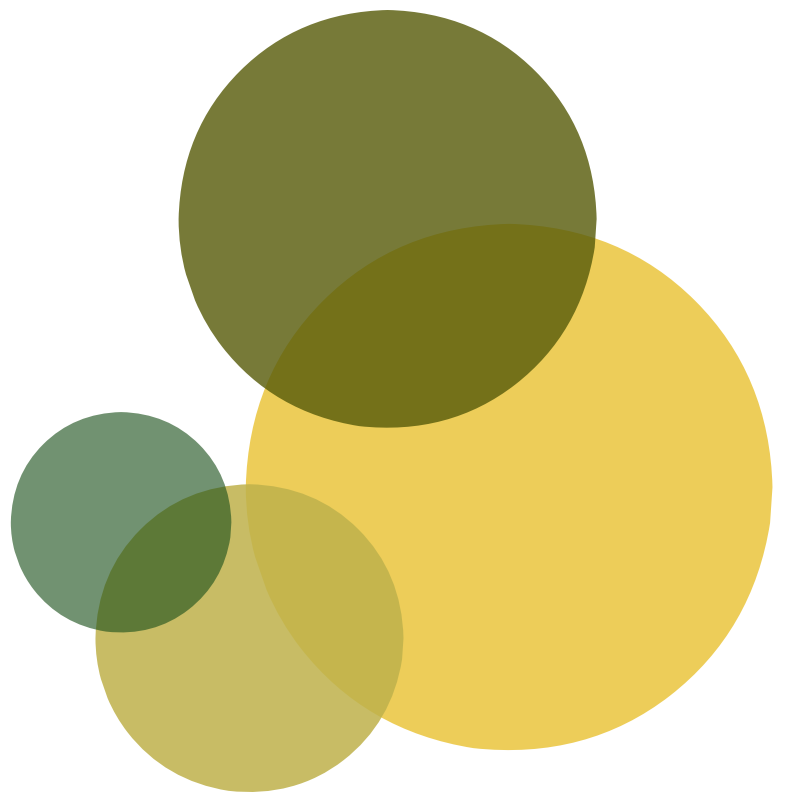




AFJM Project 2025–2031



Challenges and Tools



A RENEWED PROPOSAL...

With joy, we present a renewed proposal for the **Project of the Association of the Family of Jesus and Mary**, a possible roadmap for the coming years. It builds upon the previous project (2019–2025) and invites us to dream, evolve, and build a future together, where every person who feels part of Jesus and Mary is essential.

The first project emerged after the General Assembly in Lyon in October 2018, within the framework of the Bicentennial celebration of our Foundation. It arose from a collective discernment process that sought to revitalize our Association by reflecting on our strengths and weaknesses.

Everyone's contributions helped launch this new phase, in which we identified some fundamental pillars that should guide our actions and which continue to be a challenge for us today.

In reviewing and updating this Project, we do so in the light of the synodal journey undertaken and in the context of the AFJM General Assembly held in Rome in June 2025. This Assembly marked a milestone, inviting us to boldly live the call to co-responsibility in the mission, as "ambassadors" of Claudine's Charism in an active and transformative way from our lay vocation, and on a path always shared with the Sisters.

Strengths identified were:
the family spirit and charism,
formation, and commitment to
others and to the mission.

Weaknesses identified were:
a lack of awareness of the AFJM,
a lack of motivation, and
insufficient communication.

Sister Monica Joseph, Superior General during the 2025 assembly, emphasized the identity of the laity as "an essential part of the Congregation," inviting us to move beyond mere collaboration to leadership and to translate God's goodness into concrete actions. It is everyone's responsibility—as Companions in Mission—to speak, dream, and contribute our vision to the current and future challenges we face.

The Project is enriched, strengthened, and reaffirmed by incorporating the calls that give it life as an expression of the charism today and the needs that the AFJM raised to the 38th General Chapter after the 2025 Assembly. We hope that this Family Project, revised and strengthened, will be an instrument that facilitates life.

