

Conference – Sister Bernabette DELIZY

August 19, 2008

Here, you all feel at home, and yet you are all very different. There are men and women, several countries are represented – even if clearly less numerous than at the Olympics! There are Brothers and lay persons. You are here as

Members of the Congregation of the Brothers of Christian Instruction,
or members of Mennaisian Fraternities
members of Mennaisian teams
former trainees of the Mennaisian Centre of Formation
Mennaisian communitarians
members in charge of the network of schools

or still as members of other groups which exist in countries other than France, such as associates...

Why do you feel at home here, while I do not (in spite of the very warm welcome that has been extended to me)? What makes for this unity? What distinguishes you? What is the basis of your “gathering”? I shall come back to these questions, referring from time to time to groups other than yours so that their experience invites you to discover your own way, where the Spirit leads you.

There are two parts to this conference:

- Jesus Christ, the one and only centre of our mutual relationships
- Coming together as a Family

1. JESUS CHRIST, THE ONE AND ONLY CENTRE OF OUR MUTUAL RELATIONSHIPS

I shall first read to you, in her own words, the itinerary of a woman. I shall then highlight its most significant stages, following which I shall broaden its horizons to bring out what is at stake.

• *Itinerary*

This woman, Helen, is currently President of the Anizen Fraternity. This Fraternity is named after the founder of the Sons of Charity (oftentimes simply referred to as “the Sons”). I have found her testimony on the web site of the Sons of Charity.

“Love one another as I have loved you.”

“I believe that since my adolescent days, the commandment which Christ gave us has left its mark and has determined my life’s choices. In fact, I have been a trade-unionist for 35 years so that justice might hold sway where I worked. For me, this was one way of showing love for others.

I soon joined the A.C.O. (Workers’ Catholic Action) to discover Christ in this life-sharing with others. When I retired, I ceased this collective sharing for diverse reasons and embraced individual relationships in my apartment building, my neighbourhood, my parish, my family, with friends, etc. I then discovered people who didn’t really have a place where they could share what they lived. This situation seemed to me to deserve attention: lending a friendly ear and sharing with them.

All of these relationships help me to pray for I know that God loves all of these people even if they are not aware of it.

For a number of years now, the attitude of the Sons in the parish towards these people has challenged me: their kindness, their openness, their proximity to people, their capacity to listen, etc. This is not exactly what I had met elsewhere. My first contact with one of them was with a chaplain of our A.C.O. team, and then with another Son of Charity in the parish. I tried to understand what was the “motivation” that made them different. What did they have in common?

I discovered that Father Anizan was their Founder and, little by little, I read some of his writings. They challenged me but what they expressed seemed distant, and yet, he seemed very close to the Gospel message. Father Anizen could then be an inspiration for me as a baptized person, a way to God, a means of discovering Him in my everyday living with others. His life in the midst of the poor and the destitute was not really what I was living.

But who are the poor whom he speaks of?

It was then that several of us considered whether we couldn't help each other live according to this spirituality, share, listen to each other and pray. We then established our first Fraternity, seven years ago, and a second one, a year ago.

As far as I was concerned, the question of the poor was not resolved, and I did not wish to make believe. I talked to the team about this. I almost left the Fraternity which I loved, and yet I'm still part of it. I take nothing for granted, and I have discovered the poor all around me, sometimes more than I wished for. The poor are all those who speak to me, who entrust me with their pain, their life's anguish as well as their joys. In the end, I almost have more than I bargained for!

I think that this commitment to the Fraternity is a Church commitment. I believe that, one day, Christ called me to this way of life even if numerous questions still remain unanswered.

I entertain very many relationships on the way, I try listening to them the best way I can, which is not always easy. I too have my shortcomings. Sharing them with the Fraternity, listening to other members of the Fraternity who seem much closer to the poor, helps me be aware that my place is here. All I have to do is be available to the Fraternity with all I am capable of: listening, sharing, writing, praying. Prayer seems very important for I know that God is in the midst of all these lives. Besides, I need to spend more time sharing all of this with Christ. How often have I reminded myself of this! I still have a long way to go.

The responsibility of the Fraternity: I think I am answering a call and I shall try giving this call my very best. This is my way of being of service to others.

To be a servant together with the Sons of Charity, in the footsteps of Father Anizan, this is quite a programme!"

- **Stages**

I am again taking up the main stages of her itinerary in a more diagrammatic way.

A committed, Christian way of life.

