

Mennaisian Pedagogical Itinerary



PATH TO THE ENCOUNTER

MENNAISIAN EDUCATION



Training sessions

Charism Evaluation Guide

Sessions itinerary



The mennaisian school

Meeting path

"Work with great zeal to make Jesus Christ known and loved. That is the main objective of the mission"(John Mary La Mennais)

"It's about singing a more beautiful melody that enchants mermaids ... The great task of the school is to respond to the crippling refrains of cultural consumerism with dynamic and firm options, with research, knowledge and sharing"(Christus Vivit no 223)

In this meeting event, the Mennaisian School

- is **recognized** as "influencer" with leadership in
 - Six scenarios of the environment
 - The man and woman of today
 - Each one of the actors of education
- It is **viewed** as a Catholic School that is outgoing ("on exit")
 - that evangelizes with education,
 - with clear criteria in its Evangelizing Educational Project,
 - with a constant call to pastoral and ecological conversion

The Mennaisian School will appear as a sacrament of the Kingdom:

- Where you learn to tell parables (customization process)
- Where you learn to perform miracles (socialization process)

- **CHOOSE** the "utopia" of a student encounter with Jesus of Nazareth (Parable of the Good Samaritan) as the key to his or her personal fulfilment.

To achieve this goal, the Mennaisian School offers 5 learning landscapes or "routes":

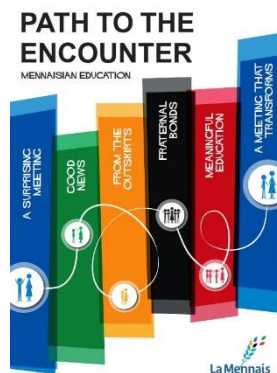
- ❖ An amazing encounter with Jesus of Nazareth that changes and gives meaning to life
- ❖ An educational journey that is Good News
- ❖ An encounter with the peripheries
- ❖ A meeting that creates fraternity ties
- ❖ A challenging encounter with the cultural and ecological world.

The courage to place the person of the student at the center of the Mennaisian School is made manifest through four basic tools:

- ❖ Cooperative learning
- ❖ Inclusive learning
- ❖ Learning and service
- ❖ Learning an integral ecology.

"One of the greatest joys that any educator can have is to see a student turn into a strong, well-integrated person, a leader, someone prepared to give" (Christus Vivit no 221)

Where do we start from?



- “The Mission of the Congregation is the apostolate in the service of the People of God, especially youth, with a predilection for the poor, through Christian instruction and education” (Nº 1 Const. Rule of Life)
- “The Congregation was born in the Church for the human and Christian EDUCATION of young people. It is your own CHARISM. In addition to the school and, taking into account the skills of SOME BROTHERS, it can be open to other commitments, particularly in the vast field of education” (Nº 48 Const. RV)
- Section 9 of the Directory is entitled: APOSTOLIC MISSION and develops it from n° 104 to 123
- No. 107 of the Board of Directors **stresses**: “with the laity the Community discerns the MISSION and deepens the spirituality and meaning of the mission...”
- The 2018 General Chapter “returns to the first school ... and we discovered the Mennaisian school” (p. 7) to dedicate the first section to the EDUCATIONAL MISSION No. 1 to 4
- And when it speaks of the Mennaisian Family “together they share spirituality and MISSION”...

1.- PRESENTATION

INTRODUCTION

- Think of a characteristic of Mennaisian Education (which differs from the Salesian, Marist, Lasallian ones, ...) You can write on paper ... Post it

- Video of the current culture: Why global education? ... 3 '54"

- ✓ **Short dialogue: A word that resonates?**
- ✓ **A picture? Globalization; communication; technology; ecology ...**
- ✓ **The student architect of his own future...**

a.- THE SCHOOL (any school, secular or religious, public or private, ...) is a secular space in which is offered (explicitly or implicitly)

- A Vision of the WORLD and SOCIETY
- A Model for the person

The challenge of any school (and more so that of the 21st century) is to PERSONALIZE LEARNING to avail oneself of classical and digital media ... in today's society. What do we want our students to LEARN...?

Meaningful LEARNING versus teaching.

In that school of the 21st century WHAT IS THE ROLE OF THE EDUCATOR?

For some he is akin to a coach or a Sherpa, for others a teacher unveiling learning experiences, or a manager... "gentle and firm" will say Juan Maria.

For this, THREE TOOLS, or methods, are significant:

- Cooperative learning
- INCLUSIVE learning
- LEARNING AND SERVICE

*There are questions an educator (**together with** teachers, families, we include those responsible for extracurricular **activities**, sports **managers**, scout **leaders** or similar groups, patio guards, dining room **minders**, catechists ...) should be asked systematically:*

- **What is it you are trying to teach?**
- **What do you expect from that student?**
- **Why those contents and not others?**
- **When do you think you have succeeded as an educator?**
- **What ideals do you **pursue** as an educator...?**
- **What vision of the world and the person do you **carry** when you are in front of your students...?**

Here, each educator **will do well to** think of the entire chain of decisions **fashioning** daily educational tasks.

Hopefully all the educators of the center will reach a consensus on their **huge** and inescapable responsibility in verbalizing their worldview and their anthropological vision of the person!

- each educator answers these questions ... which can be followed up by a moment of sharing

b.- The School as an ecclesial space.

In the Catholic School of the 21st century, how can we describe in detail the world we want and the person we dream of...?

The Mennaisian School is only right if it is an evangelizing school. Its “**raison d’être**” is none other than trying to **bring** the student to **their** full development, convinced that in the encounter with Jesus of Nazareth **they will find answers to their questions on the meaning of their life and surroundings.**

We are all called to that Evangelization ... that's why the MISSION is SHARED.

Vocation and shared mission.

- ❖ "Twelve instituted, to be with him, and to send them to preach with the power to expel demons." Mark 3.13-15
The Mennaisian School as a sacrament of the Kingdom where you learn to tell parables (personalization processes) and to work miracles (socialization processes)
- ❖ "I hope that all communities will **devote** the necessary effort **to advancing** along the path of pastoral and missionary conversion, which cannot leave things as they presently are. "**Mere** administration" can no longer be enough" Let us be constituted in all regions of the earth in a "permanent state of mission." EG 25
- ❖ What is the mission of the Catholic school? The pastoral **outreach** of educational institutions¹, according to "Christus Vivit"

*(We highlight some texts **worth thinking over**
(Image of Ulysses vs. Orpheus ... Sing a more beautiful melody that sirens loved ... Respond to the **crippling refrains** of cultural consumerism with dynamic and **firm** options, with research, knowledge and sharing.)*

221. ... "Schools are in urgent need of self-criticism if we consider the results of their pastoral outreach; a pastoral outreach that

¹ See all the text in "The Pastoral Care in Educational Institutions"

focuses on religious instruction that is often unable to provoke lasting experiences of faith” (EG 221). In addition, there are some Catholic schools that seem to be organized only “for the sake of self-preservation.” The phobia of change means that they cannot tolerate uncertainty, so they **withdraw from** the dangers, real or imagined, that all change brings. A school turning into a “bunker” that protects from errors “from without”, is a caricature of this tendency ... Actually, “one of the greatest joys that an educator can have is to see a student turn into a strong, well-integrated person, a leader, someone prepared to give” (Christus Vivit, n°221)

222... It is important to take into account some inspiring criteria outlined in *Veritatis Gaudium* for the renewal and revival of missionary outreach on the part of schools and universities, such as: the experience of kerygma, dialogue at all levels, the interdisciplinarity and transdisciplinarity, the promotion of a culture of encounter, the urgent need to “create networks” and the option in favour of those who are least, those whom society discards. Also the ability to integrate the knowledge of the head, the heart and the hands.

223... And “today, above all, the right to culture means protecting wisdom, that is human and humanizing knowledge. Too often we are conditioned by trivial and fleeting models of life that drive us to pursue success at a low price, discrediting sacrifice, instilling the idea that education is not necessary unless it immediately provides concrete results. No, education makes us raise questions, keeps us from being anesthetized by banality, and impels us to pursue meaning in life. We need to reclaim our right not to be side-tracked by the many sirens that nowadays distract from this pursuit. Ulysses, in order not to **surrender** to the song of the mermaids, who bewitched his sailors and made them crash against the rocks, tied himself to the mast of the ship and had his companions plug their ears. Orpheus, on the other hand, did something else to counter the siren song: he intoned an even more beautiful melody, which enchanted the sirens. This, then, is your great challenge: to respond

to the crippling refrains of cultural consumerism with thoughtful and firm decisions, with research, knowledge and sharing».