To this end, it presents four **CHALLENGES** for today and for the future that lies ahead. A challenge is a task, an objective that invites us to reflection and action. In the Bible, a challenge is a situation that, when faced with trust in God, prayer, and action, helps us grow, strengthens our faith, and draws us closer to God and to others.

With the desire to grow as a synodal Church and in discernment, the Challenges of the AFJM PROJECT 2025-2031 (A) are presented as a guiding^[1] framework, to be implemented, taking into account each reality in which we are present.

Each Challenge proposes 3 levels of phases called "Work Guidelines":

- Phase 1, Diagnosis;
- Phase 2, In-depth Analysis;
- Phase 3, Action and Commitment.

The final part of the document presents some **Ignatian Discernment Support Tools** (B) that can help to live through these challenges and some ideas for possible actions called **First Steps** (C).

"We also incorporate the **Calls of the 38th General Chapter** (D), with the purpose of illuminating and guiding the path of the AFJM, as well as favoring the implementation of the Project in each Province and Delegation."

We hope that this project will help us to grow personally and as a family, and to bring life where it is needed. May it be an impetus for the AFJM to move forward with hope and courage, offering our lives to the Congregation and to the world, knowing that we walk TOGETHER under the protection and love of Claudine, Jesus and Mary.



[1] It is not necessary to complete the entire guide, but only those issues that most affect the reality of each place.



A.– CHALLENGES

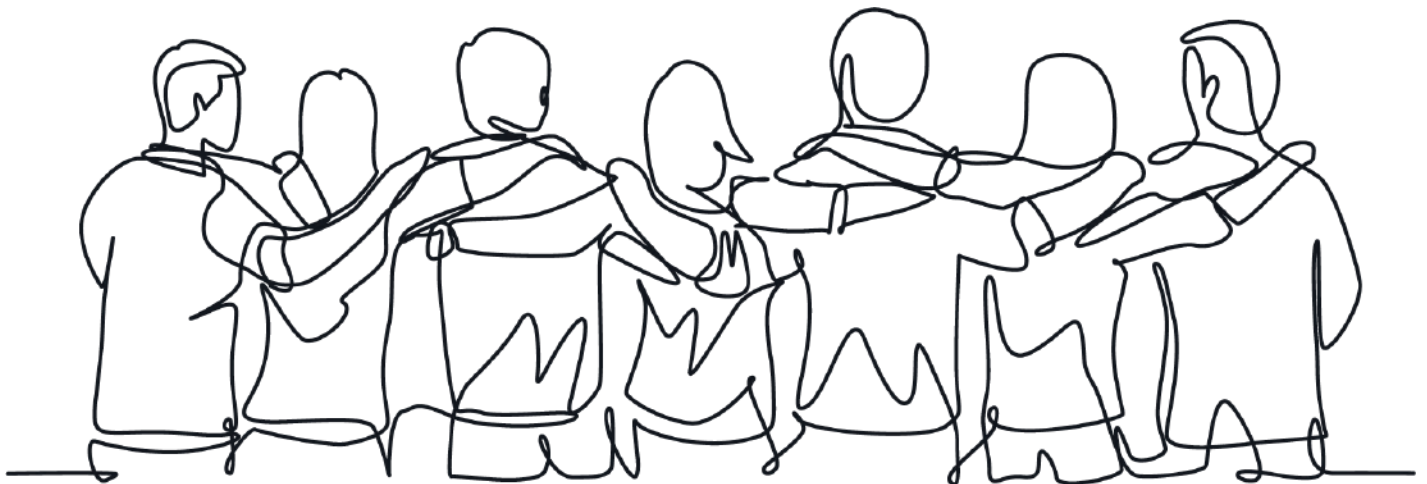
Challenge 1. Strengthen the identity and growth of the AFJM

We continue to observe a lack of awareness and appreciation of the meaning and contribution of the AFJM. This challenge is evident both within the Congregation (on the part of some Sisters and lay people linked to Jesus and Mary who are unaware of the Association) and among the members of the AFJM themselves, whose identity and role are not always clear.

