

ECHOES

MEETING OF THE THREE COUNCILS OF CONSECRATED LIFE



1 - 3 APRIL 2014 - ROME

PARTICIPANTS - COUNCILS OF CONSECRATED LIFE

APOSTOLIC

Margaret MULDOON	Superior General
Ana María ALCALDE	General Leadership Team
Kumudinie DASSANAYAKE	General Leadership Team
Micheline KENDA	General Leadership Team
Colleen MOORE	General Leadership Team
M ^a Angeles MURCIA	General Leadership Team Bursar
M ^a Carmen VILARDELL	General Leadership Team

CONTEMPLATIVES

Bernadette TAURINYA	Vicar for Contemplatives
Françoise DAIGNEAULT	Councillor
Lorenza PONNANWILA	Councillor
M ^a Dolores SANZBERRO	Councillor-Bursar

SECULAR

M ^a Dolores PÉREZ PLÉ	Superior General
Gladys BOBADILLA	Councillor
Pat KELLY	Councillor
Tina MARTI	Councillor
Béatrice MESNARD	Councillor

TRANSLATORS

Áine HAYDE
Pascale IRIGOYEN
Daniela PERSIA
Martine POTTELET

SECRETARIAT

Eithne HUGHES

INFORMATION

M^a Lourdes DE LA FUENTE
Maristella SOOSAIPILLAI

From April 1 to 3, a meeting of the three Councils of Holy Family Consecrated Life was held in the Generalate. From the very beginning the whole Family was present in the hearts and minds of all.

Even before they came together, each participant was very clear about the objectives of the meeting.

OBJECTIVES

- 1. To move forward in our knowledge of one another, sharing who we are and how we live the same Charism and Mission with different styles of life.*
- 2. To share our understanding and living of the vows.*
- 3. To move forward together as consecrated Holy Family women in the service of the Mission.*

APRIL 1

Some paragraphs from Margaret's opening words show the direction and atmosphere of the meeting:

We believe that the Spirit has led us to this place realising that now is the moment to deepen our connections with one another; now is the moment to celebrate our call to live one common mission ... in our diverse realities; now is the moment to seek to hear together the voice of the Spirit leading us to greater collaboration for the sake of God's people.

*"... in moving forward, we build on the past, but we must also be able to travel light by shedding the baggage that is no longer useful"
(D. O'Murchu)*

Drawing inspiration from the day's Gospel, she emphasised the words of Jesus "stand up, take up your mat and walk". Jesus calls the man to stand up, to take action; he seems to be saying: don't lie there waiting for someone to solve your problem, take the mat you are lying on, that is holding you to the ground, that leaves you passively waiting ... waiting for a solution to come from elsewhere; you can pick it up and move on, and with the encouragement of Jesus the man did the seemingly impossible, picked up his mat and walked forward with confidence – proclaiming Jesus.

... we, who live a vowed life today, can also become paralysed by so many things, we can continue travelling the same path in the same way without ever asking ourselves if there might be another way, we can be held back by the "baggage that is no longer



useful”; we too can hold on to the mat that prevents us from standing up for the mission of Jesus. Yet living that mission is for us the reason for our existence, it is that which gives meaning and purpose to our lives.

When we are moved by mission we have a guiding vision and strong values that give us energy and enthusiasm for life and a passionate desire to make a difference in our world so that God’s reign may come.

... Mission is at once a passion for Jesus and a passion for his people. (268) ... my mission of being in the heart of the people is not just a part of my life or a badge I can take off; it is not an “extra” or just another moment in life. Instead, it is something I cannot uproot from my being without destroying my very self. I am a mission on this earth; that is the reason why I am here in this world. (Evangelii gaudium 268 & 273)

In conclusion, Margaret posed two challenging questions:

- *Can we be patient with “not knowing” “not seeing” the answers immediately and so open ourselves to new ways, ideas, directions, open to where the Spirit may lead us, to whatever new story might be born among us?*
- *Can we trust the power of our God working in us and among us “that can do infinitely more than we can ask or ever imagine”?*

The participants then introduced themselves simply and briefly.

The theme of **the Prayer** before work was “Every Evangeliser is a Witness” and included some passages from Pope Francis’s Apostolic Exhortation, *Evangelii gaudium* (Nos. 259, 264, 266, 269, 273).