A peak moment: retirement from professional activities implies discerning new ways of living one's former trade union commitments.

In her life, a basic option persists: "Love one another."

On her way, for quite some time, there are witnesses who give flavour to life, who challenge through their lifestyle, namely, the Sons of Charity:

A chaplain of the ACO

Another Son of Charity in the parish

Question: What is their life's inspiration?

The discovery of the Founder, Father Anizan

His writings

Question: proximity to the Gospel, yet feeling of distance

An open door: "Father Anizan could then be an inspiration for me as a baptized person."

His life, like mine: in the midst of the poor.

Unresolved issue: "But who are the poor in question?"

Option for team living

Establishing a group: to help each other on the same road

Sharing with the group one's own doubts with regards to the poor

Doubts as to one's place in the group

Resolution of doubts with regards to the poor ("Almost more than I bargained for.")

A "vocation"

The group, a place of commitment in the Church

Christ calls me on that road (of Father Anizan and of the poor)

The poor? The others live with the poor more than I do

My own poverty

Placing at the service of the Fraternity all that I am capable of

Responsibility of the Fraternity? A way to serve!

A programme: “To be a servant, together with the Sons of Charity, in the footsteps and in the manner of Father Anizan.”

In short, even if I repeat myself:

I am challenged by the life of one Son of Charity

I am challenged by the lives of Sons of Charity

The life of the Founder challenges me

I seek to walk in his footsteps, in a group, with others

Christ calls me to follow in the footsteps of the Founder

Then, “To be a servant, in a group, as a team member, with the Sons of Charity, according to the inspiration of Father Anizan”.

These represent several rites of passage, but they are expressed in the context of an ardent wish to love others in deed, particularly the poor. At each stage, this wish leads to a renewal in depth... and in deed!

In fact, what binds together the group and the Sons of Charity is this: to serve in keeping with the inspiration of Father Anizan. The “focus” of their coming together is the mission. They do not come together, in the first place, to do things together; rather, they come together to “serve” after the manner of Father Anizan.

• **Explanation**

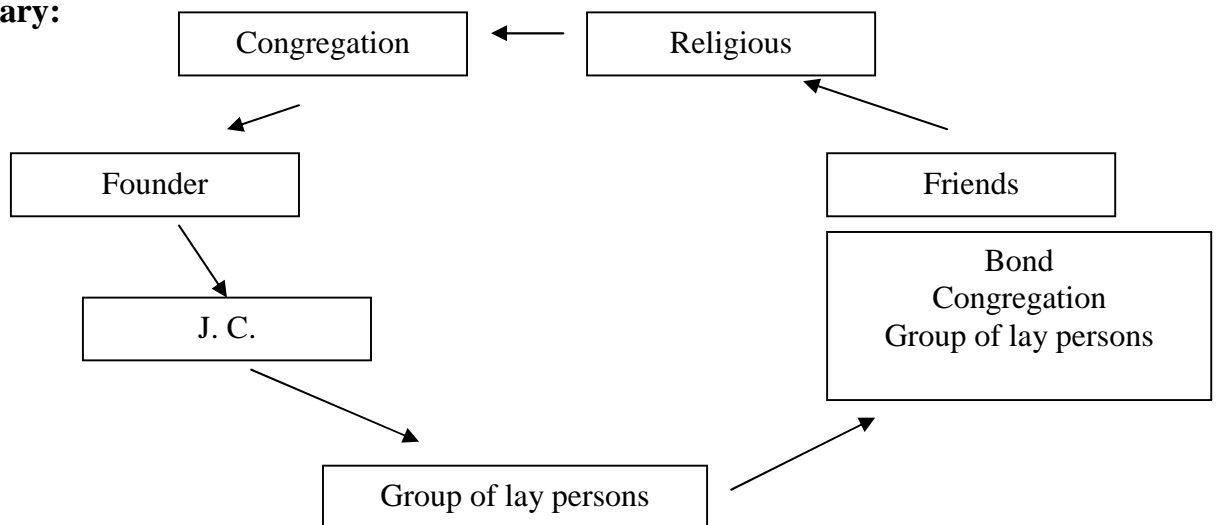
I shall now step back and look at all of this more globally...

Helen’s itinerary is typical of other people’s. It is not the only one possible, things could take place differently, but it can be structured as follows:

- Friendship with a well-known person where one lives (neighbourhood, parish, workplace, other place)
- Knowledge of, and a growing interest for, the community, and then the Congregation
- Discovering the Founder as someone who challenges
- Discerning the call to follow Jesus Christ after the manner of the Founder
- Wishing to be with those who answered the same call, and maintaining ties with the Congregation because of that call, for the sake of that call.