We feel the challenge of strengthening and helping the Association grow, and the need to reach all lay people, especially young people, clarifying their identity within the Congregation and offering them a path of meaning to live their lives and vocations in the style of Jesus. To achieve this, it is essential to ensure that the enthusiasm and commitment to strengthening the AFJM is shared by both lay people and Sisters, as the foundation for our shared mission.

We considered the need to further explore the organizational structure that can best help AFJM grow in accordance with its identity and objectives.

OBJETIVE: To clarify the identity of AFJM, overcome internal and external ignorance, generate enthusiasm and shared commitment, and strengthen its structure.



Guidelines for the work:

Phase 1. Diagnosis. Where are we now?

- What is the level of awareness and appreciation of the AFJM in our province? What do you think are the reasons for lack of awareness, if there is one?
- What three words would a member of the AFJM use to describe our identity within JM? And what three words would a Sister use? What accounts for any differences?
- Is there a meaningful approach by young people to the AFJM? Analysis.
- What structure does AFJM have in our province and what needs does it address?

Phase 2. Deepening our identity. Who do we want to be?

- What value does the AFJM offer for living the lay vocation in the JM style today? Do we communicate that value explicitly or do we take it for granted?
- If we had 1 minute to inspire someone about the vital importance of the AFJM for the Charism of Jesus and Mary, what would we say?
- What concrete actions can we offer today that truly inspire and mobilize?
- Does the current structure facilitate shared responsibility (lay people and religious)? What structure would respond to the current needs and calls of the Church and the Congregation?

Phase 3: Action and commitment. How do we put it into action?

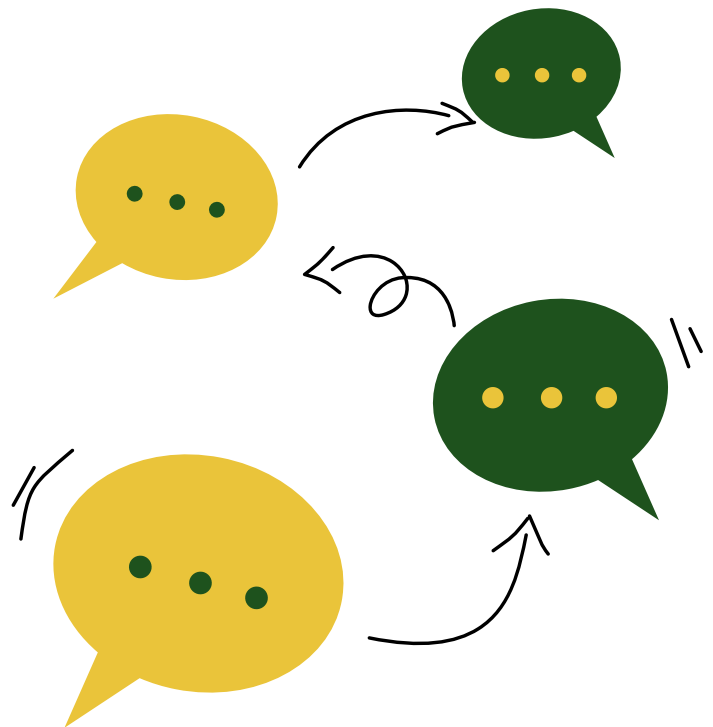
- Propose three concrete and realistic actions based on the reflections in phases 1 and 2 to be implemented in the coming months
- How will we know that these actions have been successful? What simple indicators will we use to measure their progress?
- What personal commitment am I making today to actively promote AFJM? What specific resources, support, and time do we wish to request from those in charge to ensure that this goal is shared and is sustainable?

Challenge 2: To promote formation that helps vocation and lay responsibility in Jesus and Mary

We recognize the challenge of maintaining and strengthening a lay formation program based on Ignatian spirituality that helps to:

- To clarify, value and delve deeper into the lay vocation, especially in the AFJM, from the perspective of Claudine's charism and Ignatian spirituality.
- To equip members for leadership and responsibility within the Congregation and the Church in a service-oriented way.

