Mary Claret, Rome, July 16, 1869).

The intuition of Father Claret, the first sower of the Claretian Family, about the importance of Christian education, has been like that little mustard seed that, once sown, grows from its insignificant beginnings, without knowing how, in such a way that today is a reality in more than 2,800 classrooms owned by the various branches of the Claretian Family. The seed of the first schools to catechize children, today has become the lush tree of the Schools of this Family, where more than 90,000 students and students nest.

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children, adolescents and young people, educated and accompanied by more than 5,000 teachers and more than 247 religious men and women scattered throughout Europe, America, Africa and Asia¹.

In July 2002, the First World Congress of Claretian Educators took place in Santo Domingo. The axes of it were: 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. Indeed, based on different experiences, celebrations and forums, those thematic axes were developed in the different moments of the meeting.

Six years after the First Congress, we have reunited more than 90 religious and laity, all educators in the schools of the Claretian Missionaries, the Missionaries of the Claretian Institution and the Claretian Missionaries. We have come to Vic from Argentina, Brazil, Colombia, Costa Rica, Chile, El Salvador, Spain, the United States, the Philippines, Equatorial Guinea, India, Italy, Panama, Paraguay, Peru, Puerto Rico, the Dominican Republic and Venezuela from 22 to 28 In July we have celebrated this II World Congress of Claretian Educators.

This Congress was held within the framework of the grateful memory for the bicentennial of the birth of Saint Anthony Mary Claret, renewing our evangelizing commitment in the educational mission from the Claretian charism. The city of Vic, a privileged witness to the Saint's universal missionary journey, has cordially received us. We have also made a pilgrimage to those places that marked the humble beginnings of the mission of Claret and of our Claretian Family in the Church, today spread throughout the world. We have also experienced and recreated, once again, the joy of the encounter that has given us the opportunity to reflect, pray and project our evangelizing educational practice. Here, where Claret began "the great work",

In these days, as we approach the Saint, we rediscover that the Spirit anointed him with a missionary charism that was made explicit throughout his life and that has been developed and updated in the life and mission of his Family, of which we are a part. Hence our joy in this II World Encounter to feel confirmed in our charismatic identity as Claretian educators, animated by the same evangelizing spirit that animated our Father and Founder, Brother and Friend of the Claretian Family, whom, according to M. Maria Antonia Paris, our Lord communicated to her the clarity and sweetness of children. By delving into the person of Claret, we have made his effective concern for the Christian education of the people of his time our own. We have felt confirmed in our charismatic identity. Indeed,

The themes of this congress were: Claret's charism and its influence on education, the evangelizing options of educational centers, evangelization in the Claretian school and the identity of the Claretian educator (religious and secular). Presentations and conferences

¹ These figures do not include data for higher-level centers. In Brazil alone there are more than 14,000 learners.

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communicated, the various experiences offered, the teamwork, the celebrations, especially the Eucharist each morning in the temple-sepulcher of the Saint, the visits to Sallent, Monserrat and Barcelona and the walks through the streets of Vic, all contributed to a interrelation and a reciprocal dialogue to share our convictions, difficulties and suggestions. In this way, we have envisioned ways to re-enchant ourselves with the urgent mission of evangelizing education in the 21st century.

In the annex that accompanies this Message we present the production of the various working groups of the Congress that confirm Claretian education at the service of life, since the entire educational community is the beneficiary of the Good News of Jesus who came so that all let us have life and life in abundance.

Finally we thank God, source of life for our schools, we also thank those who have made this meeting possible, especially the Preparatory Commission that has organized this II Congress and the Province of Catalonia in the person of Fr. Maxim Muñoz, Major Superior of the same, that during these days he welcomed us into his home with so much affection and solicitude. We cannot leave these lands of Vic without feeling sent, like Saint Anthony Mary Claret, to evangelize the world, encouraged by his Apostolic Prayer:

Lord my Father,
that he knows you and makes you know,
that I love you and make you love, that
it serves you and makes you serve,
may he praise you and make you praise for all creatures! Amen.

Vic, July 28, 2008.-



ANEXO

1. THE CHARISM OF CLARET AND ITS INFLUENCE ON EDUCATION

Convictions	Difficulties	Suggestions
<ul style="list-style-type: none"> - To have open the eyes, ears, the mind and heart to let us interpellate by the needs educational and from evangelism from the people at that are sent. - Think about recipients or interlocutors of our projects and actions educational and empathize with them. - Make dialogue one of the fundamental keys to 	<ul style="list-style-type: none"> - The accelerated changes of our time hinder the application and survival of our educational projects. - Some of our centers suffer from the renewal and innovation that our time requires. - In the same school we work with students of different cultures and religions. 	<ul style="list-style-type: none"> - Use tools that allow us an updated and realistic knowledge of the educational contexts and needs where our centers are located. - Apply to our educational practice the methodology of seeing, judging, acting and celebrating. - Be open to those who, coming from different cultures and creeds, choose our educational centers.