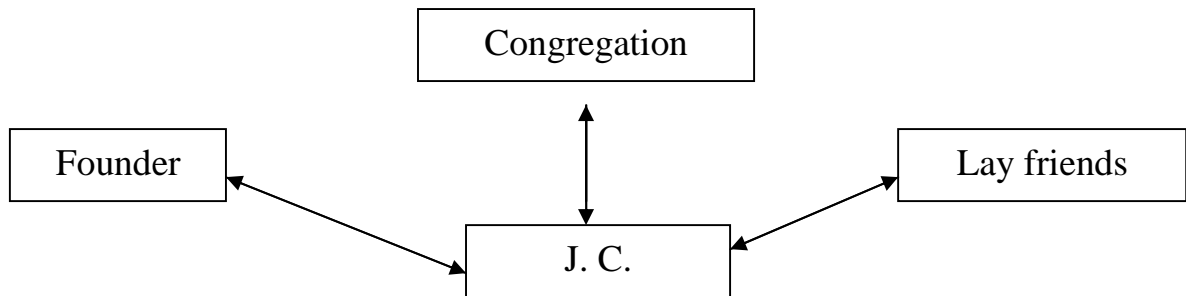
It follows that the bond is no more, as at the start, one of friendship with a member of the Congregation. The bond of friendship has not disappeared, it has been relativized! This bond is not based in the first place on an interest for the Congregation. It has not disappeared but it is given less importance. The bond does not originate with the founder. He too is relativized. The centre of everything is Jesus Christ! All the other bonds are renewed in Him who, alone, is first. It is to the extent that we are centred in Him that all other elements hold together: founder, congregation, people (religious, lay persons, priests).

Itinerary:



Outcomes:

The centre of mutual relationships is henceforth Jesus Christ. Jesus Christ is the centre of relationships between religious and lay persons and similarly, He is at the heart of relationships among the laity, where there is a group of lay people. The friendly relationships are put into their proper perspective for the benefit of a relationship with Christ. Mutual relationships pass through Jesus Christ, are rooted in Him. One can say the same thing of the founder (whether he has been in the congregation or simply inspired the foundation, such as Charles de Foucauld).



In this itinerary, the religious – singly, in groups or as a congregation – point to the founder, this “generator” who will lead even further. Together, they are “transmitters”, but they also belong to the same Gospel current as the founder and are the new disciples of the founder: they transmit and they draw together.

The founder is a landmark. He points the way. He inspires living the Gospel in a particular way. He is a reference figure.

People discern in this particular way of life a path which Christ invites them to follow in order to live their baptism to the full.

In order to live to the full, meeting other people who are attracted by the same way of following Christ, is deemed indispensable, which implies living with a particular community of believers.

As with other things, the touchstone of “being in the right place” is unity of life.

The center of all life and of all relationships is Jesus Christ, but Jesus Christ more particularly known and served in the form of a particular figure.

- ***A particular Gospel figure***

I once again quote a member of the same Anizan Fraternity, Émile, who is being asked: “What exactly do you do in this Anizan Fraternity?”

“In the Fraternity, I discovered, following the example of Father Anizan, that there was a particular way of living the Gospel through the choices you make in terms of a specific spiritual channel; it is like a school and a guide. Of course, the language is from the past, but not outmoded, and I became aware that it is not the Church that suffers from dechristianization, but the people. Christ felt pity for the crowds. He had compassion and I must likewise aim at being shaken to the core, passionately.

The people need men who are dedicated to them and who understand them, for it is through us that Christ, today, exercises compassion for the crowds, through the eyes of mercy we see our neighbour with: eyes that lift up and lift others up. God became man so that man may become God. The poor are our masters: “You did it to Me!” So we must look for the pearl, the beauty that exists in every human being. One may say you do not deserve it! Error and lies! If you did not deserve it, the Son of God would not have died for you. God does not ask for your indifference. When love takes hold of your soul, it acts. We must ask God to become men of Love so we can become the cradle of God who pursues his glory in us who are disabled of heart. His most ardent desire for us is that we live the excessiveness of his love. He wants to applaud his creation in us.

You may tell me this is a very vast programme which can not be realised without God’s grace. One must ask him and this is what should nourish our prayer. Our love should match God’s love, and therefore be measureless to spread his Love, even if we are disabled of heart.”