(Pope Francis 03/25/2019 after the Synod of Youth)

- Therefore, it is necessary to humanize education; that is, to transform it into a process in which each person can develop their deep attitudes, their vocation and thus contribute to the vocation of the community itself.

"Humanizing education" means putting the person at the centre of education, in a framework of relationships that constitute a living, interdependent community, linked to a common destiny.

(Congregation for Catholic Education ... Educate solidarity humanism. To build a "civilization of love" 50 years after the Populorum Progressio Lineamenta 8-9-2017)

- The Catholic school remains essential as a space for the evangelization of young people. It is important to take into account some inspiring criteria outlined in *Veritatis Gaudium* for a renewal and revival of missionary "outreach" on the part of schools and universities, such as:
 - The experience of kerygma (announcement),
 - Dialogue at all levels,
 - Interdisciplinarity and transdisciplinarity,
 - Fostering a culture of encounter,
 - The urgent need to "create networks"
 - And the option for the least, for those that society discards.

Also, the ability to integrate the knowledge of the head, heart and hands. (n° 222)

WHO TO EVANGELIZE...?

The new evangelization summons everyone and is carried out fundamentally in three areas:

- First, let us mention the field of ordinary pastoral work , “animated by the fire of the Spirit, to light the hearts of the faithful who regularly **join** the community and who gather on the day of the Lord to nourish from their Word and Bread of eternal life ». Also included in this field are the faithful who retain an intense and sincere Catholic faith, expressing it in various ways, even if they do not frequently participate in the **worship**. This pastoral **approach** is oriented to the growth of believers, so that they respond increasingly better and with all their lives to the love of God.
- Secondly, let us remember the field of «baptized persons who do not live the demands of Baptism», do not have a cordial belonging to the Church and no longer experience the comfort of faith. The Church, as an always-attentive mother, strives to live a conversion that will restore the joy of faith and the desire to commit to the Gospel.
- Finally, let us emphasize that evangelization is essentially connected with the proclamation of the Gospel to those who do not know Jesus Christ or have always rejected it. Many of them secretly seek God, moved by the nostalgia of his face, even in countries of ancient Christian tradition. Everyone has the right to receive the Gospel. Christians have a duty to announce it without excluding anyone, not as Christians who impose a new obligation, but as Christians who share a joy, point to a beautiful horizon, offer a desirable feast. The Church does not grow by proselytizing but "by attraction."

*(Post-Synodal Apostolic Exhortation
EVANGELII GAUDIUM 222)*

HOW TO MAKE AN EVANGELIZING SCHOOL THAT HUMANIZES...?

- IKEA video
- Exercise of "I see - I think - I wonder" with
 - o Who is the duck? Who is the Lord? What is the terrace?
 - o **How** do we **envision** the accompaniment **process**? (**what are its facets?**)
 - o Where is the transformation?

In this line A PROPOSAL OF PEDAGOGICAL ITINERARY...

The evangelization of the **Mennaisian** School will be carried out through all the school activities, knowing that it begins with academics. It is about transmitting a vision of reality - of the person, of the world, of society - according to the Gospel.

If the personal testimony of educators is fundamental, it must be clarified, justified and explained by an announcement from the Lord Jesus. It is necessary that the Good News be proclaimed.

Benedict XVI in his encyclical *Deus caritas est* (God is love -1st encyclical letter- Saint Paul, 2006) says "one does not begin to be a Christian by an ethical decision or a great idea, but by the encounter² with an event, with a Person : Jesus Christ, who gives a new horizon to life and with it, a decisive orientation ”.

² “The word ENCOUNTER manifests the individual's longing for the interpersonal, for the most purely human, for the healing, filtering and rooting capacity of the bond between people. We often use it in two ways: **On the one hand**, the one that has to do with the fortune of a crossroads between two people, that tastes of human warmth, growth and embrace; **on the other hand**, the one that refers to group and community of people interested in the same subject or urged on by the same passion for knowledge” (Javier Cortés “Educadores en comunidad p. 11)

A Mennaisian School, within the options **which are proper** to each of them, **is** a space where opportunities are offered for that **encounter**, for **an** explicit religious experience, not only to the students, but also to the educators and the families.

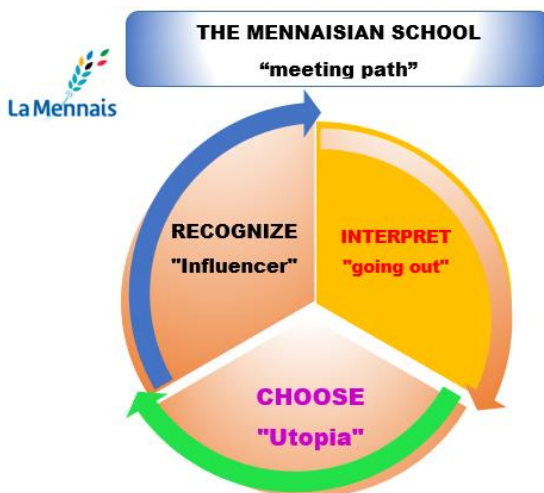
Handing around the sheets...

Without falling into the “excess diagnosis” **against which Pope Francis cautions us**, it is **relevant** to:

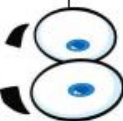


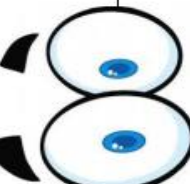

- **RECOGNIZE** the reality in which the action of the Mennaisian School **unfolds** as well as its influence on people and **its impact on Education Authorities**. Naturally, **depending on** each local or particular context, it will be necessary to have the appropriate qualifications.
- **INTERPRET** the meaning, identity and evangelizing mission of the Mennaisian School within the **framework** of the Catholic School that offers fundamental criteria for that identity.
- **CHOOSE** an educational utopia - the Mennaisian School - through concrete ways of conceiving an evangelizing educational project. This Mennaisian project is part of the development of different processes that:
 - ✓ Seek to provoke an **ENCOUNTER BETWEEN CHRIST AND YOUNG PEOPLE**, **while** cultivating a culture of encounter according to the logic of the parables and miracles of the Kingdom.
 - ✓ Make education in the Mennaisian School **GOOD NEWS** for all who come to it because in the school dreamed up by Juan Maria, instruction, education and evangelization **go hand in hand**

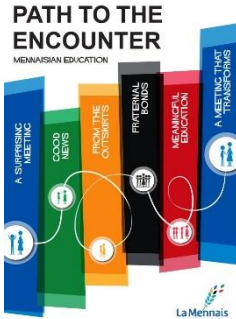
- ✓ Respond to the proposal of “**GO TO THE PERIPHERIES**”, in a special and creative way; **meeting** the educational needs of the “children of the people”, of those who are excluded as they live in rural areas with **little interaction** or with few resources, of those who cannot meet Jesus as there are few educators to announce him..
- ✓ Develop a **QUALITY WORKSHOP** aimed at encouraging a collaborative and meaningful search for pedagogical innovation, at inventing teaching-learning processes where children and young people are the main protagonists of their own training and personal growth, the capacity for initiative, creativity, and autonomy being at the service of “the just, the true and the beautiful” according to the Gospel.

Will the Mennaisian School be able to offer that most beautiful melody to **counter** the **enticing** song of the sirens that many of our young people experience when they graduate from our schools?



I see -- I think -- I wonder

 <p>I SEE What do you see?</p>	<p>I THINK What do you think it means?</p> 	 <p>I WONDER What does it suggest to you?</p>
 		



2.- RECOGNIZE THE REALITY

PURPOSE OF THIS SESSION

RECOGNIZE the reality in which the action of the Mennaisian School **unfolds** as well as its influence on people and Education

Authorities. Naturally, in each local or particular context, it will be necessary to have the appropriate qualifications.

We seek to become aware of how the school is an "*influencer*" in the context in which it is located.

In general society lives a stage

VUCA:

- Volatility
- Uncertainty
- Complexity
- Ambiguity

In this scenario, without trying to make an in-depth analysis, we will start with a brief description and reflection on the scenarios or decisive contexts in which the evangelizing **mission** of the Mennaisian School takes place. "Before taking up some basic questions **related to** the work of evangelization, it may be helpful to mention briefly the context in which we all have to live and work" (Pope Francis Evangelii Gaudium 50)

2.a.- SIX SCENARIOS in which the work of evangelization through Mennaisian Education is carried out.

