

AFJM Project

OBJECTIVES AND LINES OF ACTION

Association Family of Jesus and Mary
YEAR 2019 - 2025



We present with joy the Project and path to be followed by our dear Association Family of Jesus and Mary.

This is the fruit of the work of all the members, since it is the result of a Consultation made to the groups of the AFJM at the beginning of the year 2018. In this consultation, the members were asked to reflect on their reality, discerning the STRENGTHS AND WEAKNESSES that they have perceived in the AFJM, in view of a revitalization for the coming years.

With the contribution of the groups, those responsible for the AFJM, at Provincial level, drew up a synthesis that they sent to those responsible at General level.

In the General Assembly held in Lyon, on October 7 and 8, 2018, united with the celebration of the Bicentenary of the foundation of the Congregation of the Religious of Jesus and Mary, this synthesis was worked on.

During the Assembly, we identified three Strengths and three Weaknesses of the AFJM, at general level.

Strengths:

- 1. Family spirit. The Charism**
- 2. Formation: to be-to know- to do**
- 3. Commitment with others. Mission, service to those in greatest need.**

Weaknesses:

- 1. Lack of knowledge of what AFJM is**
- 2. Lack of motivation**
- 3. Poor communication**

As the Preparatory Commission for the Assembly we drew up this Project starting from each one of the Strengths and Weaknesses, chosen among all the participants at the Assembly, and we drew up some objectives with their lines of action.

We believe that these can orientate our path in the coming years; we should also be attentive to include the orientations that will emerge from the next General Chapter.

We are aware that these Strengths and Weaknesses are not the same in each one of the groups, or at Provincial level. Therefore, it will be necessary that each group evaluates its reality and, starting from it, discerns how to give life to this Project.

On the last pages of this Project, we offer a proposal for its implementation and work, both at Provincial level as well as in each group of the AFJM.

It will be very important to encourage this Project, put it into practice in all the Provinces, and then, in 2022, evaluate its journey and again in 2025, before the 38th General Chapter.

We began this process together with Sister Elizabeth Ides, the religious responsible for the AFJM at General level. Her unexpected death shocked us and took us by surprise, we feel her absence, even though we know that she continues to accompany us.

We are grateful for the support offered by Sister Monica Joseph, Superior General, and her team of Government.

Consuelo Mengual, Lay person responsible for AFJM internationally
María Marta Soumoulou
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Members of the International Commission named to prepare the General Assembly of October 1018.

Strengths

1- Family spirit – the Charism

“Come to Fourvière, run to the old home of our Mother, of our Founder, let us gather around her venerated image that we should never lose sight of; let us filially study each one of the features, let us penetrate to the deepest part of her great soul....” (Positio page 624)

3

The Charism is grace: a grace for the Church and for the world. That Charism has a human face, a community face, it updates with a life style called to reflect the goodness of God as Saint Claudine did, in our society and in our communities. The credibility of the Charism enters into play in the capacity of generating life and life in abundance, not only in the world through our apostolate but also in our communities, in sharing the mission, Laity and Religious, making the charismatic path traced by Saint Claudine a reality today¹.

In these communities of life and faith, we learn to love Jesus and Mary feeling part of a family, sharing our joys and sufferings as do those of the persons around us. We feel that the Charism has strengthened and made us firm in faith, hope and charity. It has given us a profound filial sense and one of fraternity, which has rendered us more sensitive towards those in greater need and moved us to work in the service of and surrender to the mission, united to the religious in their humanitarian projects, accompanying, educating taking care, healing and dignifying the lives of so many persons who suffer.

We desire to continue being sent to be witnesses of God’s Love in our closer realities –family, work, neighborhood, being leaven, salt and light.

The Bicentenary celebrated Claudine, woman of faith, pardon and communion and now, as Sister Monica Joseph RJM, says “we desire to continue with Claudine on our journey with hope as an apostolic family. The torch of the Charism is in our hands, it is yours, it is mine, and it is ours. It is our treasure, as well as our responsibility, to transmit it to the future

¹ Cf. Rafael Velasco SJ, *A spirituality of reality*. Bulletin of spirituality, Year 39. Nº 221, 2008. (Copy dedicated to: identity and mission), pages 11-16

generations to make of this world a better place. We know that we can count on you to keep the sacred torch alight”²

Objective 1: To recognize that the Charism helps us to grow in faith, makes us feel that we are a family, offers us a spirituality that models or shapes us a way of being and of living in the world.