Have you noticed the Jesus Émile talks about?

Émile talks about a “particular way of living the Gospel”... In fact, he shows, at the same time, a particular face of God. He highlights

- Jesus’ compassion for the crowds
- The Incarnation (as in Philippians 2 “Jesus, although He existed in the form of God, did not regard equality with God a thing to be grasped at, but...”
- Identification with the poor and Jesus (Mathew 25)
- The love of God himself
- God’s boundless love
- God who died for us
- God who continues his glory in us
- God who wishes to applaud his creation in us.

This is the centre: a certain face of God, a figure of Jesus Christ, which is offered to us freely by God himself like a kind of transfiguration.

Should you question Christians who are making their way with other congregations, they would speak another language. Some would focus everything around Providence, others, such as at St-Clothilde, would combine the Christ of Philippians 2 with the Gospel of the Good Shepherd, etc.

However, the whole of Émile’s text proclaims it: “The transfiguration? It is all about living it!” I quote him again as I underscore the to and fro motion of “to love as he loves”:

- “*Christ felt pity for the crowds. He had compassion and I must likewise aim at being shaken to the core, passionately.*”
- “*For it is through us that Christ, today, exercises compassion for the crowds, through the eyes of mercy we see our neighbour with.*”
- “*We must ask God to become men of Love so we can become the cradle of God who pursues his glory in us who are disabled of heart.*”

One could go through the whole text in this way. It is all about the imitation of Jesus Christ, and nothing else.

However, our vision of things should not remain negative. To give flesh to this face of God in society can also be to discover Him ourselves, present, or having discovered Him, be capable of naming Him and thus pointing Him out to others: it is He.

Welcoming Jesus Christ in Himself, as He is (transfiguration) and giving Him flesh in society (passion) are the two facets of our being together in the footsteps of the founders!

What unites you is not something that belongs to the religious. What unites you is that face of God, that grace of having received a preferential key to enter the Gospel, to welcome it, to understand it and live by it. This very key received by the founder has urged him toward a particular implementation of this same “full” Gospel. Personally, I call this an "evangelical or Gospel figure." It is indeed the Gospel which is at the centre, and a special way of entering it and living by it, a way which the founder calls for [the founder of the congregation or that of the first group of lay people (cf. St Francis)].

• ***Educational projects***

In saying this, have I forgotten that your experience is more that of educators and of educational establishments? No! I chose to give you a change of scenery, so you can find your experience otherwise. For, in institutions or in professional teams, the center is as much Jesus Christ, Jesus Christ welcomed and lived according to the inspiration of the founders, a specific evangelical figure. The educational project of the congregation and the educational project of the school reflect this Gospel figure in institutional, educational, pastoral and other terms.

Have you worked in educational projects in other networks? The same three references are usually present: the founder, the congregation, a particular face or figure of God – God in himself and God as if waiting-to-be in society. Well, these are the same three references which signal the itinerary of the Christians I have been talking about: Hélène, Émile and others... In your case, rather than speak about a personal or fraternity project, we speak of a school project.

The reading of educational projects inspired by the founders sometimes gives an impression of greater or lesser proximity. However, the evangelical figure which underlies them deeply colours their writings and influences their implementation (or should at least do so)! I give one example. The Sisters of Our Lady of Zion write in their Constitutions that their mission is "to witness in the Church and in the world to God's faithful love for the Jewish people and to expedite the fulfillment of biblical promises concerning the Jews and all peoples". Is it surprising therefore that their educational project is marked by guidelines such as:

- Wealth and appreciation of differences
- Help Christians to be aware of the Jewish sources of their faith
- Give everyone a biblical culture
- Give training in the symbolic language that facilitates interiority
- Provide access to culture as a means to "understand each other in the world and in history"
- Insist on the importance of "remembering"
- Train to enquiry and to critical thinking
- "See every young person as part of a history"...

Do you have all of this in the Mennaisian schools? No, without any doubt. But you most certainly refer to the founder, to the congregation and a certain face or figure of Jesus Christ, the one who informed John Mary de la Mennais, the one who inspires the Congregation, the one who has shaped your institutions throughout their entire history. A project based on a figure of God welcomed as such and to be given flesh, to be embodied in society.