<p>Our proposal pedagogical.</p>		
<ul style="list-style-type: none"> - Justify Our proposal educational in values of Gospel. - Harmonize the "Lights of the century with the lights of the Gospel". - Evangelize at school for everyone the media possible. 	<ul style="list-style-type: none"> - In some of our centers, a pedagogy inspired by the Gospel and with a Claretian spirit is not applied. - We propose the pastoral project of our centers as something independent of the educational project, thus dissociating culture, life and faith. - It is difficult for us to reach out to young people and to energize and accompany their experience of faith. 	<ul style="list-style-type: none"> - Qualify the entire educational community from a comprehensive anthropological vision and from our charismatic identity as listeners and servants of the Word in shared mission, so that the world may have life. - Keep open in our evaluation processes the question: What is Claretian about our school? - Take on the challenge of the evangelization of culture from the curriculum, integrating the pedagogical, didactic and pastoral. - Promote the pastoral dimension of our centers. - Look for tools that help young people to meet Jesus Christ and to grow in their Claretian identity.
<ul style="list-style-type: none"> - To consider accompany personally each of the learners. 	<p>and to</p> <ul style="list-style-type: none"> - The pressure for academic results prevents prioritizing what is important. 	
<ul style="list-style-type: none"> - Prioritize the poorest and their needs educational and evangelism. 	<ul style="list-style-type: none"> - Some educational policies tend towards a "business" school, which makes it difficult to prioritize access to the poor and needy. - Educational offers that promote competitiveness hinder the prioritization of the educational needs of the poorest. - The great effort that many families suppose to send their children to a private school. 	<ul style="list-style-type: none"> - What should we do to make poor people's access to our schools a priority? - Create a general scholarship fund to be used for the benefit of the poor.
<ul style="list-style-type: none"> - Raise the processes educational interaction <p>What a Come in the</p>	<ul style="list-style-type: none"> - The educational interaction of the family and the school is hampered by: <p>or The little participation in the life of the</p>	<ul style="list-style-type: none"> - Ensure that all our centers have an action plan with the families that includes the participation of parents in the school, the interaction



<p>family and school.</p>	<p>the center of quite a few families, especially those of older learners.</p> <p>or Problematic and disruptive situations that are experienced within families.</p> <p>or The motivations why families choose our centers. The weakness</p> <p>or or absence of an experience of faith in many families.</p>	<p>family-school in the educational processes and the formative and pastoral offers that are offered to them.</p> <ul style="list-style-type: none"> - Be attentive to new family situations and problems posed by the families of our students to offer them creative and daring responses from the Gospel.
<p>- "Do with others" in mission shared.</p>	<ul style="list-style-type: none"> - In some of our educational communities there is little formation on the Claretian charism and identity. - A good number of teachers in our centers have little commitment to their evangelizing project. 	<ul style="list-style-type: none"> - Launch training projects that promote and enhance the shared mission in educational centers. - Set up and train management teams and teachers capable of leading and facing the challenges of education today. - Clarify and value the identity, function and commitment of the lay teacher in our educational centers. - Prioritize and accompany the teachers, especially the new members of the faculty, in their processes of human, Christian and charismatic formation. - See the convenience of creating teams that can give courses on the Claretian charism in our schools. - Launch networks of the Claretian Family schools through new technologies to share criteria, materials, experiences.
<p>- Be operational and creative in our educational and missionary responses.</p>	<p>- We lack preparation and creativity for the educational use of social media.</p>	