Without doubt one of the elements of our changing era is volatility. That is why these scenarios are changing rapidly. We want to approach the context while remaining open to changes.

2.a.1.- CULTURAL SCENARIO

“Culture is what we do with the world” (Ken Myers) In this sense, culture is what human beings do with the world, and the way in which human beings interpret what they do with the world, **as well as the world which they are part of.**

Many describe our age as a secular and pluralistic one. Secularization is a multidimensional, complex and dynamic phenomenon. The reference to religious tradition, for the younger generations, is not necessary to understand life and **the way your life unfolds.**

Apart from secularization, others **view** our culture as being **marked by extreme pluralism and diversity.**

We cannot understand our culture without **acknowledging** the prominence of science and technology.

We live in a world of cultural globalization ... with two opposing processes: those who access this culture and those who do not have access to it for different reasons.

FOR THE DIALOGUE

- In two sentences, try to describe the cultural **landscape** in which the Mennaisian School was born in John Mary's time.
- Choose two cultural **features** that are **typical** of your **school environment** and point out their consequences **on** the students.

OPPORTUNITIES

- Take advantage of technology as a means to access information
- Take advantage of technology as a tool to promote innovation, methodological change and cooperative attitudes, **while discerning how it can be used with all its potential.**

2.a.2.- SOCIAL SCENARIO

We live in a society that produces great differences between people, peoples and countries. The fear of the stranger, the one that is different, the fear of losing one's well-being, makes us **withdraw** into apparently safe spaces, thus generating conflicts.

At the same time, it is a lively, stimulating, provocative society. The processes towards eco-sustainability, promoted by eco-social movements, are increasingly present in the lives of our towns and cities. Global solidarity processes continue to grow.

Two phenomena to highlight:

- The worldwide migratory movement. The Pope encourages us to believe that we share the same common house and are children of the same Father, acting in coherence with it.
- The **appropriation** of the community concept (with great ambiguity) **outside** traditional institutions. The Pope talks about building fewer walls and more bridges, meeting other peoples, cultures and convictions.

DIALOGUE- Time for sharing

- In two sentences, try to describe the cultural **landscape** in which the Mennaisian School was born in John Mary's time.
- Choose two cultural **features** from your **school environment** and point out their consequences **on** the students.

OPPORTUNITIES

- ✓ The school, as a place where culture is transmitted and created, has great social responsibility.

2.a.3.- ECONOMIC SCENARIO

Economic globalization has **led to** a crisis affecting economies, **resulting in** impoverishment, unemployment and precariousness worldwide and **taking a toll on** towns and families.

Working conditions and capital movements are being **organized** on a planetary scale and multinational companies appear with a role that is sometimes more significant than that of the same states in the economic organization of the world. This globalization does not **bring about** a fairer distribution of material goods either locally or internationally.

FOR THE DIALOGUE

- In two sentences, try to describe the cultural **landscape** in which the Mennaisian School was born in John Mary's time.
- Choose two cultural **features** from your **school environment** and point out their consequences **on** the students.

OPPORTUNITIES

- Our centers face the challenge of maintaining their mission.
- the challenge of the absolute **INCLUSIVE** character of our schools and our commitment to the most needy and fragile.

2.a.4.- POLITICAL SCENARIO

New economic, political and religious actors have emerged such as the Islamic world, the Asian world and the African reality, with new potentials and new **challenges**.

At the same time that there is a political disenchantment, a social mobilization appears that seeks alternative paths for social-political management.

FOR THE DIALOGUE

- In two sentences, try to describe the cultural **landscape** in which the Mennaisian School was born in John Mary's time.
- Choose two cultural **features** from your **school environment** and point out their consequences **on** the students.

OPPORTUNITIES

- The Catholic school offers an educational project that promotes **CITIZENSHIP**, **sensitizing** in an experiential way **to** political values such as dialogue, respect for diversity, participation and social commitment.

2.a.5.- RELIGIOUS SCENARIO

Two phenomena in this scenario: The ambiguous emergence of spirituality as well as the coexistence and collaboration with other confessions.

A feature of the current **panorama** of spirituality is the crisis of traditional religions and a return to the sacred under new forms of spirituality.

The resurgence of new spiritualities is characterized by low or no institutionalization as a common denominator. We **witness to** a rebirth of the religious phenomenon in more liquid or even gaseous, diverse and plural forms, perhaps condensed in a mixture of rites and proposals. This demonstrates the desire for religious experience

that also occurs in contemporary men and women. Spirituality as an essential part of the human condition acquires autonomy **outside** a specific religion. There is talk of a secular spirituality.

From this framework, the vindication of the experience of faith **in** our Mennaisian School acquires its meaning **as it enters** into dialogue with everyday life, **cultivates** interiority and **favours** the mystical dimension. Nor can we forget the importance for Christianity of the fundamental elements of faith; **thus, the Christian believing experience is not a shallow one.**

FOR DIALOGUE

- In two sentences, try to describe the cultural **landscape** in which the Mennaisian School was born in John Mary's time.
- Choose two cultural **features** from your **school environment** and point out their consequences **on** the students.

OPPORTUNITIES

- Coexistence and relationship with other creeds and confessions.
- Accompany your personal growth respecting your beliefs and proposing ours in a climate of dialogue and mutual enrichment.

2.a.6.- EDUCATIONAL SCENARIO

We live in a society **based on knowledge**, that is, knowledge is at the **core** of many processes of social, cultural, political, educational change ... etc. Education happens to be considered as a lifelong learning process. The important thing is the ability to continue learning and, above all, effective knowledge management is essential.

In view of the current context, the Mennaisian School **faces** an important challenge: to be a **driving force** for all **in a** society based on knowledge. Undoubtedly, this challenge requires **audacity** to bring changes **into** school **while betting** on innovation and **improving** educational quality.

FOR THE DIALOGUE

- In two sentences, try to describe the cultural **landscape** in which the Mennaisian School was born in John Mary's time.
- Choose two cultural **features** from your **school environment** and point out their consequences **on** the students.

OPPORTUNITIES

- A **knowledge-oriented** society places the school **in front of** an important challenge: dare to make changes and bet on innovation and improvement **in** educational quality.
- "Rebuild the GLOBAL EDUCATIONAL COVENANT," the objective of the call of 12/09/2019

Open dialogue ... **BEFORE** sharing the answer ... **ANY OTHER SCENARIO...?**

2. b.- INFLUENCE OF THESE SCENARIOS ON THE PERSON, THE FAMILY, THE MENNAISIAN SCHOOL AND THE CHURCH.

2.b.a.- *THE PERSON*

We can describe people in the current context from the following aspects.

- Complexity and fragmentation. The biological, psychological, sociological and spiritual complexity of the human being tell us that no two people are alike. If, in addition, the human being sometimes **lives fragmented and divided...** **We have to conclude that there are no two identical educational processes.**
- Hyper stimulation and virtual success ... Internet, a space of continuous stimuli, makes young generations find in the virtual, their place of relationship and interpretation of life- The various stimuli make it difficult to **escape** from noise **coming from within and from without, and set aside place and time for silence.**
- Increasing affectivity ... We live the primacy of the affective, which makes us more volatile and dependent when it comes

to establishing links and interpreting reality. It seems that, if something has no emotional impact, it is neither authentic nor true.

- Consumer mentality ... A good part of our society is based on the dynamics of production and consumption.
- Desires and existential economic reality ... The constructive aspect of desire is that it can be the door that opens the person to transcendence and, finally, to God.

DIALOGUE - Time to respond through sharing

- in two sentences describe the characteristics of the person of our students according to the scenarios presented.

2.b.b.- THE FAMILY

- ✓ The anthropological-cultural change of our time fully affects the family. There are situations of new family structuring and destructuring.
- ✓ The educational function of parents goes through critical moments: From excessive delegation to frequent unauthorization and mistrust.
- ✓ However, the family is the space in which the faith or the unbelief of the new generations is being played out mostly. Educational centres are called to offer families spaces for the construction of values, religious experiences and initiation to Christian life.

DIALOGUE - Time to respond through sharing

- in two sentences describe the characteristics of the family of our students according to the scenarios presented.

2.b.c.- THE MENNAISIAN SCHOOL

- ✓ The Mennaisian School, like the Catholic school, conceives itself as an instrument at the service of the evangelizing mission of the Church and, in that sense, is called to offer Christian novelty through education in our time.