As lay people in educational settings, you are not the successors of the Brothers who want to, or who are asked to, continue their work along the same lines. You are called upon to give life to this institution as a Gospel-inspired institution lived in the manner of the founders. It is a Church mission! It is both a job by which to earn a living and a mission of the Church! The two operate jointly.

Before the Church, the Superior General (or the Provincial Superior) is the guarantor of the evangelical and Mennaisian character and of your institutions. And if the Provincial delegates his mission - I speak here of delegates to the Trusteeship ("Tutelle") - the ultimate responsibility remains with the person who has delegated the mission, namely, the Provincial.

But if one is the guarantor, others have special responsibilities, and first among them, the Headmaster. And while some have responsibilities, others are like the leaven in the dough.

As laity, you do not participate in the Brothers' mission to help them. You are convened, as baptized persons, to work at the harvest. As members of a Christian community, you are required to work in the mission field which is the school. This is your mission... It unfolds in the context of a mission entrusted by the Church to the Brothers of Ploërmel.

In Paris, last January, at the last meeting of the Union of Congregational Networks for Catholic Education (URCEC), Bishop Dagens invited the laity to rediscover in their profession as educators, the place of their mission as baptized Christians, the focal point of their vocation. This is where education is lived as a Church mission and, for you, as a Church mission after the inspiration, in the manner of John Mary de la Mennais.

2. COMING TOGETHER AS A FAMILY

• *Diversification of groups*

Last October, the first national gathering of religious and lay persons took place in Lourdes. To prepare for it, an investigation was launched by the two Conferences of Major Superiors. The results show very clearly that the type of relationship between the baptized and institutes of consecrated life today go far beyond the cleavage between vocations. It is not a question of lay people on one side and religious on the other who engage in an alliance. There is a diversification of ways in which this central evangelical figure can be received and embodied in society.

There are therefore four types of major projects, four modes of embodying, of giving flesh to the spirit of the founders:

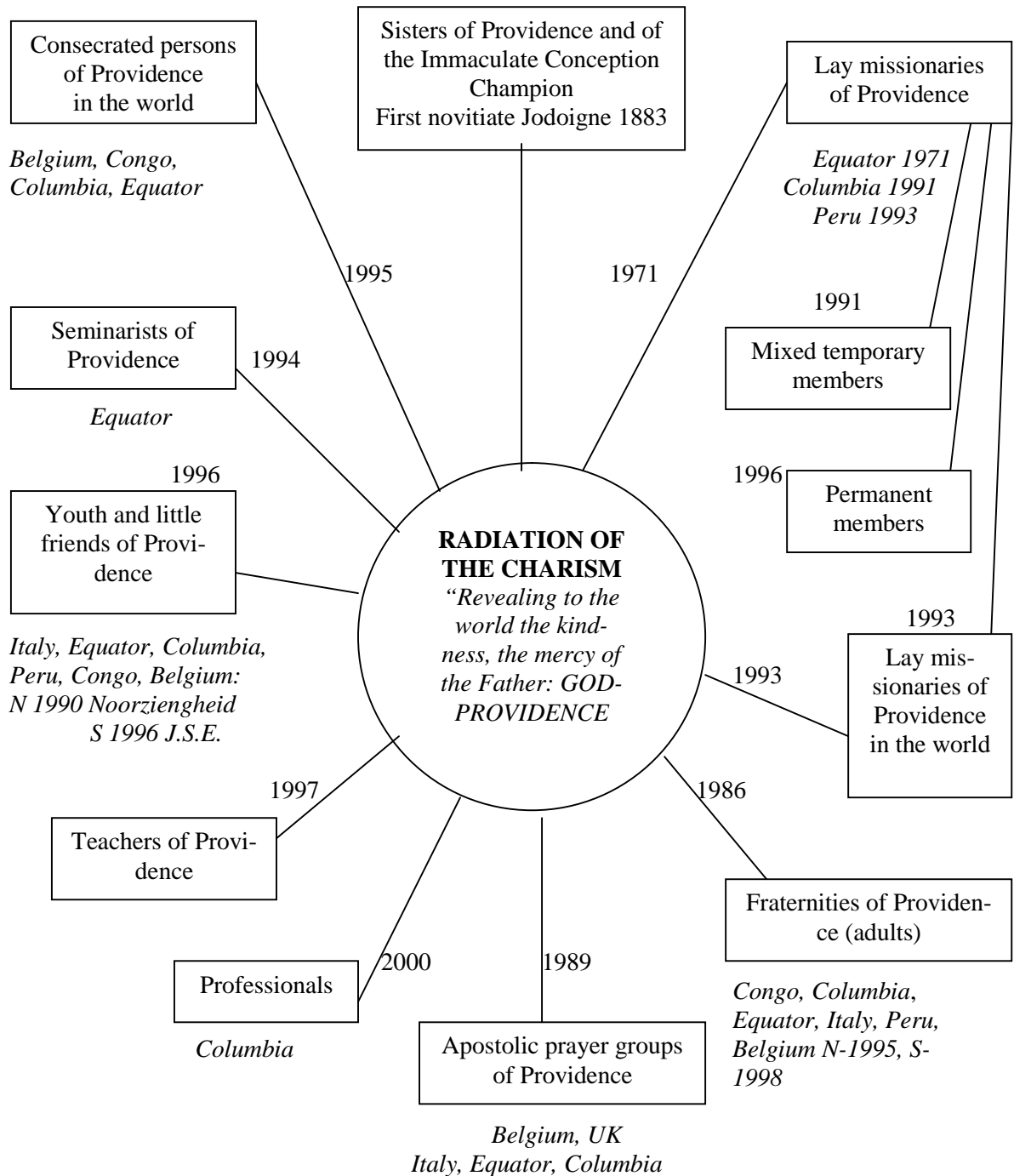
- Living one's baptism in the spirit of the founders (cf. G.V.E)
- -- Making an institution live according to the spirit of the founders