OBJECTIVE: To promote formation on the lay vocation, the Charism of Claudine, Ignatian spirituality and collective leadership in terms of service.



Guidelines for the work:

Phase 1. Diagnosis: What do we have and what do we know?

- ¿Do we have a local formation plan or are we integrated into a broader one? What is the level of satisfaction with the current model?
- Do we feel that the members have a solid understanding of the Charism, Ignatian spirituality, and the lay vocation in the world?
- Do we feel adequately and sufficiently formed to assume leadership roles and areas of responsibility today? Do we feel co-responsible for our own formation in order to live out our lay vocation?

Phase 2. Servant Leadership and Responsibility: How do we grow in leadership and responsibility?

- For genuine, service-centered leadership in the AFJM, what are the three practical skills that most urgently need to be strengthened among our members? What skills do we need to develop to feel co-responsible?
- What are the essential characteristics of servant leadership in the Jesus and Mary style from the perspective of Ignatian spirituality? What does it mean to be co-responsible?
- What are the three formation needs we have as lay people today to live the Charism better?

Phase 3: Action and commitment. How do we put it into action?

- Propose three concrete actions (initiatives, workshops, meetings...) on formation, co-responsibility and leadership that are realistic to implement in the coming months.
- How will we know that we have overcome the formation challenges and strengthened our leadership and shared responsibility? What simple indicators will we use to measure this progress?
- What personal commitment am I making today to form myself or facilitate formation on these topics? What specific resources, support, and time do we wish to request from those responsible to ensure the success and continuity of these actions?

Challenge 3: Grow in relationship, support and shared mission with the Sisters

We feel it is a challenge to transform and foster an increasingly close and genuine relationship between the Sisters and the AFJM. We feel it is necessary to move from collaboration and mutual support toward a profound communion of vocations that mutually enrich one another and are jointly responsible for the Charism and the Mission.

We wish to encourage the Sisters to be close to the AFJM and to trust in the leadership of service and co-responsibility of the laity, working together and feeling that walking together is a gift for the future of the Charism.

We also wish to offer the presence, the voice and the work of the AFJM to the Sisters to continue walking synodally, feeling that the Association is an essential part of the Congregation.

OBJECTIVE: To transform the collaborative relationship into a communion of vocations, mutual trust, and synodal co-responsibility. To solidify the relationship, support, and shared mission with the RJsMs.



Guidelines for the work:

Phase 1. Current relationship. How do we perceive ourselves and relate to each other?

- What are the three main obstacles that, in our reality, prevent a closer and more real relationship between the Sisters and the members of the AFJM?
- In which specific areas is there greater or lesser trust from Sisters in lay responsibility and leadership? What action by the AFJM could generate greater trust?
- Are we, as lay people, proactive in exploring and fully embracing our vocation and role in Jesus and Mary?

Phase 2. Deepening co-responsibility. What does shared Charism and Mission mean?

- What does it mean for the AFJM to be "co-responsible for the Charism and Mission"? What vital responsibilities do we have today that the Congregation should no longer bear alone?
- What unique contribution does the AFJM offer to the life and mission of Sisters? And what essential gift does consecrated life offer to the AFJM?
- How can the AFJM proactively and visibly offer its "presence, voice and work" to religious communities and the mission?

Phase 3: Action and commitment. How do we put it into action so we can move forward together?

- Propose three concrete actions on co-responsibility that are realistic to implement in the coming months.
- How will we know that we have improved co-responsibility and trust? What simple indicators will we use to measure this progress?
- What personal commitment am I making today to feel co-responsible and promote mutual trust? What specific resources, support, and time do we want to request from those in charge so that this goal is shared and is sustainable?
- What concrete commitment can we make today to invite the Sisters to be closer to the AFJM and to walk synodally?

Challenge 4: Taking care of communication and language from the current reality

We recognize as a challenge overcoming the weakness detected in communication in order to make the Charism and Mission of Jesus and Mary more accessible in the current reality.

