



Prot. N. 0205/2019

Rome, May 31, 2019

Programmatic Letter 2018-2024

His way is our way

INTRODUCTION

If we want to serve Jesus Christ as He is to be served, we must at the same time submit to him our intelligence, our will and our heart. We will submit our spirit to him with docile faith and confidence. We will submit our will to him by taking the precepts of his gospel as the rule of our conduct. (Fr. Léon Dehon)¹

1

The final message of the XXIV General Chapter reminds us, in the words of Pope Francis, that a Chapter is an occasion to “renew the docility to the Spirit that animates prophecy.” So we want to understand and accept our last Chapter meeting by continuing to welcome this event of the Spirit’s making. The exceptional circumstances of its origin help us to continue accepting **the gift of the unexpected** as part of God’s dynamic for us.

The previous General Administration chose the figure of Abraham to inspire its programmatic letter.² The same patriarch, in fact, was repeatedly surprised by God who burst into his life again and again to encourage and guide the mission he received. Not without difficulties, he went beyond his self-interest to take ownership of the divine project for himself and his people.

The last Chapter continued talking about the road and travelers. Both terms are included in the concept of **synodality**.³ But the literal meaning of the word is not sufficient. “Walking together” is not enough. During the Easter season, we contemplated the story of those who distanced themselves from what happened in Jerusalem. Curiously, the further away they got from the cross, the more difficult it was for them to understand each other, and not because they lacked the words: “they talked, (...), had conversations and they argued”! (Lk 24,14).

¹ *Chroniques du Règne* (1895) - CHR 1895/89.

² “*Mercy. In the Footsteps of God*”. *Program of the General Administration 2015-2021*, Rome 2016.

³ XXIV General Chapter, *Final Message* 34.

However, everything begins to change to the measure they allow themselves to be accompanied, when they allow themselves to be questioned and learn to look at events with different eyes, with a perspective that takes them beyond their expectations and their own interests. Listening, welcoming, receiving. Step by step the stranger revived their hearts. They managed to heal the memory, until then charged with reproach and frustration, to discover it an announcement overflowing with life and hope. The other, the Outsider, was transforming them, freeing them from themselves and from the weight of the bitterness and fears that they carried. And yes, all this happened “while they were on their way”.

That traveler who wanted and knew how to become close, brought forth their cordiality, and even more, managed to reconcile them: “Stay with us, because it is already late and the day is almost over” (v. 29). Unbeknownst to them, the unexpected guest prepared them step by step for the greatest dinner of their lives. That afternoon, they shared much more than a piece of bread. In those hands, in his words and in the broken food he gave them, they discovered Life that is given and Love that transforms. They contemplated and tasted the great blessing of the Father. They learned to walk together.

This is the synodality to which we are called! It helps us maintain hearts passionate and awake; it keeps alive the memory of Jesus; it calls us to community and makes us witnesses of the Good News; it takes away the fear of returning to the place of the Cross and contemplating in it the victory of Life. This is the synodality that we want to learn and in which we want to grow: this is what keeps us on ever-new paths of discipleship.

2

We want to gratefully renew our condition as disciples. Even recognizing our fragility, we long to proclaim in every occasion and place that “**his way is our way**” (Cst. 12). How to do this if not by contemplating and living the Gospel that has been given to us? This is what our Founder assumed: “[The Gospel] is the book they must constantly study, meditate and, so to speak, devour”.⁴

In Fr. Dehon we find the coherent testimony of a life open to the Gospel: he contemplated it, he lived it and he shared it. The *lectio continua* of the Good News, the proximity to the Eucharist and his commitment to the challenges of his time, marked his profound spiritual life and his intense pastoral activity. In him we recognize the imprint of “an authentic «**Eucharistic culture**». This way of thinking and acting is summarized in three words: communion, service, and mercy”.⁵

In light of the charism that each of us has received and share, we want to continue welcoming this gift in an obedience attentive to God's will. But just like the disciples, we are not exempt from distractions, conflicts and arrogance. Like them, we need to continue adjusting mind, heart and

⁴ L. Dehon (1902), EXT 8035170/02.

⁵ Pope Francis, *Address to participants in the Plenary Assembly of the Pontifical Committee for International Eucharistic Congresses*, Rome 10.11.18.

feet to the teaching of the Master: “the quality of our religious life and the effectiveness of our apostolate depend, in large part, on our constant effort at adaptation and renewal” (Cst. 104).