2. EDUCATIONAL OPTIONS OF A CLARETIAN CENTER. EVANGELIZING PRIORITIES

Challenges	Choices	Suggestions
<ul style="list-style-type: none"> - How to make the educational communities of the Claretian Family schools live and transmit their own identity? 	<p>We choose to create reference groups that encourage an evangelizing education based on the Claretian charism.</p>	<ul style="list-style-type: none"> - To form a representative Team of the Claretian Family in order to structure an articulated proposal, such as the General Education Plan, that serves as a common reference for the Claretian Family and can be used by all our schools.
<ul style="list-style-type: none"> - In a reality so diverse in cultures and languages and so changing, characterized by a crisis of values, religious eclecticism and unbelief, how to announce the Gospel of Life? - How to propose to accompany and strengthen the experience of faith of the students, educators and families of our schools? 	<p>We opted for a missionary evangelization at school characterized by:</p> <ul style="list-style-type: none"> - The centrality of the Word. - The experience of meeting Jesus and conversion to Gospel. - The missionary sending from the community. 	<ul style="list-style-type: none"> - Show the joy of the Gospel and bear witness to faith with enthusiasm and strength in our educational communities. - Put attention to the person of the educator and the learner at the center when proposing and accompanying their itineraries of faith. - Design, strengthen and guarantee the process of formation and accompaniment of the group of pastoral referents, investing time and resources.
<ul style="list-style-type: none"> - How can we ensure that our educational projects are permeated by the Gospel, so that the encounter and dialogue faith-culture, and life-faith? 	<p>We opt for an education that, founded on the Gospel and in dialogue with culture, dignifies and humanizes life.</p>	<ul style="list-style-type: none"> - Permanently evaluate our faith education projects. - Offer a comprehensive education of human quality in our schools. - Use in our educational mission all possible means, especially new technologies, to achieve inculturated evangelization.



<ul style="list-style-type: none"> - How to get the school and the family to walk and interact together in educational processes? - How to accompany the families who choose our centers in the situations they live and how to respond to the needs they present? 	<p>We opted for family-school interaction:</p> <ul style="list-style-type: none"> - Assuming each one –parents and school- the role that corresponds to them. - Being a school attentive to the needs of the family and its contexts and offering educational and evangelizers from their reality. 	<ul style="list-style-type: none"> - Try to have each center program means and ways to know in an updated way the changing reality of families. - Ensure that each center has a family action plan within its educational project.
<ul style="list-style-type: none"> - How to make the members of the Educational Community, especially teachers, live the education of our schools in a shared mission key? 	<p>We opted for a school in shared mission:</p> <ul style="list-style-type: none"> - Encouraging pastoral conversion for communion. - Generating spaces for participation and communion in the Educational Community. - Forming reference groups that encourage an evangelizing education inspired by the Claretian charism. - Multiplying the evangelizing agents and referents among the members of the educational community. 	<ul style="list-style-type: none"> - Take care of the selection, accompaniment and training of the educators of our centers from a project and, as far as possible, managing it by zones. - Ensure that the relationship styles of the management teams favor the shared mission. - Make an effort to translate the fundamental features of education in a Claretian key into a language understandable to teachers. - Caring for the pastoral pedagogical formation of the consecrated persons of the Claretian Family.
	<p>We opt for an education from the perspective of the most needy and excluded.</p>	<ul style="list-style-type: none"> - To promote through the teaching of social sciences and other subjects a vision of the world that raises awareness about the injustices that mark our world and helps to understand where they are born. - Offer our educators and students experiences in areas of exclusion that help them acquire a different vision of the world. - Promote and support the creation of educational centers in areas of poverty and exclusion.



<p>- How to make our schools economically viable?</p>		
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3. EVANGELIZATION IN THE CLARETIAN PROJECT. FROM PASTORAL ACTIONS TO THE PROJECT PASTORAL

Main claims	Difficulties	Suggestions
<ul style="list-style-type: none"> - What identifies a Claretian school is that it evangelizes and educates, but not as two juxtaposed activities, but as a single global action. - The Claretian school evangelizes by educating: by carrying out educational work in a certain way, it is evangelizing. 	<ul style="list-style-type: none"> - Our educational communities are not always clear about the concept of evangelization. - There are some parents who choose our schools looking more for a good academic training than the comprehensive training of their children. - Some of our centers lack a proactive vision. - Certain educational policies interfere with the application of our educational project. 	<ul style="list-style-type: none"> - Redefine the profile of man and society from a school that humanizes and dignifies life. - Make a permanent rereading of the experience of the Christian faith and the Claretian charism that assumes the signs of the times and places.
<ul style="list-style-type: none"> - The pastoral project is part of the educational project, which is where the identity of the center is specified, the principles that inspire it and the objectives it pursues are defined and the values and elements of organization and operation and evaluation are made explicit. 	<ul style="list-style-type: none"> - There are deficiencies in the Christian experience of the teaching staff and in their commitment to pastoral care. - There are educational communities that are not very motivated when it comes to facing their evangelizing mission. 	<ul style="list-style-type: none"> - Ensure that all our centers have a Educational Project contextualized and elaborated in a participatory way, which includes the pastoral project.