The following chorus of a hymn was sung and repeated throughout the day:

*The same faith gives life to us today.
We are a family gathered in the name of the Lord.
The same love sends us forth today
To live your mission, Lord.*

There followed a sharing of feelings and expectations as the participants gradually moved into their work. The three vocations had worked on two questions prior to the meeting. At this moment they shared on the first:

- ***As consecrated women with a common mission of communion, sharing Holy Family spirituality, what image does our particular style of life present?***

The response of the three vocations is as follows:

Contemplative Life

The Mission of Communion gives direction to our style of life. Everything flows from that and is lived in that perspective.

Therefore, we live in vigilance, mutual openness, complementarity and solidarity.

The image we present is of:



- Welcoming, close, simple communities so that others can access our contemplative space.
- Communities which give priority to the Lord present and active in the world. *“Our life bears witness in the Church to the presence of him who is, who was and who is to come.”* (Const. Art. 170)
- Women who for love of the Lord have chosen to make the Gospel their way of life. By means of listening attentiveness, prayer and the whole of daily life, they go to meet Christ at the existential margins of society.
- The spiritual Family to which we belong: a Family on mission, on the way, which listens to people and feels their suffering; a Family called to open pathways of humanity and respect for the Earth and which welcomes the entire Universe; a spiritual Family with different Vocations called to witness together that communion is possible.

Some points were highlighted in the Assembly sharing, for example:

- **Prayer:** “It is especially through prayer that the foundations of the Gospel path are laid.”
- **The Incarnation:** living the Incarnation of God among the people through close and simple relationships.

Apostolic Life

This is lived as a presence among a people – for them and with them – because of our faith in Jesus who calls us and sends us to share in his Mission. We share the desires and hopes of those around us, emphasising Gospel values especially those that touch our Charism of communion.

Community:

This is one of the places where we encounter Christ.

It is the place where integration of individuality, difference, diversity/multiplicity towards Unity/Communion takes place.

- * It is where we “*reflect the hope that one day all the children of God will be gathered together into one and the same family.*” (Const. Art. 41)
- * Our communities are inserted among the people and we try to remain open to them.
- * Our communities are open to the universality, showing the image of the Church as Family which includes not only Christians but all human beings and all parts of creation.
- * **Personal and community prayer** connect us to others and enable us to participate in communion with the Whole.
- * We carry out our **apostolate** in the name of the community.
- * We commit ourselves to life, peace and justice especially for the most unfortunate on the planet and are always attentive to the signs of the times
- * Our lives, to the very end, are focused on the Mission. “*Our whole life ... is apostolic*”. (Const. Art. 86)
- * Apostolic life requires availability and readiness to commit our whole life to God Alone for the Mission. It also demands that we collaborate with others.
- * An apostolic heart is born from the encounter with the Lord in **prayer**. We encounter God through what we live and in this way our life becomes prayer.
- * We allow the word of God to touch our lives so that we can listen and discern the response we need to give in order to play our part in transforming the world.
- * We are aware that religious apostolic life needs to reclaim its vitality to as to be able “to say more” to the world. So we ask ourselves, “How can we be a renewed response for our society and awaken the desire to dedicate one’s life to those who are searching? How can we be an alternative response to our changing world? How can we live our vocation in such a way that we bear witness to being Family, value diversity more and collaborate more with the whole as the Congress recommended?”

Some Comments

Availability is not a question of ability but of good will, of working together and of being open.

Community is very important for us. Everything depends on the quality of our relationships. There is an urgent need to improve the quality of our relationships because this is what gives us life.

None of this can be done without inner dynamism. It is union with Jesus that unifies all the other aspects and if we do not rekindle this, our life will lose its meaning.



Consecrated Secular Life



We live alone and are not identified by any external sign. Bearing witness to God our creator means, being aware that we need:

- ✓ To ground ourselves in the experience of the Absolute as a basis for action.
- ✓ To bring ourselves up to date, to change our mindset in order to show that we are living something new, something that is evolving in accordance with the signs of the times.
- ✓ To learn to see things with the eyes of faith. To discern the mission in the context of evolution.

Not only do we live our consecration side by side with others but we have to transmit and infect others with the love of God in different forms. We must share the joy of the Gospel.

Our Mission is:

- To bring to life:
 - ✓ **a faith** which takes account of the present,
 - ✓ **a Gospel** which responds to the events of every moment,
 - ✓ **the presence of a Jesus** who has meaning today because he weeps with those who suffer, helps the needy, is concerned for the poor and the underprivileged and is the way, the truth and the life for everyone. He was the first person to be consecrated in the hidden life.