The renewal of our discipleship is also verified in the existential proximity to the many human realities where it would seem that investing life and what we have is a losing proposition: “We are disciples of Christ whose heart seems inclined more towards the unfortunate classes, and who embrace with tender charity the little ones and the oppressed”.⁶

3

As soon as we started our service in the General Government, we began visits to Entities and communities of the Congregation, among others: Austria-Croatia, the Dutch Confederation, Angola, Chile, Taubaté (BSP), the International Asian Community (ICA), India and Germany. Before the end of this year we will also complete visitations of Argentina, Uruguay, Brazil São Paulo, Indonesia, Albania and Venezuela. We want to spend as much time as possible in each community, encountering each religious. Each of these meetings has been a school. The dialogue with each one, with each community, enriches, inspires and evokes a commitment.

We have a lot to tell each other. We need to hear one another. In any case, aware of our gifts and limits, the community is the place to remind us, without gloss or ambiguity, of Paul's exhortation: “Have among yourselves the same attitude as Christ Jesus” (Phil 2,5).

In the face of the temptations of self-absorption and indifference, *Sint unum* (Jn 17,11) offers our personal and communal life as a healthy dynamic for “progressive liberation from egoism, which is the refusal of the love of God and of fraternity” (Cst. 95). In docility to the Spirit, we want to continue entering into this dynamism that enables us to accept ourselves, understand ourselves, love ourselves and overcome the personal, cultural, ethnic and social resistances that disfigure our true identity and mission.

It is always enriching to welcome in moments of reflection and communal study the voice of the Church on consecrated life: what is expected of us? Among the very diverse possibilities, we propose paying special attention to the document “**Starting Afresh from Christ: A Renewed Commitment to Consecrated Life in the Third Millennium**”⁷, an inspiring perspective on the consecrated life and its challenges, which we can complement with the rereading of our Constitutions.

4

Paying attention to the sectors in the life of the Congregation has allowed us to know and follow more closely the many and varied ways in which we are developing and expressing ourselves.

⁶ L. Dehon (1897), REV 8031040/6.

⁷ Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, *Starting Afresh from Christ: A Renewed Commitment to Consecrated Life in the Third Millennium*, Vatican City 2002.

Formation, spirituality, evangelization and missionary activity largely summarize what we are and what we do.

At this time, each sector is accompanied by a text of our SCJ Rule of Life that we consider significant. Within the various sectors, in turn, we indicate some issues or areas that we understand we must give special attention, while also accepting the requests of the XXIV General Chapter⁸ to give continuity to some orientations inspired by the XXIII General Chapter. Each of the highlighted orientations is introduced by a biblical text, to remind us that our activity is born of a discernment guided by God's good deeds and attention to the reality where we find ourselves.

Among the orientations, we give particular interest to the centers/houses of spirituality that we have or accompany in the Congregation. Just as our Dehonian educational centers have begun working in a network, we hope to develop a network of spiritual centers for exchanging ideas and projects as well.

We also highlight the presence of the Dehonian Family in the field of missionary activity. We would like to encourage our commitment to those who live their Christian faith in very different and innovative ways and welcome the charism that characterizes us. At the same time, we want to support the missionary initiatives that the Dehonian Family is developing.

1. FORMATION: A CONGREGATION WHICH LEARNS

All formation activity in the community shall be guided by the process of bringing about a real integration in an apostolic religious life. Thus, we shall seek to unify the different aspects of commitment little by little and in the concrete situation of life. (Cst. 93)

The way we are formed shapes how we live our apostolic religious life. That is why we want to orientate all formation activities towards the integration of human and spiritual value into our daily life. This means attentively caring for our formation, accompanying and supporting all those involved in this process.

Some instruments, especially our *Ratio Formationis Generalis* can help us to keep our communities on the way of ongoing formation. The *Ratio* teaches us how to unify the different but essential elements in this process. Community life is also a way of learning. It is our school of formation.

Through a solid formation, we want:

- To offer confreres resources to develop a mature personality on the human and spiritual level.
- To learn what it means to belong to an international Congregation, and how we can look beyond our boundaries. The Chapter reminds us that such international experiences

⁸ XXIV General Chapter, *Final Message 2*.

have to be well coordinated in order to help confreres serve the Church and the Congregation (cfr. XXIV General Chapter, *Final Message* 8).