Some challenges:

- Invitation to participate, with the rest of the educational agents, in the construction of a new educational paradigm, which drives us to innovation in the school environment at all levels, organizational, pedagogical, methodological ...
- We recognize the **decline** and, sometimes, the disappearance of religious and priests in our centres ... **Evidence** that shared mission as a new form of management and leadership in our centres is **vital**.
- Urgency to take care of the Christian and charismatic identity of the laity and revitalize the teaching vocation.
- However, social commitment and the renewal impulse are part of our Mennaisian identity and as such should be included in the educational project of our centres.

DIALOGUE- Time to respond through sharing

- ✓ in two sentences describe **the** characteristics of the school in which you educate, according to the challenges presented.

2b.d.- THE CHURCH

Currently the Catholic Church is modifying its external image, gradually **effecting** a change in structures and in **the** way to evangelize in fidelity to its mission. “The joy of the Gospel” **highlights** the encounter with Jesus Christ as the core of the Christian announcement.

Religion, and the Church even more, has ceased to be the only reference to unite people.

Pastoral conversion, beyond the school, **generates** signs of revitalization in local Churches. **We are** moving from a pastoral **approach** “for” ... to a pastoral **approach** “with” **that is** focused on the accompaniment of people and groups in their **existential** realities and in their Christian initiation processes.

They seek to **restore** a real sense of community and mutual help. The welcoming face of the Church invites the Catholic and Mennaisian school to make of their centers foster homes, in **the caring image** of Jesus; for many of our children and young people, sometimes even for some parents, the first Church experience is going to Be the Catholic school.

There are numerous Christian **lay people**, institutions, movements and Christian communities that work **to build** a more evangelical and evangelizing Church. We find them close to unbelievers, to those who are far away or **belong to** other religious denominations, as they are together with families **sharing** the values of the Catholic school, **reaching out to** the most needy, and forgotten.

DIALOGUE- Time to respond through sharing

- ✓ In two sentences describe **which characteristics are present** in the Church today that are **similar to the ones presented**

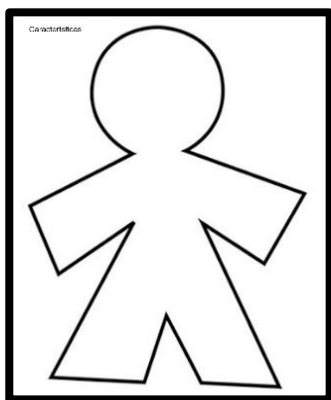
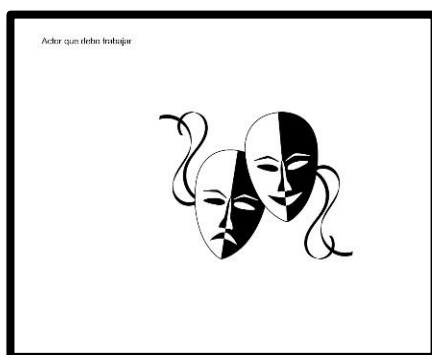
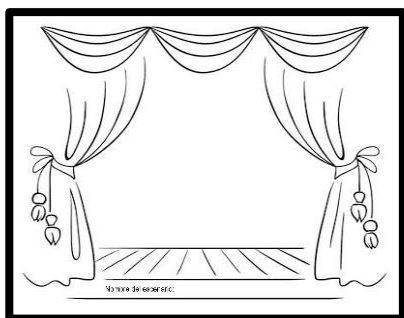
Open a dialogue ... BEFORE sharing the answer ... SOME IDEA TO HIGHLIGHT...? OR THAT WE DO NOT AGREE ON...

If the **ACTORS** who exercise in these scenarios are:

- The students
- The families
- The educators (teachers, monitors, catechists, PAS ...)
- Church

Work and share

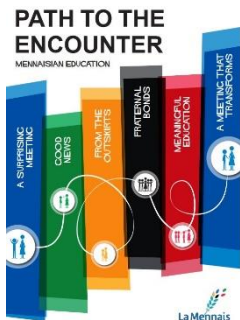
- **Group distribution**
 - 6 groups: to read and synthetize scenarios
 - 1 group: the characteristics of the person
 - 3 groups: how these scenarios influence the actors
- Each one reads one of the texts and fills in his graphic organizer



End watching the video of Fundación B. Santander (Punset) 2'

INTERVIEW WITH EDUARDO PUNSET

The great challenges, the pillars of the great education reform that is coming, pass through two universally accepted consensuses. The first is to recognize that what we have to shape, what we have to change is the hearts of the people, the hearts of the students of a globalized world. We have to learn to manage the incredible diversity of this world. And the second thing, the second pillar, universally agreed, is that we must learn to manage what these disparate people have in common. And what do they have in common? Well, their basic and universal emotions. In other words, the future of educational reform is strengthened and supported by learning in its different and diverse forms, by knowing how to manage the diversity of ethnic groups, cultures, people ... so different and at the same time by learning to manage what they have in common. . What they have in common are the basic and universal emotions. In other words, what they will hear about in the next 25 years is above all social and emotional learning. In other words, what are those new skills and competences which, incorporated into the educational system, will make young people find work when they leave, as opposed to the current situation where they leave school with no prospects of finding work.



3.- IDENTITY AND MISSION OF THE CATHOLIC SCHOOL OF THE XXI CENTURY

THE PURPOSE OF THIS SESSION

INTERPRET the meaning, identity and evangelizing mission of the Mennaisian School within the reality of the Catholic School that offers fundamental criteria for **its** identity.

In short, to make the Catholic School a school **"on the way out"** that is **outgoing**.

It is about "placing" our Mennaisian School in the parameters of the CATHOLIC School... just as a "cubist" or "realistic" painting has common characteristics and... then the author puts his specific imprint.

The proposal of the Mennaisian School in the 21st century must be rooted in the *raison d'être* of the Catholic school and, above all, in the purpose for which it has been conceived.

3.1.- IDENTITY AND MISSION OF THE CATHOLIC SCHOOL IN THE LIGHT OF THE MAGISTRY.

The Catholic school is an educational institution and, as such, is subject to a corresponding legislative framework. Being Catholic, it is supported by a Christian community, with a proposal for education based on the Gospel.

3.1.a.- Evangelization and education ...

“The Catholic school is a true place of evangelization, of an authentic apostolate of pastoral action, not by virtue of complementary or extracurricular activities, but by the nature of its mission, directly aimed at forming the Christian personality” (“Religious dimension of education in the Catholic school”1988) of the Congregation for Catholic Education DRE No. 33) **In other words** it is part of the dynamism of its identity to be an evangelizer and missionary.

"Evangelization does not only mean teaching a doctrine but announcing Jesus Christ with words and **deeds**, that is, becoming an instrument of his presence and action in the world (" Doctrinal note about some aspects of the 2007 evangelization of the Congregation for the Doctrine of the Faith NEv 2)

We are faced with the challenge of evangelization today in a multicultural school: “The fact that students of numerous Catholic schools belong to a plurality of cultures requires our institutions to expand the announcement beyond the circle of believers, not just with words, but with the force of a **coherent life** among educators.”(EHyM III, 1, to “Educate today and tomorrow. A passion that is renewed”2014 of the Congregation for Catholic Education)

There is a close relationship between education and evangelization. Evangelization is a constitutive dimension of the ecclesial mission and education is the fundamental mediation that is carried out in a particular way in the school environment. Evangelization proposes to education a model of humanism inspired by the Gospel, and education supports and accompanies the process of evangelization by opening the hearts of children, adolescents and young people to the truth, beauty, compassion and sense of life. "Without education there is no lasting and profound evangelization, there is no growth and maturation, a change of mentality and culture is not possible" (Benedict XVI "Address to the Salesians in their General Chapter 26)

In short, the Catholic school, in the first place, transmits and presents the culture from the perspective of the Gospel, and thus presents a

vision of reality (person, world and society) from an evangelical key/point of view. Simultaneously the Catholic school announces the Good News of Jesus Christ, putting the different members of the educational community in contact with Him, as a path of humanizing and happy life.

3.1.b.- Identity of the Catholic School.

The Catholic school has a clear awareness of its ecclesial identity and, as such, feels part of the same mission of the Church: a specific medium at the service of the humanizing project of the Good News of Jesus of Nazareth. Given the risk of confusing the mission with the tasks, it is essential not to lose the sense of knowing we are sent to share this central experience of the Christian life. In addition to having a mission, we are sustained by it: it updates God's step in history, and the Catholic school tries to be the sacrament, voice and life of that mission.