4

Lines of action:

- a) To grow in the knowledge of the life of Saint Claudine and her manner of living the Gospel.
- b) In the groups, share the profound experience of faith that comes from prayer and service.
- c) Deepen the Priorities that emerge from the General Chapters and implement concrete actions starting from them.
- d) To value prayer and the encounter with God: learn to pray, pray in every encounter or activity.
- e) To put into practice a monthly day of common prayer for the Mission in the world.

Objective 2: To strengthen the inter-relationship between the members of the AFJM and to tighten our bonds of union as family, at local, provincial and general level.

Lines of action:

- a) Be interested in the activities and meetings carried out by the different groups.
- b) Make known the different means, programs or platforms of information on the Congregation Jesus and Mary and the AFJM throughout the whole world.
- c) Organize meetings for all the members of the AFJM on our Charism and our family spirit.
- d) Celebrate the important dates of the Congregation of Jesus and Mary.

² Letter of Sister Monica Joseph RJM, Superior General, to the great Family of Jesus and Mary, from Lyon. At the end of the Bicentenary Year, October 10, 2018.

2- Formation: To be-to know-to do

“Let us go to Jesus and Mary... there we will find her spirit (of Claudine) and her spirit does me good!” (Positio p. 705)

The experience of the goodness of God... gave Claudine a “knowledge” and even a “flavor” of God which have become a concrete and vital truth for those who participate in the Charism that she received”³.

Pope Francis, in his apostolic Exhortation *Evangelium Gaudium*, speaks to us of the importance of formation for the Laity: “Lay people are, put simply, the vast majority of the people of God. The minority – ordained ministers – are at their service. There has been a growing awareness of the identity and mission of the laity in the Church. We can count on many lay persons, although still not nearly enough, who have a deeply-rooted sense of community and great fidelity to the tasks of charity, catechesis and the celebration of the faith. At the same time, a clear awareness of this responsibility of the laity, grounded in their baptism and confirmation, does not appear in the same way in all places. In some cases, it is because lay persons have not been given the formation needed to take on important responsibilities. In others, it is because in their particular Churches room has not been made for them to speak and to act, due to an excessive clericalism which keeps them away from decision-making. Even if many are now involved in the lay ministries, this involvement is not reflected in a greater penetration of Christian values in the social, political and economic sectors. It often remains tied to tasks within the Church, without a real commitment to applying the Gospel to the transformation of society. The formation of the laity and the evangelization of professional and intellectual life represent a significant pastoral challenge”.⁴

In the light of this call to the Laity, we believe that in order to develop our own lay identity, associated to a Charism and in active participation in the Church, we need formation, understanding that “any formative Project...

³ Lizbeth Vega Pasos, *Un acercamiento al carisma de Jesús-María*, pg. 24

⁴ EG 102. Apostolic Exhortation *Evangelii GAUDIUM of the Holy Father Francis to the Bishops, to the priests and deacons, to consecrated persons and to the lay faithful on the announcement of the Gospel in the present day world*, Rome 2013.

should certainly include a doctrinal and a moral formation. It is equally important that it be centered on two great axis: one of deepening understanding of the kerygma, the founding experience of the encounter with God through Christ crucified and risen. The other one is growth in fraternal love, in community life, in service”.⁵

“It requires theoretical and experiential formation, that will make us capable to know and dialogue with our world, with its aspirations, needs and challenges. This presupposes a constant exercise of personal and group discernment, which will give us the necessary lucidity so as not to make of the means (economy, power...) to an end, allow ourselves to be guided by the Spirit and choose according to his will. It commits all of us to continue forming ourselves in the Charism and in the theology. It demands Evangelization enthusiastic, by spiritual conversation and family witness, school, Parish, friendliness... It involves especially in the Laity, to deepen the affective binding with Jesus and to live according to our Ignatian spirituality that will center us on the Person of Jesus and on his apostolic dimension, by means of service”.⁶

Objective 1: Take care of our formation regarding the JM Charism and spirituality and our lay vocation.

Lines of action:

- a) To promote spaces of formation by means of reading, conferences, workshops, courses.
- b) Work constantly on the Priorities of the Congregation of Jesus and Mary.
- c) Deepen our knowledge of present day theology and ecclesiology.