- To encourage and move young people to discover their vocation, especially to consider the possibility of religious life. Each confrere is in charge of promoting vocations (cfr. XXIV General Chapter, *Final Message* 12).

1.1 *Ratio Formationis Generalis*

Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. (Mt 11,29)

Throughout our SCJ history, we have gained a lot of experience about formation. Our successes, and even our mistakes, help us find the best way to form and to be formed. We look to the Heart of Jesus, to learn how we should form according to His way.

We propose:

- 1.1.1** An appeal for all Entities to develop a culture of reading and discussing the *Ratio Formationis Generalis* through group sharing, conferences, activities on special dates of the Congregation, etc.
- 1.1.2** Caring for our Dehonian identity through different pedagogical methods, in order for each member to be able to express and live dehonian charism more fully.

1.2 Community life (orientation Doc.: “Starting Afresh from Christ”)

Be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ. (Eph 4,32)

Community life is a place where each confrere experiences conversion and acceptance of differences. It is also a place of conflicts through which we must experience the compassion and forgiveness in Christ. Inside community we can learn “to be kind and compassionate to one another”. Community should create an atmosphere that removes whatever blocks personal growth. We want:

- 1.2.1** To read and integrate the document “Starting Afresh from Christ”.
- 1.2.2** To use all available means to help confreres develop a healthy lifestyle and way of interacting in order to support our common life. Our Entities have many human and spiritual resources to take advantage of and put into practice.

1.3 International coordination

As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. (1 Cor 12,12)

Since we are aware of the meaning of “We are Congregation”, our Entities have become more and more conscious about belonging to an international community. Nevertheless, we should

not forget that we are one body. We are one in Christ.

We are moving towards a collaboration that involves an exchange of confreres, which enriches everybody. It must be well structured and happen in a dialogue between Superiors.

Steps toward this goal:

- 1.3.1** Foster the collaboration between Entities through an official coordination (cfr. XXIV General Chapter, *Final Message* 11).
- 1.3.2** Prepare each confrere for intercultural experiences in international communities as places to discover new ways of serving God through a different *modus vivendi* (cfr. XXIV General Chapter, *Final Message* 13).
- 1.3.3** Language is the door that opens one to new worlds. We continue to promote English as the language of communication in the Congregation, and encourage the confreres to learn it. In addition, learning French gives us access to our foundational sources.

2. SPIRITUALITY: A CONGREGATION WHICH PRAYS

We are called to serve the Church in the Congregation of the Priests of the Sacred Heart of Jesus. Our response to this call presupposes a spiritual life: a common approach to the mystery of Christ, under the guidance of the Spirit, and a particular attention to what, in the inexhaustible richness of this mystery, corresponds to the experience of Father Dehon and of our predecessors. (Cst. 16)

We acknowledge that our dehonian response to the divine call “presupposes a spiritual life”. We are convinced that spirituality gives strength to our identity and should remain a real source for our apostolic, educational and social service. In this deep relationship between the *spiritual* and *apostolic*, we recognize an important dimension of our charism in the Church.

Spirituality enables us to understand our world better and guides our service.

In this service, we want to pay special attention to young people. Conscious of the value of dehonian spirituality, we want to promote dehonian youth movements in the Church.

In the present time of our history, we notice two important goals to be achieved:

- to grow and to renew our dehonian “*Sint Unum*”, in the face of any form of tribalism, casteism and nationalism, which divides people throughout the world,
- to promote dehonian studies in our Congregation, helping us to grow in knowledge of our Rule of Life.

To progress in these important aims, we will work in three areas of interest.

2.1 Dehonian Studies

May have strength to comprehend with all the holy ones what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge. (Eph 3,18-19)

Searching for the best ways of knowing “the love of Christ that surpasses knowledge”, the principal scope of this area of interest is to disseminate dehonian studies in our Congregation and to bring its fruits closer to every confrere. This field requires attention on different levels, starting with the general level and finishing on the level of each Entity. We encourage the creativity of every Entity to achieve this goal, noting the special usefulness of:

- 2.1.1** Promoting specialized theses and studies on dehonian topics and expanding the program of dehonian scholarship at Dehonian Study Centre in Rome.
- 2.1.2** Studying and translating our Rule of Life (cfr. XXIV General Chapter, *Final Message* 7. 26).
- 2.1.3** Supporting the Dehonian Study Centre (CSD) in Rome and developing similar centers on different continents.