- There is a new order to be established; our way of looking at things has to change.
- We need to show a world which is more human, where there is respect and an attitude of listening leading to formation in responsible freedom.
- We must ensure that people feel listened to, accepted and valued

If we believe in the humanising power of the Gospel we need to move from routine to commitment.

Some points which made an impact on the assembly:

1. **The centrality of the life of Nazareth:** Jesus lived the greater part of his life as “one of many”. This aspect of being just like everyone else is very strong. Jesus was discreet, not secretive...
2. I want to be very much aware of **present-day culture** and then see what we can offer. Accepting the culture without denying it or demonising, is something very important which gives meaning to consecration.
3. **Being consistent:** being committed means giving oneself totally.

As the dialogue progressed, strong desires were expressed:

- *To be visible as a Family*
- *To live the mission together*

There was a sharing on the changes that have taken place in the different Vocations which help us to live and be visible as Family.

Changes that need to take place in the way the different Vocations relate to one another were also discussed.

IN THE AFTERNOON

*The same faith gives life to us today.
We are a family gathered in the name of the Lord.
The same love sends us forth today
To live your mission, Lord.*

These words gave strength and dynamism to the afternoon’s work. The following question was given to focus this work:

- **How are the vows a source of life, dynamism and sustenance for our Holy Family Consecrated Life in the service of the Mission today?**

Each Vocation responded to this question.

We see the vows as a source of life, dynamism and support for our *Holy Family* consecrated life in the service of the Mission today.

We are growing in our understanding of our vowed life for mission. Awareness of the evolving story of the Universe, our efforts at living our Corporate Commitment and the document on Vowed Life for Mission have helped us in this.

We find the call to a new way of relating to God, humanity, the earth and all of creation very challenging. The total inter-relatedness of everything gives a new awareness of being part of a sacred community of life whose source is our Trinitarian God.

How we see God, how we relate to God, how we pray, and the words we use, all of this is affected by the emerging world view. How we live our vowed life, how we are developing as human beings and as women of faith are all inter-linked. We believe it is all guided by the Spirit. We want to keep responding in faith and love.

Our Charism of Communion seems to fit so perfectly when we consider the fundamental values of the universe as subjectivity, diversity and communion. This reality is magnificent to contemplate but living it calls for a completely new way of being human.

Jesus showed us this new way of being human – a new consciousness – but in our slow process of evolving as humans, we are only beginning to see deeper than the externals.

We are living in a time of change; the foundations of our previous world are collapsing. The questions we need to keep asking are:

- How do we live our lives in a way that the good news of God-among-us remains at the heart of **EVERYTHING**?
- How can we be faithful to our Charism of communion that wants to “manifest God’s Love for all beings, by going beyond all boundaries that divide peoples, races, cultures, religions and by working against every form of injustice caused by exploitation and the unfair distribution of the resources of the earth”? (Vowed Life for Mission)

Our vowed life is not for ourselves, it is for God’s mission in the world. All Christians are called to be one, so that the world will know God’s love. For us who are consecrated by the vows of poverty, celibacy and obedience, our focus is very specifically Jesus’ total self-giving for God’s purpose in the world.

We recognise the call of our vowed life to place our basic human energies for survival, sexuality and control at the service of mission. Jesus’ new consciousness offers compassion, inclusion, sharing and community, in place of control, exclusion, separation, greed and individualism.

Our vows of Poverty, Celibacy and Obedience witness to a counter-cultural choice which actually underpins some of the very important human values that the gospel calls us to.

- **Celibacy** for the reign of God affirms the capacity to relate. It's a call to use our generative and creative energy in a loving, inclusive and responsible way. It is a choice for community living. Community not just the few people we live with but is now understood as the sacred community of earth. It is a choice for living communion/family, conscious of the richness of diversity. Our celibacy commits us to be a presence of compassion and self-giving for others – tender love-in-action which cares for life. It says 'yes' to breaking down barriers, promotes justice and questions the where and why of our insertions, the quality of our presence and ministries.
- **Living Obedience**, we struggle to make the shift between what has been called 'blind obedience' and what we really believe obedience to be when we say that it is attentive listening and readiness to respond within the movement of God's love for the world. Ideally, obedience puts the gifts of freedom and power at the service of Love and ideally it keeps the poor and those on the margins at the heart of all our listening.

Discernment is like the 'life blood' of obedience. It is sensitivity to life and to our own capacity to influence or promote the common good, for the creation of a harmonious and just world. It recognizes inter-connectedness as basic to our existence and leads us to collaborate with others to denounce systems and powers which threaten right relations and the harmony of creation.