Its specific way of announcing the Gospel is through an integral education of the person. This is its fundamental purpose, which it performs through the accompaniment of the educational process of children and young people. For this, it proposes a Christian vision of life, the result of faith-culture dialogue.

Furthermore, we cannot forget that Jesus' evangelizing proposal inevitably entails a commitment to social transformation towards a more just world. That is why, as we speak today of "Church on the way out", the Catholic school also meets the weakest and most needy, being inclusive, open, supportive, equitable and missionary. Social action and commitment to justice are part of the curriculum present in Catholic schools through the subjects, but also through the organizational culture, as well as many other activities and proposals aimed at this end. It is not an addition to the evangelizing action, but it is a matter inherent in the Gospel's announcement.

- Some evangelizing actions in the Catholic school.

The Church develops its mission through four fundamental evangelizing actions:

- The announcement ... It is the mission of the Catholic school to announce, with words and deeds, the good news of Jesus of Nazareth. It is increasingly common **among** families who come to our schools not to have received an explicit proclamation of the Gospel. Awareness and religious awakening usually done in the early stages of childhood is part of the announcement to children and their families.
- The community ... The community testimony, the climate of communion and fraternity that **one seeks to infuse** in a Catholic school is the best proclamation of the Gospel. The Christian educational community **conveys through** its pastoral action the richness of the love it has received: **its mission is to offer** it as a gift, both in the announcement and the celebration or service.
- The celebration... The “summit and fountain” liturgy (*Sacrosanctum Concilium* 10) has **a form of its own** in the educational field. The initiation to liturgical life and prayer is increasingly necessary from a pedagogical perspective of Christian initiation. In addition, the different existential moments that the **various** members of the educational community go through constitute a privileged occasion to accompany this more spontaneous form of celebration.
- The service ... Only an action **grounded** in reality and **aimed at** the transformation of the world makes a Christian evangelization project credible. “The acceptance of the first announcement, which invites one to let oneself be loved by God and love him **in return** with the love that He himself communicates, provokes in the person and in his/her actions a first and fundamental reaction: to desire, to seek and to

take care of the good of the others ”(*Evangelii Nuntiandi* 178)
 Pope Francis reminds us of the importance of the social dimension of evangelization:“ If this dimension is not properly explained, there is always the risk of disfiguring the authentic and integral sense of the evangelizing mission ”
 (“*Evangelii Gaudium* EG 2013 n° 176)

3.2.- AN EDUCATIONAL COMMUNITY

The educational community is the uterus where an educational process matures. **Who is part of this community?**

- A set of PEOPLE who share visions about education
 All members of the educational community (educators, families, students and all those who collaborate in one way or another) share the same project with different ways of joining or linking to it. The identification with values, practices and itineraries of initiation to the faith will be carried out according to the rhythm and possibilities of each subject.
 Christian educators are of special importance, with their testimony of life and their proposals, which must be established as the true evangelizing force of the school.
- That they establish RELATIONS between the different members of the community and also with the neighborhood and the local church.
 We **strive to support** the different members that make up the educational community: educators, families and students.
- And they are organized around a PROJECT.
 The educational community of a Catholic school must show some features of a **genuine** Christian community. Building **the** community is a gift and a task. “The Catholic school project is only convincing if it is carried out by deeply motivated people, as witnesses of an encounter with Christ, in which the “mystery of man is clarified”” (EJ 4: “Educate Together in the Catholic School ”2007)

We cannot assume that the entire educational community, because it belongs to a Catholic school, is already Christian and evangelizing. Personal adherence to Jesus of Nazareth is the founding experience of the evangelizing identity of the people of a school. We will have to recognize this experience in at least a part of the educational community, what we could call its "crystallizing nucleus or Christian community of reference." Our mission stems from this adherence and the conviction that the encounter with Jesus gives fullness and meaning to existence, and commits to the transformation of society according to God's saving project.

3.3.- AN EVANGELIZING EDUCATIONAL PROJECT

"The Church on the way out is the community of missionary disciples who go first, who get involved, who accompany, who bear fruit and celebrate" (Evangelii Gaudium 24)

The evangelizing educational project makes explicit the mission, vision and values of the Catholic school. The three questions **underlying** an evangelizing project are:

- **How** does the Catholic school contribute to society?
- **How** does it contribute to the Church?
- In short, **how** does it contribute to the **fulfilment** of the person?

Pope Francis points out THREE tasks that he considers essential at this moment of history:

*(Audience with the Plenary of the Congregation
for Catholic Education 9/02/2017)*

- TO HUMANIZE EDUCATION

Our schools must be appropriate spaces to recognize, respect and value the dignity of each person. The person is the centre of our educational project. In this sense, we **regard** education **to** interiority as fundamental, providing it is done with an explicit intention and effective pedagogy.

Humanizing also means a commitment to **generating** a more human society and **discerning** the advances we enjoy as humanity, **while being aware** that we endanger our survival on the planet, Pope Francis warns in "*Laudato Si*".

Humanizing from a **school perspective drives** us to develop a paradigm that in taking care of the creation, of the person and our fellow- human beings we serve life in common, a way of humanizing in this hour of the 21st century.

- TO WORK FOR A CULTURE OF DIALOGUE

In the era of the so-called post-truth, authentic dialogue is oriented to the search for truth, convinced that no one alone possesses it.

Dialogue as an essential means to build bridges in an increasingly fragmented world.

Dialogue as a means to create processes of reconciliation and forgiveness.

- TO SOW HOPE

Being able to sow hope in the children and youth we educate is a commitment in the present to **building** a better world.

When our young people have difficulty in having hope in the future, the Catholic school must help them to dream, to visualize the future with hope, to design utopias that help to grow as a society, as humanity.

The commitment of the Catholic school to sow hope is part of its evangelizing mission.

SOME CRITERIA FOR THE EVANGELIZING EDUCATIONAL PROJECT OF THE CATHOLIC SCHOOL could be:

- **Evangelizing and charismatic criterion** ... In the gospels we find the fundamental reference of our educational style: The way of being and acting of Jesus of Nazareth.

Our founders offer us a specific angle from which they have embodied the Gospel.

For us, evangelizing also implies closeness and commitment, humanization and proposal, accompaniment and announcement ... which are based on the testimony of educators.

- **Educational criterion** ... The integral education of the person is the first educational purpose.

It is a project that fosters processes that help our students to develop as people in a comprehensive and full way: "Education will be ineffective and its efforts will be sterile if it does not also try to spread a new paradigm about human beings, life, society and the relationship with nature "(Laudato Sí 215)

- **Criterion for ethical action** ... The evangelizing project promoted by our school seeks an ethical formation illuminated by the values of the Gospel.

We collaborate with families in the moral formation of their children.

Our proposal must also be **vindicated** by an exemplary ethical practice, so that the testimony of life, organizational decisions and innovations of all kinds breathe quality and ethical warmth, above all attachments to bureaucracies and merely instrumental values.

- **Vocational criterion** ... Our educational project wants to help our students discover and articulate their fundamental option in life where the service to transform and humanize our world is included.

The vocational dimension is not one more option among other possible ones, but it is the backbone of the person. We are all invited to recognize, integrate and choose what we feel called to.

The vision of faith understands that the life of every man or woman is a call from God that deserves to be answered.

The school wants to help each young person to discover their own life project. To do this, it uses the knowledge offered by pedagogy, the testimony of educators and many tools that help make a good discernment.

- **Family and community criterion** ... In our school, the natural vocation of the family to educate children to grow in the responsibility of themselves and others is recognized and enhanced. Synergy between family and school is a key word.

The school must give continuity to families by educating the community dimension. "The educational task has to awaken the feeling of the world and society as a home, it is an education to know how to "live", beyond the limits of the house itself. In the family context it is taught to recover the neighborhood, the care, the greeting" (AL 276 "*Amoris Laetitia*)

- **Criterion of interculturality and religious pluralism** ... We are part of a world characterized by cultural diversity and religious plurality.

Our educational proposal wants to accompany all students in their personal growth respecting their beliefs, helping them to grow as people in a world we want to be characterized by dialogue, mutual recognition and respect for the convictions of the other without renouncing their own.

As open and welcoming schools we contribute to the creation of a **culture of encounter** in which “it is about building a new intercultural attitude oriented towards the integration of cultures in reciprocal acceptance” (Educate Intercultural Dialogue... (2013) n° 28)

- **Criterion of socio-political commitment** ... We want to promote change and collaborate in the transformation of social and political reality, in the commitment to justice.

The Catholic school seeks to promote a culture of welcome, respect, generosity, gratuity, austerity, justice and peace.