<p>that characterize it.</p>		
<ul style="list-style-type: none"> - The pastoral project must face, in shared mission, the three levels of the evangelizing process: the personalization, dialogue between culture and catechesis of Christian initiation. 	<ul style="list-style-type: none"> - It is difficult for us to land the pastoral project in the day-to-day life of the center. 	
<ul style="list-style-type: none"> - The Claretian College enables the dialogue of culture with the Gospel, in order to enculturate the faith and evangelize culture. In our schools it should be verified that culture is being fermented with the Gospel. 	<ul style="list-style-type: none"> - We lack indicators to assess to what extent we are evangelizing from our Claretian charism the complex and diverse cultural realities that we have to live. - The curricular areas suffer, in many cases, from a Christian worldview. 	<ul style="list-style-type: none"> - Search for new languages and modes of communication that transmit the Christian faith and the Claretian charism in an inculturated way.
<ul style="list-style-type: none"> - The organizational culture and the relational climate must respond to the declared identity of the Claretian center. - Reference groups mobilize, encourage and they accompany the community in the evangelizing task in the key of shared mission. 	<ul style="list-style-type: none"> - It is not easy to maintain a relational climate from the identification with the charismatic identity. - Few centers have a Christian community of reference. - In some centers interreligious dialogue is difficult. - There are situations in which it is difficult for us to open our centers to inclusion and accept diversity. 	<ul style="list-style-type: none"> - Create spaces to “do with others” an educated community to accompany the processes of evangelizing education as “everyone's business”. - Educate, form and animate the vocational awareness of the different ways of being a Claretian educator as a “called” to make education an ecclesial ministry. - Enable a close, personalized and cordial accompaniment to educators in various life situations. - Encourage, where possible, coordination and joint work between the parish and the school.



4. THE IDENTITY OF THE CLARETIAN EDUCATOR

Convictions	Difficulties	Suggestions
<p>The Claretian educator lives his dedication to the educational and evangelizing mission of the school as a fulfillment of his Christian vocation.</p>	<ul style="list-style-type: none"> - In some centers the laity are not identified with their Christian and Claretian vocation. They seek more to have - a job, a status, positions, remuneration - than to be. - The “clericism” of religious and laity hinders the development of the different vocations that make up the educational community. <p>In some centers, the laity are required to dedicate themselves to such a degree that it threatens their lives and family commitments.</p>	<ul style="list-style-type: none"> - Encourage reconciliation between identification and dedication to the school with family or community life and other dimensions of lay and / or consecrated life. <p>Define clearly and concretely and respect the role and function of the laity in the Claretian college.</p>



<p>The Claretian educator:</p> <ul style="list-style-type: none"> - Build your identity on the foundation of the Word. - He loves life in all its manifestations and is at your service. - It does with others. - It has as an essential reference to San Antonio María Claret. - Accompany the joy and suffering that mark the path to maturity of their students. 	<ul style="list-style-type: none"> - Individualism and the desire for leadership hinder the perception of Claretian identity and shared mission. - The lack of commitment of educators in the construction of an identity that grows and develops day by day if it is formed. - In some centers, time is not given in the institutional organization of the center to get closer to the life and work of Claret. - In some places there are groups or people who believe they are the most identified with Claretian spirituality who, due to their attitudes, hinder the growth of the educational community. <p>Some educators cling to their personal schemes and approaches and find it difficult to assume new proposals.</p>	<ul style="list-style-type: none"> - Integrate in the formative processes and actions of Claretian educators a cordial welcome, permanent accompaniment and the experience of the dynamisms proper to Claretian spirituality. - Promote the encounter and internalization of the Word of God of Claretian educators. - Making missionary communion is at the center of the entire process of Claretian education. - To further develop the charismatic keys and the virtues of Claret as inspiring sources of this ministry. - Design as titular entities a plan that, assumed by the educational communities, raises and trains teachers identified with the mission of the center. <p>Celebrate in our centers the parties and events of our Claretian Family to grow in commitment and communion.</p>
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<p>"Only a reliable hope can be the soul of education, as of a lifetime." (Benedict XVI)</p>	<p>Routine, fatigue and lack of enthusiasm undermine the essential hope for our educational task.</p>	<p>To form formators who train Claretian educators in our charismatic identity.</p>
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Other Suggestions

- Promote a greater connection between Claretian schools by socializing information and materials on the Claretian charism.
- Create areas of local collaboration to share human and technical resources.
- Continue the process with regional meetings, counting especially for the preparation and realization of them with the participants of this II World Congress of Claretian Educators.
- To continue the path already begun in Spain with the coordination of the Interprovincial Commission of the College of the Claretian Family (CIC).
- To form, if possible, a world promoting team of the educational proposal of the Claretian Family that each Institute and Organism will have to adapt.
- Create a web page for "International Claretian Education".
- Take advantage of all the possibilities offered by the www.cmfapostolado.org page to continue delving into the contents of this II World Congress.
- Maintain updated and periodically publish the statistics of the schools of the Claretian Family.