2.2 Dehonian Theological Commissions

We do not cease praying for you and asking that you may be filled with the knowledge of his will through all spiritual wisdom and understanding. (Col 1, 9)

The XXIV General Chapter noted the important role of continental Theological Commissions in our Congregation (XXIV General Chapter, *Final Message* 6). We recognize the importance of both the International Dehonian Theological Commission and the continental Dehonian Theological Commissions to progress in the theological understanding of the modern world and of our dehonian charism’s relationship to it. In our dehonian perspective, this is a specific way of growing in “knowledge of his will...spiritual wisdom and understanding”.

As especially useful we want to indicate:

- 2.2.1** The promotion of initiatives and studies of concrete themes that help us to theologically understand the events of our contemporary world, with particular attention given to the theme of *Sint Unum*.
- 2.2.2** The formation of dehonian academic specialists who will contribute to the formation and preparation of priests and religious (cfr. Cst. 31; XXIV General Chapter, *Final Message* 22).

2.3 Dehonian spiritual centers

For where two or three are gathered together in my name, there am I in the midst of them. (Mt 18,20)

The great desire of our Founder was for his Congregation to have houses of perpetual adoration

(cfr. DG 83,2), where disciples of Jesus could truly experience the presence of their Master “in the midst of them.” Spiritual centers attract the attention of people in different cultures and social systems of the modern world.

To take advantage of the potential present in this apostolate in different Entities, we want to encourage:

- 2.3.1** Collaboration between dehonian spiritual centers, looking towards the creation of a network for these centers.
- 2.3.2** Searching for spaces to create this kind of activity in the Entities where they are not yet present.
- 2.3.3** Promoting a dehonian style of spiritual retreat, faithful to the heritage of Fr. Dehon.

3. EVANGELIZATION: A CONGREGATION WHICH ANOUNCES

In communion with the life of the Church, we want to contribute to establishing the reign of justice and Christian charity in the world. (Cst. 32)

Father Dehon’s desire to establish the Reign of the Sacred Heart in souls and societies continues in our day through our work of evangelization. We want people to feel the great love God has for them, shown in the ways we serve.

Christ reached out to overlooked and excluded people. He saw talents and gifts others did not see, and he called disciples from that periphery. His way was to reach out, to heal, to comfort, to forgive, and to evangelize. His way must be our way.

The XXIV General Chapter (cfr. *Final Message* 23-24) reminded us that the sectors of apostolate in which we are called to work are a privileged occasion for enacting and communicating our charism. We are called to continually reflect on our apostolic experience in order to learn from each other a common way of being and working, with renewed emphasis on the social dimension of our charism.

Jesus taught us to value the children in our midst, and we want each of our communities and apostolates to be attentive to the pressing needs of youth in our world today as Father Dehon did in his time.

The two principal aims in this sector are:

- To discern and develop a dehonian style in our apostolic work.
- To creatively serve youth, as our Founder did, for example, through the St. Joseph Youth Center (*le patronage Saint Joseph*) in San Quentin.

3.1 Education

Let the children come to me and do not prevent them, for the kingdom of heaven belongs to such as these. (Mt 19,14)

With over 50 educational institutions in 15 different Entities, Dehonians have a significant presence in the field of education. These range from small elementary schools to universities offering advanced degrees. While they may be vastly different, they have a rich opportunity to learn from one another. Faithful to Fr Dehon's example, we continue to strive for education in a holistic sense, which forms students and teachers who are smart, honest, and holy.

Three goals in this area are:

- 3.1.1** Continue to develop the dehonian educational net.
- 3.1.2** Study and implement a dehonian pedagogy of Education.
- 3.1.3** Promoting and supporting our own theological institutes, particularly in Taubaté and Hales Corners.

3.2 Pastoral Centers and Parishes

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. (Mt 28,19-20)

Parishes and Pastoral Centers continue to be an important visible sign of our service to the Church. They are places we can effectively make disciples by promoting our spirituality and charism among the faithful we serve. In some Entities, they are also a primary source of vocations. An ongoing challenge is to balance work demands and the need for a viable, dynamic communal life.