We have to guarantee the direct contact of the agents of our school with the place where their students live, the active presence in their environment, in society in order to defend especially the rights of children.

At school it is urgent **and vital** to arouse the eagerness to serve the common good.

- **Networking criterion** ... We need to create synergies and connections with all those involved in the educational process: schools of the same ownership, the Catholic school as a whole, parishes, socio-educational services where the school is located.

Networking accepts the wholeness of the person not to compartmentalize it in areas, aspects or plots; Work in sequence, one performs where the other finishes.

3.4- A SCHOOL IN PERMANENT TRANSFORMATION: Call to pastoral and ecological conversion.

The Catholic school feels the responsibility of maintaining an **ongoing** dialogue between the present moment and the vision of the future that emerges. This dialogue **leads** it to constantly review **its** projects, asking itself what it must do to continue being a privileged **space** of evangelization, learning and personal growth.

This dynamic of change affects the Catholic school:

- As we **share in** the same environment, we are urged to adequately perform our missionary work to effect this transformation ... The criterion of change is creative fidelity to the mission received. Our **concern** is not reduced to seeing how to adapt to a **knowledge-oriented** society, but is based on the conviction of a necessary pastoral conversion and ecological conversion, with an “exit”(outbound) **mindset** that frees us from creating social “microclimates”, shelters that isolate us **from** the world.
- We need a conversion that generates a more missionary, more expansive and open school. *Evangelii Gaudium*:

- **Time is superior to space** ... this leads us to generate long-term processes that have a vocation to create an authentic community and **go beyond** short-term results.

- **Unity prevails over conflict** ... how we assume conflicts without **remaining trapped in** them or divided. **We have the potential** to be agents of reconciliation and forgiveness, a privileged way of developing a culture of encounter.

- **Reality is more important than the idea** ... convinced that "The criterion of reality is essential to evangelization" (EG 233) and **aware** that this reality is not fixed but is dynamic; we **must be able** to face it and read it without prejudice...

- **The whole is superior to the part ...** We need to pay attention to the global, yet we also need to look to the local, “**working on a small scale but with a larger perspective**”, aware that we build a school with a new historical scenario.

It is appropriate to relate the three keywords to **fully** understand the nature of this change in the Catholic school: *Conversion, Transformation* and *Innovation*. The first two tell us about the change in mentality, practices and routines, growth dynamics and improvement in people. **Furthermore**, talking about Conversion, from a **believer's** perspective, implies the recognition of one's own **limitations** and vulnerability, while at the same time **confessing** the action of Grace in the process of personal transformation. **At the core of the change** is the utopia of the Gospel. **To have an open heart** is the **prerequisite** for the conversion to occur.

Innovation in our schools is necessarily linked to the continuous recreation of the founding charism. The first reference for innovation cannot be other than our founders, who, **being** totally open to the action of the Spirit, **and attentive to** the signs of the times, gave "new form" to apostolic action through the educational institutions they created. **Within this framework**, the need for innovation arises as a response to the imbalance, major or minor, between what is offered in the Catholic school and what should be offered. If this mismatch, from a pedagogical point of view, is **assumed** by the school in general, we talk about the need for pedagogical innovation. **On the other hand**, if the mismatch explicitly affects the evangelizing mission, then a pastoral innovation is required and promoted. To make this pastoral innovation a **reality**, we need to do everything in our power, **while** knowing that the main innovative agent is the Spirit, who operates in us, for us and with us.

The desire and the **potential** to innovate, far from being something foreign to the Catholic school, are **embedded** in **its** own DNA. Our Founders were authentic innovators in their time and have left that trace in their followers. It is not about looking back to the past to go back to it, **neither is it** considering the educational tradition itself as a weight to be freed from, but to **rely** on it as an inspiring and meaningful source, **and thus** to continue innovating, **in fidelity** to charismatic and solid educational principles.

DIALOGUE - Time for sharing

- ✓ From each of the sections of n° 2 choose:
 - ✓ THREE words
 - ✓ TWO ideas
 - ✓ An image
- to consider in your Mennaisian school

Word - Idea - Sentence



Word What word has caught your attention?	Idea What idea is meaningful to you?	Sentence What sentence has helped you understand the text?
Themes What issues are there in common between the document with the charism of my institutions?		
Implications What implications can you get from the text?		
Forgotten aspects What aspects of the text have been forgotten in the group discussion? What leads you to think this?		

FINISH: The rap of Education... 3 seconds with a ONE WORD dialogue...

RAP DE LA EDUCACIÓN 2.0

Walker, there is no way
Make way when sailing
The whole world will hear us
2.0 is the education I want
I live on a planet without borders called RED
My world is new and full of emotions to learn
I have technology inside my skin
But in class you have to turn off and I don't know why
And that's why I send you this message
Let's make the trip together
If you want to adapt to the new education
Teacher! Let's go together! Hit the ON!
We are the future
And together, we can surely move forward
Today the whole world will hear us
2.0 is the education I want



CREATE >> Sense and emotion
THINK >> about values and attention
DREAM >> Let the whole world hear us
2.0 IS THE EDUCATION I WANT

The world reinvents itself, catch up!
With the tools of technology
That day by day challenges us to fill the empty screen
There are many who think that we
We only ask brat questions. Why?
Today we are going to show our voice for real
People my age talk about freedom
We want a smart school
Let us open our minds, unite people
Everyone can learn at a different pace
A new school for new people

CREATE >> Sense and emotion
THINK >> about values and attention
DREAM >> Let the whole world hear us
2.0 IS THE EDUCATION I WANT

Classrooms are not cages
So sorry
Classes are the basis of this trip
And it is the center of two generations and an encounter
Who seek the frontiers of knowledge
So I wonder what world do I educate myself for?
I live my reality, it's really, there is no trick
My world is not expired, it is current
My roll is comprehensive development
What I will be? I will do everything I want
Doctor, astronaut, or female firefighter
Who am I? Who are you?
Who am I? Who are you?
You and me, me and you,
You in you
Youtube
Twitter, Wiki, WhatsApp
"Yutube" our voice is in the cloud, GO UP
COME to my virtual world
And understand my digital reality
GROW, exchange conversation, generate your vision
For information click on the mouse, teacher
Change your role, hit the ON of this world .com

CREATE >> Sense and emotion
THINK >> about values and attention
DREAM >> Let the whole world hear us
2.0 IS THE EDUCATION I WANT

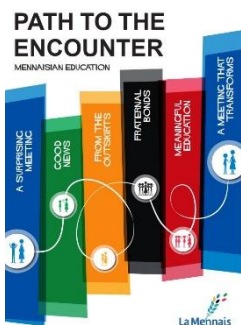
ECCLESIAL DOCUMENTS TO TAKE INTO ACCOUNT:

- Of Pope Paul VI:
 - o EN: Evangelii Nuntiandi (1975)

- ✓ Of Pope Francis:
 - ✓ EG: Evangelii Gaudium (2013)
 - ✓ LS: Laudato SÍ (2015)
 - ✓ AL: Amoris Laetitia (2016)

- ✓ From the Congregation for Catholic Education:
 - ✓ DRE Religious dimension of education in the Catholic Es. (1988)
 - ✓ EJ Educate together at school (2007)
 - ✓ EDI Educate intercultural dialogue in the Catholic school
 - ✓ Living together for a civilization of love (2013)
 - ✓ EHvM Educate today and tomorrow, A passion that is renewed (2014)

- ✓ From the Congregation for the Doctrine of the Faith
 - ✓ NEv Doctrinal note about some aspects of evangelization (2007)



4.- TO CHOOSE THE UTOPIA OF THE MENNAISIAN EDUCATION

The utopias:

- ✓ They arise in the negative face of the reality (Juan M^a)
- ✓ They have both realism and idealism (inserted in context)
- ✓ They aspire to a radical change in society

“Utopia is on the horizon. I approach two steps and walk away two steps. I walk ten steps and the horizon moves ten steps further. As much as I walk, I will never reach it.

So, for what does the utopia work...?

For this: it SERVES TO WALK”

(Eduardo Galeano)

You can start by reading “THE FIRST SEED” Pages. 4 to 7 of the document "THE MENNAISIAN EDUCATION" (General Council 02/22/2018) before presenting the work of the timeline...