- -- Living a particular project in the spirit of the founders (for example, with the working class, with the disabled, with the youth, a short-term mission)
- -- Living peak moments
- -- Apart from these four types, let us not forget everything that makes up the very project of institutes of consecrated life!

As they move along with the same institute, a group of lay persons or a whole network of schools may wish to live their Christian commitment in keeping with a founder's inspiration, while others work in a humanitarian service, and still others, a small group, choose consecrated celibacy, etc. Such is the case where you are concerned.

Here is an example of a congregation founded in Belgium:

THE WORLD-WIDE FAMILY OF THE PROVIDENCE OF CHAMPION (MAY 2001)



In terms of numbers (May 2001)

n/a = numbers not available

REVEALING TO THE WORLD THE KINDNESS, THE MERCY OF THE FATHER: GOD-PROVIDENCE		
Since	Names	Size
1833	<i>Sisters of Providence</i>	650
1971	<i>Lay missionaries of Providence (current or former)</i> Youth over 18. Following a two-month period of formation, they commit themselves for a one-year or a two-year unremunerated service to the poor through participation in the Sisters' mission with whom they share community life. Mixed since 1991, and opened to permanent persons since 1996.	700
1986	<i>Providence Fraternities</i> The members live a Providence-inspired spirituality and commit themselves to the service of the poorest (approx. 245 groups)	6,948
1989	<i>Apostolic prayer groups</i> They pray for all the members of the Family and are given support through correspondence and meetings.	2,584
1993	<i>Lay missionaries of Providence in the world</i> Association made up for the most part of former lay missionaries of Providence who choose to live the same mission wherever they are (not in a community)	400
1994	<i>Seminarists of Providence</i> Seminarists who wish to become diocesan priests and live according to the spirit of Providence. With their bishop's permission, they receive an additional formation offered by the sisters.	6
1995	<i>Consecrated celibates to Providence in the world</i> Persons who commit themselves to chastity (annual vow) and to a life of Providence wherever they are (not in a community)	8
1996	<i>Youth and small friends of Providence</i> Children who wish to know Providence and live some form of service to the poor	n/a
1997	<i>Teachers of Providence</i> Teachers of schools under congregational Trusteeship	n/a
2000	<i>Professionals</i> Every week, for a fixed period of time, they offer their professional skills to the poor free of charge.	n/a

And since 2001, another group has been born, similar to the Trusteeship ("Tutelle").

Thus, Christian communities are formed on the basis of a specific project rooted in the Gospel intuition of founders.