⁵ CV 213. *Apostolic Exhortation – after the Synod – CHRISTUS VIVIT of the Holy Father Francis to the youth and to all the people of God*, Loreto 2019.

⁶ María Campillo Messeguer RJM, *On the way with Claudine, Woman who opted for life from faith, pardon and communion*. SYMPOSIUM JM, Lyon 4-6 October 2018, Conference October 4, 2018

Objective 2: Draw up a list of articles, films, and books that facilitate our formation.

Lines of action:

- a) Scrutinize different types of texts.
- b) Take advantage of the new technologies for the exchange of information among the groups.

7

3- Commitment with others: mission and service to the most needy

“In order to do good, it is absolutely essential that we forget ourselves and seek only God’s glory”. (Positio, p. 126)

As a family seeking to be faithful to the Charism of Claudine, we are called to become more sensitive to the needs of our brothers and sisters, in order **to be the merciful face of God for all and give a response to the poor and fragile world of today.**

“In all the situations in which you will find yourselves called to act, ask for the gift of a heart that knows how to listen in order to be able to discern where and to what the compassion of God is calling you. It may be that the Samaritans of our world, those that we consider outside the reach of God, are the very same instruments that God is using to teach us the meaning of true compassion... May the desire and the capacity to transform the road of Jericho grow in us, there where we will find it today”.⁷

We want to accept this invitation of the Church: “Today in this “sending” of Jesus, are present the scenes and the always new challenges of the evangelizing mission of the Church, and we are called to this new missionary “going out”. Each Christian and every community will discern which is the road that the Lord asks her, but we are all invited: to accept this call: to get out of our own comfort zone and to dare to reach or arrive to all the peripheries that need the light of the Gospel”.⁸

⁷ Sean Goan, *Who is my neighbor? Reflections on why Jesus did not answer the question.* SYMPOSIUM JM, Lyon 4-6 October 2018. Conference October 5.

⁸ EG 20, Op. cit

Objective 1: Favor projects of help to more vulnerable persons and communities of our society.

Lines of action:

- a) Promote or encourage spaces of discernment, at personal level and that of the AFJM, to decide how to help and carry out solidarity projects.
- b) Share the projects, activities and support that we carry out, whether they are at personal level or as groups.

Objective 2: Commit ourselves with the apostolic and social works of JM throughout the world.

Lines of action:

- a) To know and value the missionary work of JM in the world.
- b) To assume the commitment to pray for the missions, new vocations and projects of the great family of Jesus and Mary.
- c) To participate and help, according to our possibilities, in some Project of solidarity service of the Congregation of Jesus and Mary.

WEAKNESSES

1- Lack of knowledge of what AFJM is

“Many young ladies who became her Friends, had been drawn to her by the same aspirations, the same thirst to devote themselves to the salvation of souls. Little by little intimate and powerful bonds were formed among them to do good”. (Positio, page 508).

We believe in the value of the Charism for our life today. For us, to know Claudine, her life and her mission, has marked our way of living. We want other persons to know this style, with the desire to continue *journeying with Claudine, woman of faith, of pardon and of communion*, and maintain together, Laity and Religious, the torch of the Charism, with creativity and fervor.

Claudine speaks to us, to our heart. To speak from the heart implies to have it not only on fire but also enlightened by the integrity of Revelation and by

the journey which that Word has travelled in the heart of the Church and in our faithful people throughout its history. Christian identity, which is that Baptismal embrace that the Father gave us when we were children, makes us yearn or long, as prodigal and favorite sons in Mary, for the other embrace, that of the merciful Father, waiting for us in glory. To make our people feel, as being in the middle of both of those embraces, is the hard, but beautiful task of the one who preaches the Gospel".⁹

In this way, we want to contribute to a more evangelical Church in the service of the Kingdom. A Church passionate for Jesus poor and humble; mystical and charismatic, with less institutional weight. A more missionary and servant Church, going out to the peripheries, less self-centered and established. More lay and feminine constituted as a People, as a family, less hierarchical and clerical, in which the priesthood is understood as a ministry and not as a supremacy. Incarnated in other cultures, collaborating with other religious confessions and social institutions, not identified with Western culture. Free of power, poor among the poor, jointly responsible and giving witness, not an enterprise centered on functions. A Church in the style of Jesus and of the EG"¹⁰

"Through crisis and weakening, God is leading us to a more lay Church. Just the same as the Laity, especially the women and the youth, who were essential in the religious awakening in the France of the XIX century, today they are called to do the same, once again. It is time that they become the protagonists in evangelization and in the government of the Church. *Lay people are missing in the government of the Church ...even though there are some who are very clerical. With enormous creativity, urged by the Spirit, they created networks of support to sustain their faith and live charity*".¹¹

Objective 1: To rediscover the "to be-to know-to do"¹² of the AFJM and continue growing in the understanding that the "torch of the Charism" is in the hands of the RJM and of the Laity who share the mission to "make Jesus and Mary known and loved".