To achieve this, we need to increase the effective, systematic, and creative use of technology to strengthen internal bonds and help us reach a wider audience. We wish to develop an engaging and effective approach to invite others, especially young people, who want to continue their journey and growth in Jesus and Mary as a meaningful path in life.

OBJECTIVE: To continue nurturing communication, increase the use of technology, and develop an attractive language to make the Charism accessible to the current reality and to young people.



Guidelines for the work:

Phase 1. Diagnosis. Are we being heard?

- When we talk about "weak communication", what is the most obvious symptom in our community/province?
- What technological tool is currently strengthening AFJM's internal ties the most? How can we maximize its use? What networks are we not present on that are essential for reaching young people (20-30 years old)?
- What word or phrase from the JM Charism is least appealing or most difficult for a 20-year-old to understand? How can we rephrase it using language that speaks to purpose, community, and real life?
- What message are we conveying through our silence in certain key spaces?

Phase 2. What and how do we want to say it?

- How can we present the proposal of Jesus and Mary (their mission and way of life) in a way that is relevant today?
- What testimonies and messages do we want to share about the Charism?
- In what specific media and using what languages do we want to communicate?

Phase 3. Action Plan. How do we do it?

- Propose three concrete communication actions that are realistic to implement in the coming months.
- How will we know that our message has been received and understood? What simple indicators will we use to measure?
- What personal commitment am I making today to communicate the message? What specific resources, support, and time do we want to request from those responsible so that this goal can be shared?

B.- TOOLS TO SUPPORT IGNATIAN DISCERNMENT

Tool 1. The Ignatian Examen

It is an Ignatian spiritual tool. It is a daily practice of discernment to find God in all things and grow in awareness of his presence and action in life. I remember that I am in the presence of God who loves me, welcomes me, enlightens me, and guides me. I welcome the God who lives in me and is always at work in my life.

Step 1: I give thanks to God. I acknowledge and give thanks for the gifts and blessings received to become more aware of God's love and presence.

- What can I give thanks for today?
- What has brought me joy? What went well? I am grateful for moments, people, achievements, or small gifts...

Step 2. Ask for light. I ask the Spirit to see with God's eyes. I need His light to examen with honesty and truth. Lord, what do you want to show me today?

Step 3: Invitation to discernment. I am invited to discern the movements of the soul and examen actions, identifying what distances me from or draws me closer to God (Consolation – Desolation).

- Identify moments of joy, peace, love, and faith.
- Identify moments of anxiety, sadness, confusion, hopelessness
- To take responsibility for the times when I was not consistent with my values or the Gospel.

Step 4: I ask for forgiveness. For the missed opportunities to love and serve better. I acknowledge my fragility and His mercy, trusting in His Love.

Step 5: Look ahead. I express my commitment to personal transformation and growth by outlining concrete actions for improvement. What will I do differently tomorrow? I conclude with a prayer like the Our Father.



What is it? Aim

It is a daily practice of discernment to find God in all things and grow in the awareness of his presence and action in life.

Ignatian Examen

Steps

Step 1. I give **THANKS** to God

I recognize and appreciate the gifts and blessings received to be more aware of God's love and presence.

For what can I give thanks today?
What has brought me joy? What went well?
I am grateful for moments, people, achievements, or small gifts...

I admit that I am
in the presence of God
who loves me,
welcomes me,
enlightens me and
guides me.
I welcome the God who
lives in me and always
works in my life.



Step 3: Invitation to **DISCERNMENT**

I am invited to discern the movements of the soul
and examine the actions,
identifying what takes me away from or brings me
closer to God (Consolation - Desolation).

Identify moments of joy, peace, love, and faith.
Identify moments of anxiety, sadness, confusion,
hopelessness.

Taking responsibility for when
I was not consistent with my values or the Gospel.

Step 2. Ask for **LIGHT**

I ask the Spirit to see
with the eyes of God.
I need His light
to examine with
honesty and truth.

Lord, what do you want
to show me
from this day?