- ***The making of Families***

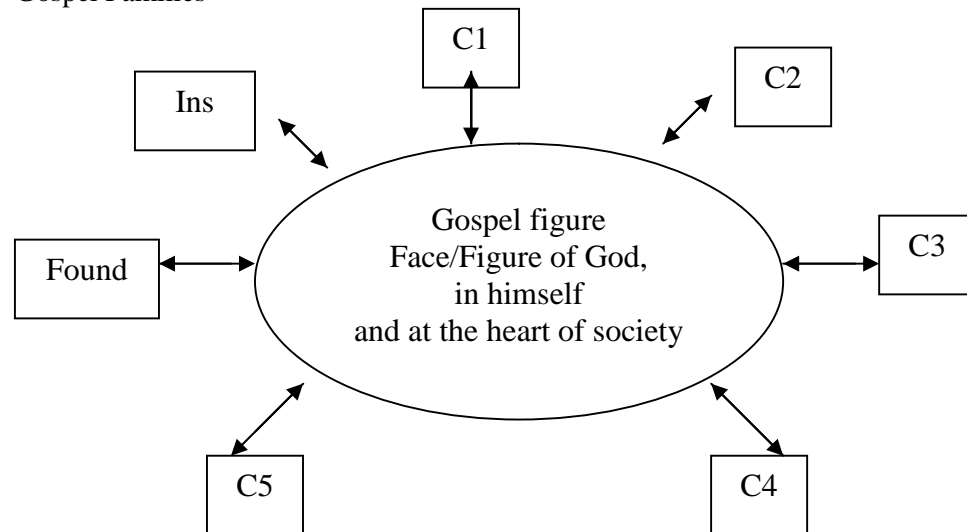
Another lesson to be drawn from this survey is the creation of Families. A group or several groups in association with institutes are invited to the congregations' celebrations. Others, or the same ones, together with some religious, reflect upon what living the Gospel at the example of the founder means. Here and there, and more and more, representatives of groups of associates to an institute participate in a few days of a Chapter. Establishment networks are created with an institute and bridges are built with other non-institutional groups associated to the same institute... Very many other forms of bonds exist, like your present gathering! One should not forget that older Families going back to the founder's days find new dynamism as a Family.

Diverse expressions are used to designate these realities. Order (Dominican Order or Order of the Carmel), House (House of the Trinity for the Trinitarian Family), Spiritual Family, Missionary Family, Family according to the place of foundation, Family of the Founder, Family after a specific evangelical feature,... As far as I am concerned, I prefer "Gospel Family" to signify

- on the one hand, that the Gospel that has been received and that is lived is at the very heart of the Family,

- and, on the other hand, that these communities share the same values even if some have been founded before others and have sometimes, in the eyes of the Church, responsibilities with regards to others (Ex. A group that canonically depends on a congregation).

Cf. diagram of “Gospel Families”



- ***A communion of communities... for the mission***

The variety of forms requires going beyond an interpretation of these relationships from a discriminating factor such as “type of baptismal vocation”, placing lay people on one side and religious on the other. In fact, in the matter of living one’s baptism in the spirit of the founder, what is at stake is the lay lifestyle as such. However, in the matter of managing an institution according to the Gospel intuition of the founder, the baptised life of the lay person is not at stake. What is at stake is the evangelical life of an institution. Of course, lay people are involved, at times on their own, at times with others. But it is first and foremost an institutional project. And when groups are on the move to live, as baptised persons, their handicap or their youth or their service at the example of the founders, it is not a question of laity first. Today, the relationships referred to go beyond the question of the complementarity of vocations in the Church.

The *raison d’être*, the very foundation of the coming together of these groups and of the institutes is the urgency of the mission, a mission lived in keeping with the Gospel figure which the founder embodies. They constitute a “Family”, a “Family” made up of Christian communities – the Congregation being one of them. A “Family” made up of Christian communities bound together because of and for the sake of that common Gospel figure. A “Gospel Family”. What is at stake is more the mission and the Church-communion than the mere complementary nature of vocations.

The “Gospel Families” are a network of Communities where mutual relationships are based on a reference to, and a preference for, a “face” or figure of Jesus Christ. One cannot but receive it continuously as a gift, translating it together and variously in society. Such is the adventure to which the Spirit convenes us and in which he propels us... for the mission.

- ***Points to bear in mind when constituting Families***

JESUS CHRIST AT THE HEART OF RELATIONSHIPS

Remember that Jesus Christ and Jesus Christ alone is central to all our mutual relationships. Jesus in himself, looked for, known, loved. Jesus Christ to be proclaimed to all nations. Jesus is at the centre, and particularly Jesus Christ with his face of light which has set the founders on the way.

In Lourdes, at the roundtable, Sister Mary Helen Martin said: "What a wonderful stained-glass window we could create with all these faces of Christ!" Not a window to stare at, but a window to etch at the heart of society.