- **Our Vow of Gospel Poverty** calls us beyond our basic tendency to find security in possessions. Drawing from Jesus' life with his disciples, who lived a simple, shared, gift economy, we try to create an alternative to the dominant system in the world which operates out of a commodity economy.

For us, the vow of poverty means to remain conscious of our interdependence and to keep trying to be in solidarity with those who suffer impoverishment and exclusion. We are co-responsible, through a quality of loving, choosing and sustaining, for all that touches the life of our whole hurting planet.

The more we think about our vowed life and try to live it more meaningfully as a prophetic gift in our world today, the more we realise the need to keep opening ourselves to the kind of new human identity that Jesus' life, teaching, death and resurrection were all about.

Listening to God's word in our times, we discern God's call to Mission asking to BE SENT anew.

CONSECRATED SECULARS

Through the vows, we reaffirm our total self-giving to Jesus Christ, just as Christ was dependent on the Father: dependence on God and human freedom. These vows have a deep meaning for us. They are the bonds which commit us more deeply to respond to Christ.

The vowed life is:

- Freedom to give ourselves: to live for God Alone.
- An option for our sisters and brothers: imitation of the life of Christ.
- Strength which helps us to seek what is essential, to give of our very selves.

The vows are a means of living the spirituality of incarnation through our Charism.

They help us: to be witnesses to Christ, a presence of the Gospel in the world; to know how to see with the eyes of Christ, to dialogue with people taking them where they are and where they live; to know how to be a “good Samaritan” freeing ourselves so that we can bring to society the new energy of the Reign of God and transfigure the world from within; to live our solitude in such a way that what may seem to be a lonely life becomes, through the vows, a life lived in solidarity for the mission; to reflect and act with the freedom of time, action and space.

- **The vow of Obedience** needs dialogue and reflection in seeking the will of God in view of taking a decision in accordance with one’s own conscience.
- **The vow of Poverty** enables us to retain our own values and opens us to share them with others. It leads us to place ourselves physically and intellectually at the service of those around us.
- **The vow of Chastity** opens us to universal love and leads us to place ourselves at the service of our sisters and brothers. Our Mission of Communion requires us to be open to share with the other Vocations, thus living the Family spirit which Pierre Bienvenu Noailles left us.

A Challenge...

- In our Secular Institute, we experience a lot of difficulty dealing with the vows. Living alone creates independence, and managing control is very difficult. We need a very good formation, a sense of responsibility and the desire to dialogue with the appropriate person. We need to learn how to discern in a spirit of humility.

If our life is not in keeping with our aims, what meaning has our commitment?

Being committed in the Institute means that we have to be very clear that it is not a question of finding material solutions; that we need to be in relationship with the members of the Institute using whatever media we have at our disposal; that there are Leaders who are responsible for the smooth running of the group.

We make our vows within the existing structures.

The vows can be a help for us and a source of life and dynamism in the service of the Mission.

The other Members of the Council of the Consecrated Seculars added their voices to the above:

The vows are the nerve centre of my commitment. Without them I could not live it. For example, poverty also means opening myself on an intellectual level, opening myself to the world, being part of its suffering...

Through the vows, I give myself to Jesus, to others and to those who live with me. Through them I can give myself totally, live in depth, share goods, be transformed, live each vow in a new way. We always run the risk of “doing things my way” and forgetting about our self-giving.

I want to reinforce what has been said. We live the vows in our own particular situation; we are the “salt of the earth” in whatever context we find ourselves.

Our Constitutions say, “*The mission of the Institute is the same as that of the Laity: to highlight the Christian possibilities that are hidden but already present and active in all earthly realities, and thereby proclaim the Gospel in the heart of the world...*” (Const. Art. 7)



CONTEMPLATIVE LIFE

We listen to the Lord's call and our response gives us life and makes us happy. It leads us to follow the living person of Jesus Christ in the *Holy Family* contemplative life – a simple life where God Alone dwells.

The vows express our desire to live for God Alone in all things like Jesus, Mary and Joseph. Through them we give our lives for the Mission.

They are the leaven through which our contemplative life becomes more solitary and more in solidarity with others each day – a light, not under a bushel but on a lampstand. They express our deep conviction that **Christ is the centre of our life.**

Their aim is to liberate us to welcome a new way of living freedom, love and ownership. Our consecrated life is a constant work to be free in order to live the following of Christ fully and to share in his Mission. It is a style of life that runs counter to what the world lives in its search for pleasure, ownership and domination.