In this area we want to:

- 3.2.1** Integrate our ministry, community life and consecration (cfr. Circular Letter March 14, 2019).
- 3.2.2** Grow in the knowledge of our spirituality while sharing it with those we serve.
- 3.2.3** Discern and develop a dehonian style of our apostolic work (while respecting the common life).

3.3 Communication

If you remain in my word you will truly be my disciples and you will know the truth and the truth will set you free. (Jn 8,31-32)

While it is true that actions speak louder than words, the homilies we preach, the theological reflections we write, and the stories we tell have a deep impact on people's faith. The Congre-

gation is engaged in many projects and activities that are important to share in a way that educates, inspires and evangelizes. Social and mass media form and influence values and ideas and we know we must be centrally involved in this dialogue.

The goals in this area build on the work started by the previous Administration:

- 3.3.1** Continue developing a communicative strategy that looks after the internal and external communication of the Congregation. We search for our common identity, while avoiding uniformity (cfr. XXIV General Chapter, *Final Message* 31).
- 3.3.2** Every Entity shall have a person/team responsible for communication (SCJ and Lay) and at least one member prepared in communications science.

4. MISSIONARY ACTIVITY: A CONGREGATION WHICH GOES FORTH

For him missionary activity was a privileged form of apostolic service. (Cst. 31)

Missionary activity, as a “privileged form of apostolic service”, needs careful development. For this reason, the XXIV General Chapter favorably considered researching new missionary presences, and including these in a global strategic plan.

We therefore propose:

- Being open to the initiatives of voluntary missionary service and encourage missionary and social formation of young people (cfr. XXIV General Chapter, *Final Message* 19).
- Promote new presences, taking into account all of the various missions of the Congregation.
- Develop and systematize the process of preparation, discernment and collaboration between Entities, especially in the same geo-cultural area, always keeping in mind the two complementary principles of solidarity and subsidiarity (cfr. XXIV General Chapter, *Final Message* 21).
- Keep in mind the vocational perspective and our other criteria (cfr. DG 33,4) in making a commitment to new missionary foundations.

4.1 New presences

He sent them two by two. (Mk 6,7)

By sending his disciples “two by two”, Jesus commits us to substantial cooperation in missionary work. For this we want to encourage:

- 4.1.1** The search for new spaces and new availability of confreres for the proclamation of the Gospel (in Asia, in Africa, in Latin America and in Europe) (cfr. XXIV General Chapter, *Final Message* 20).

- 4.1.2 To invite every Entity and geo-cultural area to set sail with the wind of the Holy Spirit, participating in these initiatives of new presence.
- 4.1.3 To seize this opportunity as a possibility offered to reflect on developing new juridical forms in geo-cultural areas (cfr. DG 139.4; XXIV General Chapter, *Final Message* 21).

4.2 Reach the peripheries

Who among you, having a hundred sheep, and losing one, does not leave the ninety-nine in the desert and goes after the lost one until he finds it again? (Lk 15,4)

The attention and determination of the Shepherd “in search of the lost sheep” led him to go to the peripheries. It is also a new way of expressing one of the essential dimensions of our charism. This will lead us to:

- 4.2.1 Identify the geographical and existential peripheries and opt for the poor, migrants, prisoners, indigenous peoples, marginalized, etc.
- 4.2.2 Give more vitality to social works, and put them in a network.
- 4.2.3 Participate in ecclesial initiatives promoting justice, peace, reconciliation and safeguarding creation, giving special attention to the encyclical *Laudato Si'*; collaborate with both the laity and their formation in the Social Doctrine of the Church, and with other civil and/or religious organizations (cfr. XXIV General Chapter, *Final Message* 24).

4.3 Dehonian Family

Whoever does the will of my heavenly Father is my brother and sister and mother. (Mt 12,50)

Expanding God's family to include all those who “do the will of the Father” is an inspiration for our sharing the dehonian charism within the Dehonian Family (cfr. XXIV General Chapter, *Final Message* 6).

In this wake, we desire that:

- 4.3.1 There be at least one confrere in each Entity in charge of collaboration within the Dehonian Family.
- 4.3.2 This growing together in the charism is the expression of a co-responsibility that takes into account the specific character of each branch of the Dehonian Family.
- 4.3.3 Formative materials that have been for published and translated for lay Dehonians become well known and utilized.