Step 4: I ask for **FORGIVENESS**

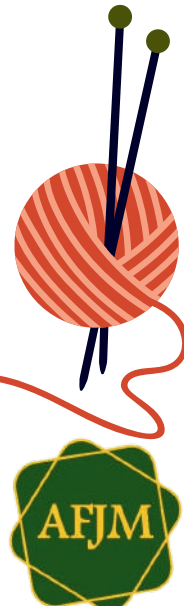
for the missed
opportunities to love
and serve better.
I acknowledge my
fragility and His mercy,
trusting in His Love.

Step 5: Look **AHEAD**

In God's hands and under His loving
gaze, I express my commitment to my
growth by taking concrete actions
for improvement.

What am I going to do differently
tomorrow?

I end with a prayer like the Lord's
Prayer.



Tool 2. Guidelines for group discernment. Community examen

It is a daily practice of discernment to find God in all things and grow in the awareness of his presence and action in the life of the group.

Step 1. We give thanks to God. We express the blessings received during the experience. Each person can share one or two consolations or fruits that we have experienced in relation to the topic.

- What progress, achievements, or moments of unity did we experience as a group?
- Where did we see God's goodness manifested in the process or in the results?
- For what can we give thanks for the participation of others?

Step 2. Asking for the light of the Spirit. We keep silence or offer a brief prayer to invoke the presence of the Spirit, asking for honesty to see the truth of the process. "Lord, help us to see our journey and our response to your call in the light of your love, to discern what draws us closer to you and to our mission."

Step 3. Invitation to discernment. We examen where we have felt consolation or desolation regarding this matter. We conduct two rounds focused on "how" we have acted.

- Round A (Consolation): Each person shares where they felt encouraged, at peace, or moved toward generosity and mission during the process.
- Round B (Desolation): Each person identifies the moments of tension, discouragement, impatience, lack of faith, or individualism that hindered the topic or project.

We discern whether the key decisions were made from consolation (freedom, peace, love) or from desolation (fear, haste, pressure).

Step 4. Asking forgiveness as a community. What collective failings or shortcomings do we need to acknowledge and place in the hands of the God of mercy so that we can move forward?

Step 5. Resolution for the shared mission. In God's hands and under His loving gaze, we express a clear and measurable resolution to continue deepening this matter, with the desire to respond more faithfully to God's will. We conclude with the Our Father.



Ignatian Community Examen

What is it? Aim

It is a daily practice of discernment to find God in all things and grow in the awareness of his presence and action in the life of the group.

Steps

Step 1. We give **THANKS** to God

We express the blessings received during the experience. We share one or two consolations or fruits that we have experienced.

What progress, achievements, or moments of unity did we experience as a group? Where did we see God's goodness manifested in the process or in the results? What can we give thanks for in the participation of others?

Step 2. Ask for the **LIGHT** of the Spirit

"Lord, help us to see our path and our response to your call in the light of your love, to discern what draws us closer to you and to our mission."

Step 3: Invitation to **DISCERNMENT**

We express where we have felt consolation or desolation. We do two rounds focused on "how" we have acted.

Round A. Share moments when you felt encouragement, peace, or a movement toward generosity and mission.

Round B. Identify moments of tension, discouragement, impatience, lack of faith, or individualism.

Discern whether the key decisions were the result of consolation or desolation.

Step 5: **PURPOSE** for the shared mission

In God's hands and under His loving gaze, we express a clear and measurable purpose to continue delving deeper into this topic, with the desire to respond better to God's will.

We end with the Lord's Prayer.

Step 4: We ask for **FORGIVENESS**

What collective needs do we need to express and place in the hands of the God of mercy in order to continue walking?

AFJM

Tool 3. Listening circles

It is a tool for the care and progress of the group. It helps create spaces whose intention is to focus on adaptive work, without allowing ourselves to be driven merely by tasks or by what is urgent.

Creating a supportive space, fostering transparent communication, and building trust enables the group to address deeper challenges that affect its life. These challenges, which differ from everyday matters, require a “space” where tensions can be sustained and conflicts addressed. It is not a recipe for solving problems; rather, it creates a safe space in which each person can speak from what God places within them.