The vows lead us constantly to turn to the Lord because our heart is his sanctuary *“a space from which no one is excluded”* (See Pope Francis). Dom. Longeant OSB writes, *“Spiritual experience is a privileged terrain of evangelisation”*. This experience is incarnated in our contemplative life, in a specific place – the community, the human and Christian context in which we live. The whole evolution of the changing world concerns us as does everything which affects the world. And everything which affects us affects the world too.

The vows oblige us to be disciples who are “sent out”. “Go” Christ says to us. The Lord invites us to go out in obedience to this word. Our obedience will be chaste if we allow ourselves to be dispossessed and live in faith.

The vows are an exodus journey which we make alone and together.

- * a **journey of adoration** of the Lord in his work of creation
- * a **journey of disinterested service** of others
- * a **journey of solidarity** with the whole human race on which the Lord looks with mercy, compassion and deep love.

As Contemplative Sisters of the *Holy Family*, we make our own these words of Pope Francis, *“Joyful evangelisation is expressed beautifully in the liturgy, in the daily demands of doing good...”*

The vows are a personal journey of continual conversion. *“Move forward towards yourself so that you can return and meet yourself within”* says St. Bernard. Gandhi said, *“You yourselves must be the transformation of the world that you wish for.”*

The vows are a community journey of continual conversion. They commit us to develop quality relationships because the Word became flesh. *“God entered into fraternity.”* (C. de Chergé). The vows commit us to proclaim together, in truth and humility, **the good news of fraternity.**

After a break, some time was spent listening to echoes of what had been shared.

Some Points that were Highlighted

- ✓ **Solitude leads us to solidarity and communion.**
This is important for **the formation of the Seculars**, especially initial formation. It must be understood that solitude needs to be filled. It requires a life of deep relationship with God. It is not a sad solitude; it is a solitude overflowing with something very deep that gives us freedom of movement. This “filled” solitude is the only thing that can fulfil our lives.
- ✓ **In the contemplative life, solitude** is lived in community. We are always alone but we know that the Lord is with us; it is he who fills our solitude. The “spiritual combat” takes place in solitude and in it we experience solidarity. We have to reclaim this as a value which is a gift for the world. It is a value which propels us and sends us out.
- ✓ **The Good News is the centre of everything.** This is a continual challenge as we move towards conversion. It is the compass which orientates everything. We have to reorient our lives at a deep level if the Good News is to be the centre of everything.
- ✓ In this sense, the vows propel us to continuous conversion; they are a dynamism which require us to re-position ourselves constantly.
- ✓ The vows are Good News in themselves and when I open myself to this good news, it evangelises my heart and sends me to my innermost depths where I find that “inhabited” solitude. At the same time, it leads me to the centre of all things.
- ✓ **Experience of the Absolute** unifies our life, our way of being – our consecration. The vows can be expressed in different ways but it is the deep experience of the Absolute that unifies us and unites us as persons and as Family.
- ✓ **It is as a Family that we have to carry out the Mission of Christ** each one according to her vocation. Jesus has given each one a special grace so that his Reign may move forward.

A Question...

We have been speaking of “a new consciousness” for some time now.

What does this new consciousness mean in the context of the vows?

... and a Response to enlighten us:

“The new consciousness” has become a process for us Apostolics. Because of this, one of the things we are beginning to accept is a different way of looking at the world, and one of the things we say is that this evolutionary process of the world begins with the process of incarnation – God incarnated in the Universe. We are part of that process. In this new vision of the world, we recognise that everything is sacred by the very fact that it exists in God; through God everything is consecrated, and seeing things like this broadens our horizon. Therefore the vows are not separate entities but they help us to see the world from different perspectives; this human consciousness develops and teaches us how to listen to the Divine in

each one, in every creature. We recognise unity in difference. The whole is made up of the different parts which form that whole. I ask myself, “What are our points of contact?” All this is a challenge when we are seeking God. For a long time we have thought of God as separate and outside the world. This new consciousness challenges our old way of thinking. It is not just a fashion.

To the extent this new consciousness of the world broadens, it challenges us to broaden our horizons constantly, to open up the space and become more fully part of it.

Living the vows as a WHOLE

Drawing together the various things that were said: consecration has created certain attitudes in us; we are free to give ourselves to others; we renounce our will; we make an option for our sisters and brothers; we defend justice and peace. We gave names to these attitudes – obedience, chastity and poverty. Nothing is separate; everything is united, the important thing is self-giving.