⁹ EG 144, OP. cit.

¹⁰ María Campillo Meseguer, RJM. Op. cit

¹¹ Ibid.

¹² Assembly AFJM October 2018, Lyon, France, Conclusions,

Lines of action:

- a) To impel or promote spaces for reflection and of formation of the new orientations of AFJM (Statutes) and other documents of JM as well as ecclesial ones in order to know them in depth, especially those referring to groups.
- b) Put new energy in spaces and encounters so that, moved by the Charism, the Laity can grow in their faith, in prayer and in service.
- c) Identify what is proper and what is differential in what is proposed by the AFJM.
- d) Offer Formation in Ignatian Spirituality for discernment in life as a way of living and acting.
- e) Encourage the missionary apostolic life of the AFJM attentive to the needs of the reality of the more vulnerable of the world of today.
- f) Overcome the fear of diversity; avoid closed structures, open the heart and “the doors” of our groups.

Objective 2: Value our lay vocation, lived in the style of and with the values of Claudine.

Lines of action:

- a) Revitalize the vocation and the formation of the Layperson so that growing in identity; she continues assuming her mission in the light of the life of Saint Claudine and according to the ecclesiology stated by Vatican II.
- b) Recover the grateful memory of the Laity who live the Charism.
- c) Foster or promote team work, beginning with our journey together, Laity and Religious, sharing the mission of the Charism.
- d) Overcome clericalism and conformism, which weaken our lay vocation.
- e) Try to define the role of the layperson in the great Family of JM.

Objective 3: Make known to other lay people, families, Friends, teachers, young people, the possibility of forming part of this great Family of Jesus and Mary.

Lines of action:

- a) Seek creative and new or original ways to make known what is proper and essential of the AFJM.

- b) Create spaces so that the Laity may know the JM Charism and be able to reflect and be able to live it every day,
- c) Be attentive to invite Laity who already feel part of the great family of JM so that they may become involved themselves with what the AFJM offers.
- d) Offer the space of AFJM to young people, families, teachers, adults who attracted by the work of JM and the life of Saint Claudine, desire to grow in their faith, in prayer and in service, especially to the poorest.
- e) Overcome the fear of diversity; avoid closed structures, open the heart and the doors of our groups.
- f) Accept and accompany processes of belonging to inspire fidelity in the Laity.

2- Lack of motivation

“How good God is! She said these words with such conviction in her voice and such an expression of heavenly joy on her face as she pronounced these words...” (Positio, page 623)

We consider that at present we find that there is lack of motivation within our groups. This invites us to seek new ways of being and doing as AFJM.

“I know that no motivation will be sufficient if in the hearts the fire of the Spirit is not burning. Definitely, an evangelization with spirit, is an evangelization with the Holy Spirit, since He is the soul of the evangelizing Church”.¹³

“I believe it is a good moment to re-think our lay Association Family of Jesus and Mary – as it is already being done, and to incorporate it more fully into the life and the mission of the Congregation. It has potential which we have to profit and take advantage of and which can enrich very much our religious life. To continue opting for the Former Pupils, the Personnel of our Centers, families, Volunteers, and other groups or persons linked to us or with whom we collaborate. They are our greatest richness, our best allies, and indispensable companions on the journey, let us not forget it...

¹³ EG 261, Op. cit.