The conversation of discernment is what enables the progress of the group and creates the conditions for discernment and leadership that move us toward an attitude of authentic conversion. It is essential to listen to all voices, to give ourselves permission, and to be spiritually mobilized—from God—in service of the purpose and the greater common good.

The **listening circles** tool cultivates:

- Active listening
- Balancing all voices
- Focusing our attention
- Fostering progress in the face of our adaptive challenges
- Practicing leadership in discernment
- Feedback and shared learning
- Opening the heart to move toward processes of transformation
- Mobilizing others and allowing ourselves to be mobilized



Step 1. Pause and take our pulse. After the greeting, the facilitator invites participants to pause and reflect on their personal vocation and sense of mission (purpose), and from there ask themselves: How am I getting here, and what have I come for? The facilitator gives each participant time (1-3 minutes) to write a response in one or two sentences.

We form a circle (the first listening circle) where everyone reads their sentences. One person begins and the others continue clockwise. If someone prefers to pass for the moment, they should feel free to do so and may speak later. With this first circle we welcome one another and begin to care for the group. It helps us listen to each other and recognize one another in the here and now of the meeting.

Step 2. Share and choose a challenge. The facilitator invites participants to identify and write down an important and urgent challenge, a deeper challenge that requires discernment and care. The intention is to address a challenge that cannot easily be dealt with in the busyness of daily activity but that deeply affects everyday life. Participants are given time for personal reflection (about 1–3 minutes).

Then another round is made (2nd listening circle): each person reads their topic, trying to influence the group as little as possible. This is the moment to listen to every voice and allow issues to emerge that require discernment and that we usually do not have time to address. One topic is then chosen to be treated in depth. A list of pending topics may also be made.

Step 3. Adaptive Conversation and Discernment. Once the topic has been identified, the facilitator asks each member to be silent for 2 or 3 minutes to reflect on the challenge and choose a main idea they want to communicate. This is written down. A third listening circle is then formed where each participant reads their chosen phrase. The whole group gains a general understanding of where everyone stands.

The conversation is then opened with the following characteristics: interventions should be brief, connected to one's own life purpose and mission, and should always respect the intention of the other. This conversation gradually provides the necessary insights for communal discernment. Adequate time is dedicated in each circumstance in order to arrive at the lights needed for a decision. If clarity does not yet emerge, the matter is left to continue maturing.

Step 4. Discovering what's new among us. We take another moment of silence and the facilitator asks: Learnings: What has been new during this time? (shared briefly)
Open questions: Which issues remain open?

Step 5. Confirmation. Feeling and motion. The facilitator again invites participants to be silent, connecting with the Source of Life, with their personal purpose and mission. Participants are invited to write in two words a brief response to these questions:

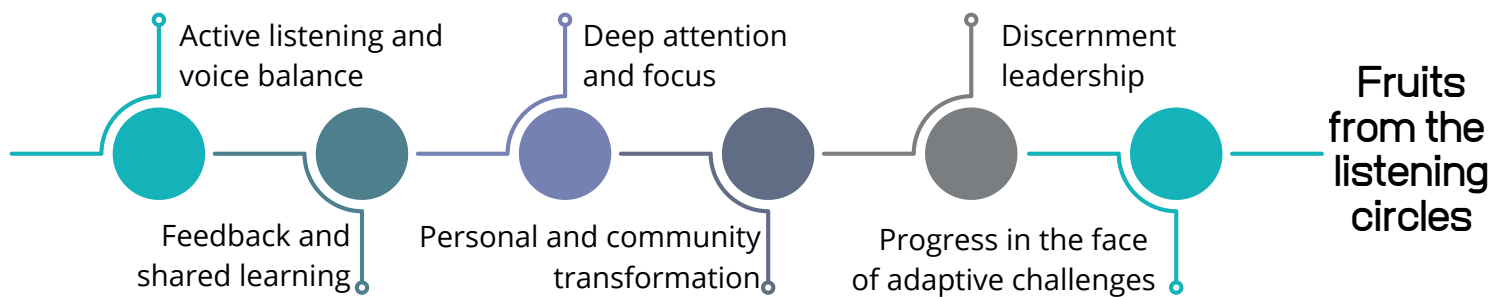
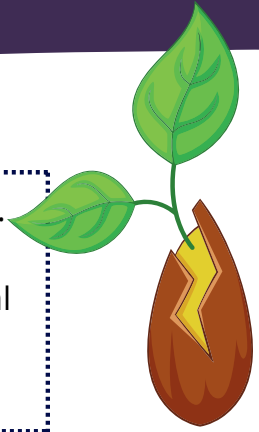
- How do I feel at the end of the meeting? (one feeling)
- Where does this lead me from here? (a verb)