4 a.- FIRST EXERCISE

- ❖ Through a “timeline” linking John Mary's dates and life with the fundamental intuitions of the first planting.....
- ❖ It begins by making “the line” of John Mary's life
- ❖ Below are the fundamental intuitions that appear in the Mennaisian School

During the time devoted to sharing, a TIME LINE is worked out with the most important intuitions that the group has found

To locate the fundamental intuitions of John Mary regarding the Mennaisian School, **rely on** the following document (extracted from the book of Br. Josu)

MENNAISIAN EDUCATION TIMELINE

- ❖ Sept. 1802: Saint-Malo Seminary College
 - The school is not only a classroom but also a temple; not a function but a ministry. The school as an educational project shared by Engerran (+ 60 years old) and Vielle (37 years old)
 - Diverse team of educators, variety of states, ... Educational Community
 - Young people first despite the precarious means. His passion for young people forces him to rest in La Chesnaie (180
 - Improvement of facilities: from the attics to the house attached to the cathedral
 - Attention to the poor: Special attention to those who came from rural areas
 - Fight for freedom of education to avoid control of the "University"

- Presence of lay teachers
 - He leaves them the direction (limit the number of seminarians)
 - Classroom experience
- 11 Nov. 1811: imperial decree that **requires the closure** of the Minor Seminary. It will be closed in August 1812
 - January 11, 1815: Capitular Vicar of Saint-Brieuc
- ❖ 1816: Carnot's report to Napoleon: "Carnot is the true founder of the Brothers ..."
- ✓ Principles of "mutual education" as something modern and progressive
 - ✓ Mutual teaching against the "simultaneous method" of the Brothers of the Christian Schools
 - ✓ Creation of the secular association of the "SOCIETE" (society for elementary education) that uses mutual education and floods the provinces with schools.
 - ✓ The battle for freedom of education begins. **ALTERNATIVE SCHOOL** (not because there are no schools in the little villages ...)
- Concern for country children when touring the villages
 - Education a right of the State; teachers as **civil servants**; a method..
 - Search for alternative educator: Experience-testimony **blend together**
 - Education of the **WHOLE MAN** that enables the young man to discover Jesus as the prototype of human being.
- ❖ Mission in 1816 in Saint-Brieuc: Association of girls in the chapel Our Lady of the Shelter Attention to girls
- Attention to the girls **suffering from** ignorance, who wander **about** the streets...

- They start with orphans.
- Catechism teaching... reading, writing, calculation, manual work
- Little by little the premises of the "Providence" **are being renovated ...**
- Four hundred free students
- In order not to lose the objectives of the project... it becomes a Congregation in 1821

- November 14, 1816: Congregation of the Ladies (Chaplain, Cartel, Banot) that will give rise to
 - The Daughters of Providence of Saint Brieuc (Dec 25, 1818)
 - Religious of Notre Dame de la Providence (later Religious of the Holy Family)

❖ **January 1818: Pordic School** (with Brother Paul - Mathurin Guyot Auray)

- John Mary has sought **the assistance of de la Salle Brothers in providing** Brothers for schools in the villages. He only secures their help for one school in Saint-Brieuc in exchange for young novices going to de la Salle Brothers.
- He has met Gabriel Deshayes (1817) ... his beginnings in Auray with a novitiate.
- On March 20, 1818 he writes an opuscul **in which he is critical of** mutual teaching...
- Gabriel Deshayes provides him with a Brother to open the Pordic school in January.

- Share the concern with the Brothers de la Salle and Gabriel Deshayes
- Seek collaboration to give an answer
- Start a new response at home: Look of faith for children

- May 1819: Dinan School (3 Brothers from Auray)

- ❖ June 6, 1819: Treaty of the Union
 - Union of projects for rural villages in Brittany
 - Cooperative work (Dinan ...)
 - Request for training certificates
 - Creative response, involving pastors and town halls
 - **Starts in his own home to train brothers for the villages: workshop of excellence.**
 - Possibility to normalize the situations (tutorship) and **further education being enhanced for the most able brothers ...**

- ❖ 9 Sept. 1820: Retreat in Auray with motto, Habit and Rule of Life
 - New challenges: Brothers **assigned to** small new schools
 - Acceptance of the pedagogy of the Brothers of La Salle with **adjustments**
 - John Mary's concern for the formation and accompaniment of each Brother and each School.
 - Clear choice **of** rural schools with Brothers coming from poor **background**.
 - **Emphasis** on evangelizing together with parish priests, the other Brothers ... always educating together, **a guiding principle**.
 - The Rule of Life will be the link between all the Mennaisian schools.
 - Delegation of functions (by Gabriel and also John Mary when being appointed Chaplain of the Chaplaincy of France)
 - May 1, 1822: Royal ordinance by King Louis XVIII endorsing the FIC Institute in the 5 departments of Brittany. "The letter of obedience" will be the Qualification Certificate
 - 1825: In La Chesnaie begins the "Mennaisian School" led by Féli de Lamennais

- ❖ In those years some **Mennaisian** educational principles have been consolidated:

- The children as a priority; the children are boarders. The children left to their own devices without getting any help at home are kept in school after the classes.
- Children are given hot soup.
 - Education must be religious as it targets the whole man (in all his components)
 - Ministers, not civil servants: The presence among children is the place for experiencing the presence of God.
- Education is capable of working “miracles”: it can remedy the intellectual and moral poverty that the Revolution has brought in its wake among children. “School as a hospital”
 - the brother's firmness and gentleness with children
 - Quality school
 -
- Standing up for the freedom of education:
 - Free competition
 - Away from political options
 - Preference for popular education in rural areas

❖ **August 11, 1836:** Request coming from the Minister of Navy of the French Government to have Brothers for the colonies

- New, surprising situation ... which you have to respond to creatively (Climate, Training suited to a new environment which the Brothers must be equipped with, ... "Go where others do not go")
- recommendations given on how to overcome earthquakes, yellow fever, on how to **cope with** persecution from settlers, or with rebellion of slaves against settlers...

- Attend not only to the white population ... but also to the poor slaves (they had to wait three years, until 1840, before getting status of free men and women.
- Creativity shown by the “catechist” Brothers in reaching out to the slaves (2 conduct normal classes and 2 on horseback every day would go to the plantations...)
- Training-course for adults, especially women.

- 27 Nov. 1837: First school opens in Guadeloupe
- 28 Oct. 1839: First school opens in Martinique
- 27 Sep. 1841: First school opens in Senegal
- April 19, 1842: The first school opens in S. Pierre et Miquelon
- 1 February 1843: First school opens in French Guinea
- 17 Oct. 1860: The Brothers who left on Sept, 3 1859 arrive in Polynesia - Tahiti.

- ❖ Difficulties turned into opportunities
- ❖ how to Prepare to cope with the reality of slaves
- ❖ Guide for the Brothers who go to the missions
- ❖ Project open to change with responses suited to circumstances

- 7 January 1851: Laudatory decree of the Holy See praising the Ploërmel Brothers' Institute

- ❖ December 26, 1860: Death of Father La Mennais
 - Brothers of Christian Instruction: 852 with 349 Schools
 - Daughters of Providence of Saint Briec: 60 with 5 Schools.

- FUNDATIONAL MOMENTS

- Canada
- Or Spain 1903
- Or Uganda
- Or Indonesia
- Or ...

4 b.- SECOND EXERCISE

We think of “our” centre: (Technique 3-2-1)

- 3 elements or things that we are most proud of in our center.
- 2 elements or things that are a source of concern to us
- 1 feature that defines us as Mennaisian School.

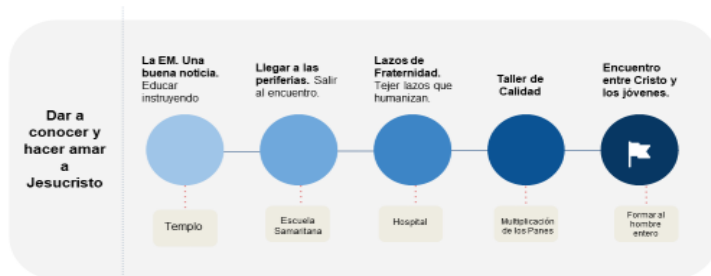
In small groups (without vote) reach a consensus on the 3 elements ... and place the feature on the previous timeline.

4 c.- THIRD EXERCISE

The steps of the GRAPHIC PP of Mennaisian Education are followed.

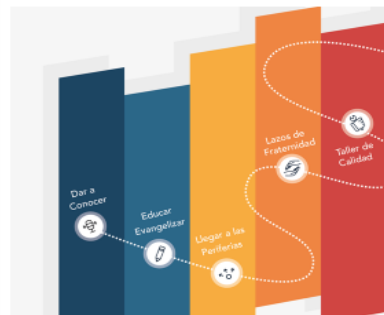
“The educator views education as a mission, chooses to serve young people and walk with them ... discovers the face of God, and in turn, through his words and gestures, God is present before the students.”