There followed a short time of silence during which the participants were invited to recognise and name the fruits of this session, thus bringing the day to an end.



APRIL 2

In the morning, the group attended the Papal audience.



IN THE AFTERNOON

The participants were invited to say what points they saw as essential for *Holy Family Consecrated Life for Mission*.

The Assembly had a listening session. Then, in groups of two or three, they discussed all that had been shared in order to confirm what had been said, and to clarify some ideas.

The Assembly noted the following:

- The importance of change not just in words but in deeds: to take definite steps towards a new way of “being a Family on Mission”.
- The importance of the witness of specific actions taken together as a Family.
- The desire to leave behind what needs to be left behind; to unlearn – let go ways of doing things we hold on to, because this prevents us from changing and accepting what is new.
- The new consciousness is something very deep. We need to discover personally and together this new way of seeing things which will lead us to a different way of seeing consecrated life. It will change our way of relating to one another because we form part of a body and we cannot exist without others.
- We are aware that acting together will be the result of contemplating the Jesus of the *Holy Family*. We must go to our sources and translate our spirit into action.



APRIL 3

The participants were invited to form groups of two or three who spoke the same language to respond to the question, “What meaningful action can the three Vocations take together in order to achieve our desire to:

- ***Change ... to be more meaningful in the 21st century***
- ***Find new ways of relating to God, to the earth, to people***
- ***Form new members***
- ***Restructure***

so that we can live our Common Mission together?”

The whole morning was spent working in small groups and listening to the feedback, in order to gather the fruits of the meeting and to reach a final consensus. Consequently the group agreed to certain “Suggested Meaningful Actions to move Forward Together”.

SUGGESTED MEANINGFUL ACTIONS AS WE MOVE FORWARD TOGETHER

1. FAMILY – CHANGES IN THE WAY WE RELATE AMONG VOCATIONS AND EACH OTHER

- International and National Leaders of the Contemplatives, Apostolics and Consecrated Seculars will have regular open communication.
- Encourage *Interconnections* to become more open in order to be a communications bulletin for the Family.
- Encourage existing structures e.g. Inter-vocational Teams.
- Meet as three Leadership Teams once every two years to strengthen the bonds between the Vocations and to reflect and dialogue with a view to establishing more collaborative ways of living mission.
- Invite the International Leaders of each of the Vocations to the Chapters/Assemblies of the other two Vocations so as to get to know the direction in which each is moving.
- Change our mentality and the way we talk, for example change from “they” to “we”.

2. COMMON FORMATION – WITH THE SPECIFIC FOCUS ON GETTING TO KNOW, DEEPEN AND GROW IN THE UNDERSTANDING OF THE NEW WORLDVIEW OUT OF WHICH WE LIVE OUR MISSION

- This is seen as a need at the level of initial and ongoing formation.
- More collaboration among the three Vocations using the existing structures – include a Consecrated Secular in the local Formation Teams. This will facilitate the sharing of the specific elements of each Vocation and enhance mutual enrichment.
- Collaborate for reflection on the basic elements of the vowed life for both initial and ongoing formation.
- Organise meetings locally of the three groups on specific themes, sharing resources when necessary.
- Where courses are organised, make them open to all three Vocations.

KEEP THE FOCUS OF THE 2012 CONGRESS OF THE FAMILY – Family on Mission, Gift in a Changing World. Ensure that we are really implementing the resolutions taken and that we continue to be open to being sent.

The day ended with a prayer of farewell which celebrated Divine energy using meaningful gestures. A candle was placed at the centre signifying that Christ was the centre of the assembly.



The assembly formed a circle, each one placing her hands on the two people to her right and left and thinking about the ideas which remained with her and the calls received. Through this gesture, each person transmitted her inner energy to the others – energy which turned into new ideas, calls, group-energy. At the end of the assembly we felt as one Family sent out for mission.



Gratitude was expressed to the participants and to all who made this meeting possible. This brought to an end another step which will certainly leave an important footprint on the history of the Family.



THE THREE COUNCILS



Above -

*Marian, Margaret, Béatrice, Bernadette, Françoise,
Pat, M^a Dolores PÉREZ PLÉ, Tína, M^a Dolores
SANZBERRO, Colleen, M^a Carmen,*

Below -

Gladys, Ana María, Micheline, Lorenza, Kumudinie

Holy Family of Bordeaux
Communications / Information Service
Rome
www.saintefamillebordeaux.org