5. ACCOMPANIMENT

In our service as the General Administration, we want to accompany the life of our Congregation in different continents and sectors of activity. At the same time, we would like to promote collaboration and sharing of experience between different areas of our religious Family. We are truly becoming more of an international Congregation. You will notice that while most continents have one Councilor to coordinate activity, Europe will involve the collaboration of four Councilors. Each of the sectors will have at least two Councilors working together in the fields of our service to the Church and society. Across all sectors, we want to emphasize the importance of youth ministry.

5.1 Geographical areas

FR. STEPHEN HUFFSTETTER	FR. LÉOPOLD MFOUAKOUE	FR. ARTUR SANECKI	FR. ALEXANDER SAPTA	FR. LEVI DOS ANJOS	
CAN	ANG	ESP	ICA	ACR	CHI
FIN	CMR/CHD	ITM/ALB	INA/TWN	ARG/URU	ECU
GBI	EUF	MOL	IND	BSP/BSL	GER
IND	MAD	POL/SLO	PHI	BRE	POR
ITS	MOZ	SWI/UKR	VIE	BRM/PAR	VEN
NLV	RDC			BYE	
USA	RSA				

5.2 Sectors and fields

FORMATION	SPIRITUALITY	EVANGELIZATION	MISSION
RATIO FORMATIONIS Fr. Léopold-Fr. Levi	DEHONIAN STUDIES (CSD) Fr. Artur-Fr. Alexander	EDUCATION Fr. Stephen Fr. Levi	NEW PRESENCES Fr. Léopold Fr. Alexander
COMMUNITY LIFE Fr. Stephen-Fr. Levi	INT. THEOLOGICAL COMMISSIONS Fr. Artur-Fr. Léopold	PASTORAL CENTERS & PARISHES Fr. Stephen-Fr. Artur	REACHING OUT THE PERIPHERIES Fr. Levi-Fr. Stephen
INTERNATIONAL COORDINATION Fr. Stephen-Fr. Levi	DEHONIAN SPIRITUAL CENTERS Fr. Artur-Fr. Stephen	COMMUNICATION Fr. Levi General Secretary	DEHONIAN FAMILY Fr. Alexander-Fr. Artur
Vocational ministry Fr. Léopold Fr. Levi Fr. Stephen	Dehonian youth Fr. Alexander Fr. Artur-Fr. Léopold Fr. Stephen	Youth ministry Fr. Artur Fr. Levi Fr. Stephen	Youth volunteers Fr. Alexander-Fr. Artur Fr. Léopold-Fr. Levi Fr. Stephen

6. CALENDAR OF EVENTS

YEAR	MEETING	DATES
2019	New Superiors Meeting	04-07.11
	Sacred Heart Conference in Rome	08-09.11
	Entity Superiors Meeting	11-15.11
2020	Congregational Theological Seminar	12-17.07
2021	General Conference and Entity Superiors Meeting	Spring
	SCJ Retreat Houses/Spiritual Centers Animators’ Meeting	Autumn
2022	SCJ Treasurers’ Meeting Mission Procurators Meeting	02-06.05
	Entity Superiors Meeting	07-11.11
	SCJ Formators Meeting	24-28.04
2023	SCJ Formators Meeting	24-28.04
2024	General Chapter	Spring

CONCLUSION

As a General Council, we pledge to do our part to achieve these broad goals over the next years. Yet any plan will only succeed if individuals and Entities take it to heart and creatively make it their own. We want to listen to and accompany Entities as they propose activities to help us along the way. A fuller discussion of these ideas is planned November 11-15, 2019 during the meeting of our Entity Superiors.

This roadmap of our journey may be light on specific directions. We do not know every turn in the road nor every stop along the way. But our destination is clear: the Reign of God. United with Christ we offer our lives as an oblation as we walk together in this adventure of the consecrated life.

We challenge ourselves to listen **prayerfully** to the Gospel, to **learn** from Christ, and **go forth** to **announce** what we have seen, heard and felt in our hearts.

Eternal Father, keep us open to the working of your Spirit, and with Mary, may we praise you forever. (Liturgy of the Hours, Feast of the Visitation).

Fr. Carlos Luis Suárez Codorniú, scj
 Superior General
 and Council