Brief: La Educación Menesiana



3

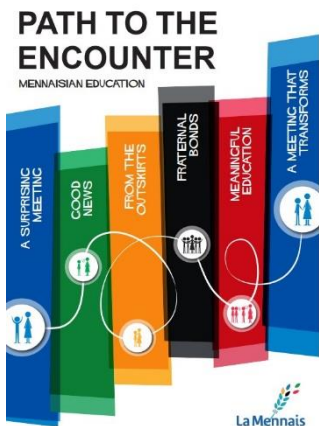
rebrand



rebrand

Final sharing time... on this question:

Shouldn't we match up each COLLEGE ACTIVITY with the symbol that points to the challenge we want to respond to...?



5.- WE GET INTO THE UTOPIA OF “MENNAISIAN EDUCATION”

We start from the text approved by the General Council in February 2018

*Begin by sharing / reflecting on the
FUNDAMENTAL INTUITIONS OF THE FIRST SEED
(pp. 8 and 9 of the document)*



5a.- FIRST EXERCISE

Dynamics - Expert Groups (See PP)

- 10 min: 5 groups of 4 people from different schools are made
 - Each person is given the graphic organizer (THREE - TWO ONE PULSE)
 - Insist on “the image” in which the whole section is reflected.
- 30 min: Each group must read a chapter of the “challenges” corresponding to the number of their group and fill in the graphic organizer
- 20 min: They return to their group and share what they have read
- “Special” time is devoted to the IMPULSE (corresponding) This IMPULSE will complete the 3 highlights of each CHALLENGE...

Three -- Two -- One



THREE Elements of which we are most proud in our school	TWO Elements we are worried about	ONE Feature that determines us a Mennaisian School
		

(FWA) Few things, well done and by all

5.1.- The MENNAISIAN SCHOOL: a MEETING BETWEEN CHRIST AND YOUNG PEOPLE

“Work with great zeal to make known and make Jesus Christ loved, that is the main objective of the mission” (JML)

“Evangelization can never be done without Jesus Christ. In Him everything is renewed.” (Pope Francis E.G. 12)

GUIDELINES 5.1

- ❖ The Mennaisian School **PROPOSES THE GOSPEL** as a spiritual adventure, punctuated along the journey by the testimony of equals, the community of adults ... The Mennaisian School offers paths of openness towards INTERIORITY and Christian INITIATION.
- ❖ A way of being. A way of living. The Mennaisian School offers **EXPERIENCES of intellectual, ethical and spiritual growth** that attempt to recreate the style of relationships that Jesus cultivated with his contemporaries.
- ❖ **Educators care.** The Mennaisian School seeks educators who regard education as a mission and are passionate for children and young people.
- ❖ **IMPULSE...**

"Let the children come to me" (Mk 10, 13-16)

5.2.- The Mennaisian School as GOOD NEWS

“In these schools the whole man is formed, both his heart and his spirit” “(JML)

*“An education that binds together all the components of the person: study and life; different generations...” Pope Francis
09/12/2019*

GUIDELINES 5.2

- ❖ **INTEGRATED knowledge** taking into account all the dimensions of the person: the intellectual (teach, qualify oneself, educate-...), the emotional, the physical, the social, the spiritual and the religious
- ❖ Everything in the Mennaisian School **is GOOD news**. Culture is evangelized and the Gospel is incultured (grafted onto) in every subject of the curriculum; the environment, the coexistence, the processes of participation, the administration of time and resources, the equipment ... are also good news.
- ❖ The Mennaisian School is a place of encounter and life. The **discovery of the transcendent** dimension (religious and spiritual life) of the person is made in a spirit of respect for the various paths through intercultural and interreligious dialogue and with experiences and meetings with various witnesses.
- ❖ **IMPULSE...**

The Mennaisian School as a TEMPLE

5.3.- The MENNAISIAN SCHOOL THAT COMES TO THE PERIPHERIES

“The poor are sacred to us” (JML)

“We must be brave to train people who make themselves available at the service of the community. The service is a pillar of the culture of encounter...” Pope Francis 09/12/2019

GUIDELINES 5.3

- ❖ The **fragile student** is the one who sets the pace of the Mennaisian School. Being attentive to the weakest modifies the structures and organization of the center. Special attention is given to the cry of the children and youth whose rights are violated.
- ❖ The Mennaisian School cultivates **a gaze that cares** for others, especially the "smallest." It is a way of remaining open to the poor and marginalized of the world.
- ❖ **Learning and Service** as a way of life. In the Mennaisian School, solidarity is not specific, but integrated into its educational project. The Mennaisian School participates in strengthening **solidarity** networks, local or global, through the promotion of “volunteers”.
- ❖ **IMPULSE...**

The Mennaisian School as a SAMARITAN School

(Good Samaritan Luke 10, 33)

5.4.- The MENNAISIAN SCHOOL CREATES FRATERNITY TIES

“Charity is eternal. Neither death can break the bonds it creates nor separate the men it unites” (JML)

“Fraternity needs to be discovered, loved, experienced, announced and witnessed. But only the love given by God allows us to fully welcome and live the fraternity (Pope Francis 1/1/2014)

GUIDELINES 5.4

- ❖ "Living the fraternity" is a choice of the Mennaisian School included in its educational project: to welcome the person that is different, to learn to forgive, to be open...
- ❖ Pedagogy of the PRESENCE with an unconditional acceptance of the other, a knowledge of the person that is personal, the search for new paths ... The educators of the Mennaisian School thus seek a presence that anticipates and helps through difficult times.
- ❖ In the Mennaisian School every person is UNIQUE, is at the center and is responsible for their own learning. That is why the Mennaisian School promotes listening, dialogue, reflection and development of “the best of oneself”
- ❖ IMPULSE...

The Mennaisian School as a HOSPITAL School

5.5.- The Mennaisian School as a QUALITY WORKSHOP

“We want to give our students a solid and varied instruction... To stay behind other schools in this... would be to defraud the just hopes of families” (JML)

“Creativity is not a matter of mediocrity. But neither is it a matter of "enlightened" or "geniuses" people... Do not hesitate to seek the best in our schools" (Pope Francis 2003)

GUIDELINES 5.5

- ❖ Recognize that **differences are a wealth** for the Mennaisian School. The uniqueness of each one, the heterogeneity, cultural and religious diversity give rise to dialogue between generations, ideas, cultures and religions in the Mennaisian School and favor collaborative practices.
- ❖ A Pedagogical innovation transforms reality. In addition, pedagogical excellence and **compassionate service** to others are differentiating signs that the Mennaisian School offers to the environment.
- ❖ **Learn TOGETHER.** The Mennaisian School promotes collaboration and networking, seeks to promote cooperation and teamwork, seeking solutions to social needs with an ethical sense, social responsibility and **ecological awareness.**
- ❖ **IMPULSE...**

The Mennaisian School as a place where THE loaves are
MULTIPLIED (Marc 8, 19)

5 b.- SECOND EXERCISE

Search for INDICATORS of each of the challenges.

Each previous GROUP is given the "Excel" to search for INDICATORS:

- Easy to measure
- Significant
- Valid for students, families, educators...

AT LEAST ONE FOR EACH ONE OF THE 4 ITEMS

5c.- THIRD EXERCISE

Carry out an EVALUATION grid? on each of the challenges.

With the indicators and the four sections of each challenge (3 facts are given and the fourth is the added impulse) a grid is made that will serve as an evaluation in Mennaisian competition.

The results of this evaluation as well as the collection of indicators in section 5b will serve to incorporate IMPROVEMENTS in the strategic plan or in the annual plan of each course.

FINALLY

Answer the two questions with which we started this reflection:

- ✓ What SCHOOL to offer to our environment...? From a secular perspective...
- ✓ What "symphony" to offer to so many sirens that hover around our centers every day...? From a Catholic school perspective: Video of the call for the May 2020 meeting of Pope Francis "RECONSTRUCT THE GLOBAL EDUCATIONAL PACT"

Word - Idea - Sentence



Word What word has caught your attention?	Idea What idea is meaningful to you?	Sentence What sentence has helped you understand the text?
Themes What issues are there in common between the document with the charism of my institutions?		
Implications What implications can you get from the text?		
Forgotten aspects What aspects of the text have been forgotten in the group discussion? What leads you to think this?		