What do we understand today by shared mission and with whom? I believe that we have to go beyond working together. I suggest that with creativity, we should advance in creating plural Communities of life, complementary and open, whose members are sent and they share... b) Charism and mission according to different states of life, with lay members of the Association FJM, with Former Pupils JM; c) with persons who are seeking, who desire to serve others and perhaps to know God more...".¹⁴

"It is necessary to develop much more a pedagogy of responsibility and participation. To trust in persons, give responsibilities, promote experiences led by the Laity, no matter how modest or limited they may seem. Offer new fields of activity to the Laity, develop the possibilities of persons, accompany them in their growth, empower them, offer them formation ... So that all this is not only good will, it is necessary to assure means of participation and of joint responsibility: assemblies, councils, commissions...".¹⁵

We desire to invite more young people to become part of the AFJM, so that they can renew and challenge our Association so that it is always "going out". Young people claim or demand a change. They ask themselves how is it possible to intend to construct a better future without thinking about the environmental crisis and the sufferings of those excluded".¹⁶ "Although it is not always easy to approach and deal with the young, there has been growth under two aspects; the awareness that the whole community evangelizes and educates them, and the urgency that they have greater leadership. We must recognize that in the present context of the crisis of commitment and of community bonds, there are many young people who are in solidarity in the face of the evils of the world, and participate in different forms of membership and volunteer programs. Some participate in the life of the Church; they integrate groups of service and diverse missionary initiatives in their own Diocese or in other places. How good it is that young people are "Street preachers of faith", happy to take Jesus Christ to every street, to every square, to every corner of the earth".¹⁷

¹⁴ María Campillo Meseguer RJM, Op. cit.

¹⁵ José Antonio Pagola, *La hora de los laicos*. <http://www.porunmundomejor.com>

¹⁶ LS 13. *Encyclical Letter LAUDATO SII of the Holy Father Francisco on the care of the common house*, Rome 2015.

¹⁷ EG 106, Op. cit.

Objective 1: Revitalize and give a new impulse to the AFJM.

Lines of action:

- a) Promote or favor a more participative style, that is attractive and challenging.
- b) Seek for new ways to motivate the AFJM groups and “know how to invite” using new strategies for convocation and diffusion of the proposal.
- c) Overcome rigid ways of thinking and structures that do not permit freedom of expression to the Laity.
- d) Attain autonomy never forgetting that Laity and Religious journey together sharing the mission.
- e) Form ourselves in order to collaborate, according to our own vocation, in the mission of the Church.
- f) Offer spaces for prayer, for fraternity and missionary experiences that respond to the concerns and the desires of the Laity who feel they are part of the community of JM.
- g) Help the renewal of the groups that after many years feel worn out.
- h) Work for Projects of missionary service.
- i) Have more dynamic and creative meetings that will be a space for a profound experience of the Charism.

13

Objective 2: Seek ways to revitalize the functioning of the groups.

Lines of action:

- a) Plan with the team according to the orientations of JM.
- b) Organize teams of Laity and RJM if possible, so that they can encourage the life of the groups.
- c) Offer spaces for the youth.
- d) Accompany and animate or encourage the groups of the elderly.
- e) Be open to network with other JM groups and with other Organizations.

Objective 3: That the lay person finds in the AFJM a space where he can fortify his faith and find the response to the reality and problems of today.

Lines of action:

- a) Help through communal discernment the sense of the being-the knowing-the doing to attract commitment and participation.
- b) Make of the AFJM groups communities that feel that they grow in their faith, in fraternity, that they pray and mission in the style proper of the Congregation and respond to the problems of today.
- c) Deepen in the inexhaustible source of the Charism.
- d) Become involved in life giving and faith based actions, that give a response to the needs of our time, above all, those of poverty and fragility.
- e) In the face of the violent society of today, deepen the reconciling aspect of our Charism that comes from the experience of forgiveness in Claudine's life.
- f) Offer spaces for growth and formation to the families.

Objective 4: To generate shared resources among the different groups of the AFJM to encourage participation in the activities proposed.

Lines of action:

- a) Share experiences and activities of members of the AFJM in different countries in order to encourage creativity in the way of making known the JM Charism.
- b) Helping to sustain economically the activities proposed to serve others.

3- Communication

“Claudine wrote many letters many of which have been lost. Those that have been preserved were sent to members of her family; in them she expresses her affection, her interest, her concerns, she shares her joys and sorrows, the projects and hopes of persons”.¹⁸ (The journey of the signs, The Letter).