IN SOLIDARITY WITH OTHER CALLS

Today, the Spirit gives us and asks us to place ourselves humbly at the service of the call from others. He gives us to be reinvigorated by others in our own calling. He causes us to be supportive of other ways of living in the footsteps of the same founder. He invites each Christian community to go through to the end of its project and to live in solidarity with other Christian communities who claim allegiance to the same founder, the same Gospel figure.

This solidarity goes through stages: from mutual goodwill, to reciprocal invitations, to the writing of benchmarks that reflect the goals, the means that we give ourselves together, and so on. It also hinges on the question of "who is a guarantor in the eyes of the Church" in this or that other community? Later, for a large family, the question of a canonical status of the family can arise. This is still rare, but it exists.

PROVIDING ACCESS TO SOURCES

Today, those who know the founding source are called upon to give generous access to it because, as demonstrated very clearly by the video testimony the first evening in Lourdes:

- Today men and women thirst for Jesus
- They need witnesses who indicate a possible way to live their baptism more fully at the heart of society
- Involved in parishes, they thirst for a source that makes them live
- They are looking for Christian communities that combine evangelical demands and simple brotherhood. They want to live their lives where they are, rooted in Jesus Christ
- They are "haunted" by crowds without shepherds, by the breach between the Church and young people, by poverty,...

As religious, we have to continue being "John the Baptists" who indicate the source and the way to the source. We are not the only ones who can do it, and many lay people enlighten us on our own founder, on our own tradition. But, in fact, these new or renewed relationships underline in a forceful way our mission as "body": we are a Christian community among others, but a Christian community whose mission it is to be a beacon-community, or as Father Jean-Claude Guy put it, "evangelical memory of the Church." Today, it is undoubtedly important to deepen that aspect of religious life as "community-memory."

MOVING FROM PATERNITY OR MATERNITY TO FRATERNITY, AND FROM FILIATION TO BROTHERHOOD

If Jesus Christ is the only centre of our relationships, and if our founders are a guide for each of us, we must recognize that we all are the spiritual children of the founders. We all are or we all become so "directly", through direct descent. The laity are not, indirectly, the second generation, thanks to the religious. They may be, at the beginning, at the time of initiation. But they then become the new children of the founders. They are not the grandchildren of the founders through the religious! This repositioning is not easy to live by, neither by some, nor by the others. The proclamation of the Gospel requires this repositioning, a repositioning to be lived by both sides.

IN THE CONTEXT OF THE TRUSTEESHIP ("TUTELLE")

The Trusteeship is not primarily a cog in a bureaucracy. It is that, but it is primarily at the service of the source, pointing to the source, inviting to drink from the source, sustaining the growth of life. I stress two paths that seem important in this sense:

- contribute to a shift from the values to the source of values
- contribute to the transition from profession to mission

TAKE TIME TO DISCERN

The time given to development and growth is a time of discernment. To go wherever God leads us, without knowing exactly where, and from time to time, check where we stand. That is to say, first and foremost, see what's what with the mission, the founder and the Church. These are the three pillars of our "being together".

TOGETHER FOR THE MISSION

And, last point, I would wish to underscore this once again, for it controls our attitude: we are together for the mission: embody in society this “face” or figure of Jesus Christ, witness to it where it is present, proclaim it where it isn’t.

CONCLUSION

Before sharing with you, I would like to quote two persons.

Marie-Jo Thiel, medical doctor and theologian, at a meeting in Lourdes, gave three criteria for discernment:

“To welcome and accompany”

“To train and verify”

“To build together”.

And Françoise Gilger, a member of the Lay Dominican Fraternities, also in Lourdes, where she was ending video-testimonies with these words with respect to relationships between the Dominican Fathers and the Lay Dominican Fraternities:

“I wish that there were a greater synergy between us, for, you see, very many in this world still do not know God.”

Bernadette DELIZY
Sister of Sainte-Clotilde

Outline

JESUS CHRIST, CENTRE OF YOUR MUTUAL RELATIONSHIPS

Itinerary
Stages
Explanation
Particular Gospel figure
Educational projects

COMING TOGETHER AS A FAMILY

Diversification of groups
The making of Families
A communion of communities... for the mission
Points to bear in mind when constituting Families
 Jesus Christ at the heart of relationships
 In solidarity with other calls
 Providing access to sources
 Moving from paternity or maternity to fraternity, and from filiation to brotherhood
 In the context of the Trusteeship (“Tutelle”)
 Take time to discern
 Together for the mission

CONCLUSION