We understand that communication is a need today in order to attain closeness and the encounter with God and with others. Jesus and Mary

¹⁸ Françoise Barras RJM, *The journey of signs*. Year 2009. Page, 12

desires to promote a communication that privileges like Claudine did, “ *the knowledge of God* and the humanity of the one who had experienced this throughout her life. This was the heart of her communication and what moved her to encourage encounters, to be a space for listening and healing for wounded persons, be a voice that encourages and accompanies in growth and in autonomy”.¹⁹

“Today now that the networks and the instruments of human communication have reached a never before heard of development, we feel the challenge to discover and transmit the mysticism of living together, of the richness of our diversity, of meeting each other, of taking each other by the arm, of supporting one another, of participating in this huge wave which is something chaotic and which can become a true experience of fraternity, a caravan of solidarity, a holy pilgrimage. In this way, the greatest possibilities of communication become more possibilities of encounter and solidarity among us all. If we could follow that way, it would be something so good, so healing, so liberating, so full of hope! To leave self behind to join others does us good. Becoming closed up in oneself is to taste the bitter poison of selfishness and in the end, humanity will lose, with each egoistic option that we take”.²⁰

“More than ever we need men and women who from their experience of accompaniment, know where prudence, the capacity to understand, the art of waiting, the docility to the Spirit are to be found so that all together, we can take care of the flock entrusted to us and protect it from the wolves that intend to disperse the flock. We need to school ourselves in the art of listening, which involves more than hearing. The first thing in communication with the other is the capacity of the heart, which makes closeness possible, without which a true spiritual encounter does not exist. Listening helps us to find the appropriate gesture and the opportune word which saves us from becoming mere spectators. It is only from this respectful and compassionate listening that one can find the paths to a genuine growth, awaken the desire for Christian ideals, and foster the

¹⁹ Cecilia Gandini and Guadalupe Cayol RJM, *Connected but isolated*. SYMPOSIUM JM, Lyon 4-6 October 2018, Workshop

²⁰ EG 87. Op. cit,

longing to respond fully to the love of God and develop the best that God has sown in one's own life".²¹

Objective 1: To generate spaces of interior and profound communication.

Lines of action:

- a) Listen to the Word of God and to the people of God in their reality.
- b) Generate spaces for Ignatian prayer.

16

Objective 2: That the AFJM make possible a space of openness, listening, fraternal dialogue, personal exchange and, above all, of listening to the poorest of realities.

Lines of action:

- a) Foster interpersonal communication that facilitates accompaniment, support and mutual care.
- b) Make known all the spaces of JM communication taking into account the present channels and means of communication.
- c) Collaborate, guide and take care of the families, especially of those who suffer.

Objective 3: Improve communication taking into account the realities of all, according to the style of JM "communicating".

Lines of action:

- a) Seek adequate means of communication with the new generations.
- b) Improve the channels of communication
- c) Foster good communication between the groups and their reference persons.

²¹ EG 171. Op. cit.

Suggestion for the work at provincial and group level

We believe it is important that this Project which is offered as the fruit of the reflection of all the groups and of the Assembly during the Bicentenary Year, be assumed by the AFJM at Provincial Level and by each Group.

17

Some suggestions:

- A. Those responsible for the AFJM, at Provincial level study the Project.
- B. They meet with those responsible at local level.²²
 - To begin with a prayer. For the prayer one can take the texts that speak about Claudine and are found immediately after the heading of each one of the Strengths or Weaknesses.
 - Diagnosis and self-evaluation
Look and reflect on the situation of the AFJM in our Province concerning each one of the Strengths and Weaknesses. It could be that what at General Level is a strength, in my Province it is a weakness; or, vice versa, what is a weakness there could be a strength. We point out what at Provincial Level we consider is:
 - A Strength to be thankful for.
 - Between the two: to strengthen it.
 - A Weakness, to develop it.



Once the diagnosis has been made, the Plan to be followed in the Province is drawn up. The objectives and the Lines of action that can help us to be grateful and not lose sight of what is for us is a Strength, to strengthen what is weak or not very secure, to develop and grow so that the weaknesses become strengths.

- C. They launch the Project at Provincial Level.

²² We understand by those responsible at local level of the AFJM, those who are the reference person for several groups which are in the same area.



D. Each group works in the same way, recognizing that what at General or Provincial Level is a Strength, can be a weakness in the group to which I belong; or on the contrary, what is a weakness can be a strength.

It is important that those responsible for the AFJM at Provincial Level or at local level, accompany the groups so that they can make their evaluation of where they are and draw up their Project in harmony and communion with the whole AFJM.