Listening circles

What is it? Aim

- It helps to address underlying challenges (not the urgent ones).
- It promotes transparent communication and trust.
- Create a safe space to speak from your own spiritual experience.
- Move the group towards progress and authentic conversion.



Steps in Listening Circles



Step 1. TAKE THE PULSE.

1. Silence (1-3 min). Connect with your mission and purpose.
2. Write: How do I get there now that I've come?
3. Read your sentence.

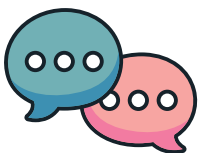
Circle 1



Step 2. IDENTIFY A CHALLENGE.

1. Silence (1-3 m). Identifies an urgent and fundamental challenge.
2. Write about the issue that affects everyday life.
3. Read your challenge.
4. Decision. Choose a single topic to discuss.

Circle 2



Step 3. DISCERNMENT CONVERSATION.

1. Silence (2-3 min.). Reflect on discernment and your main idea.
2. Write your idea in one sentence.
3. Read your sentence.
4. Conversation. Speak briefly, respecting the other person's intention.

Circle 3



Step 4. DESCRIBE WHAT'S NEW.

Key questions:

- What lessons were learned?
- What topics do we leave open?



Step 5. CONFIRMATION AND MOTION.

1. Connect with the Source of Life and Purpose
2. Write two sentences: "I feel...", "It makes me..."



Tool 4. Spiritual Conversation

Spiritual conversation focuses on the quality of listening as well as the quality of the words spoken. This means paying attention to the spiritual movements within oneself and the other person during the conversation, which requires paying attention to more than just the words expressed. This quality of attention is an act of respect, acceptance, and hospitality toward others as they are. It is an approach that takes seriously what is happening in the hearts of those conversing. Two essential attitudes are fundamental to this process: active listening and speaking from the heart.

The goal of spiritual conversation is to create an atmosphere of trust and acceptance, so that people can express themselves with greater freedom. This helps them take seriously what is happening within themselves as they listen to others and as they speak. Ultimately, this inner attentiveness makes us more conscious of the presence and action of the Holy Spirit in the process of sharing and discerning.

LSpiritual conversation focuses on the person we are listening to, on ourselves, and on our spiritual experiences. The fundamental question is:

“What is happening in the other person and in me, and how is the Lord acting in this?”

a) Active listening

- Through active listening, the goal is to try to understand others as they truly are. We listen not only to what the other person says, but also to what they mean and what they may be experiencing on a deeper level. This means listening with an open and receptive heart.
- This form of listening is “active” because it involves paying attention to more than one level of the other person's expression. To do this, one must actively participate in the listening process.
- We listen to the other person while they speak and don't focus on what we are going to say next.
- We accept, without judgment, what the other person says, regardless of what we think of them or what they have said. Each person is an expert in their own life. We must listen in such a way that we are “more disposed to give a good interpretation to what the other says than to condemn it as false” (Spiritual Exercises of St. Ignatius, no. 22).
- We must believe that the Holy Spirit speaks to us through the other person.
- Welcoming without prejudice is a profound way of welcoming the other in their radical uniqueness.
- Active listening means allowing yourself to be influenced by the other person and learning from them.
- Active listening is demanding because it requires humility, openness, patience, and involvement, but it is an effective way to take others seriously.

b) Speaking from the heart

- This means expressing one's own experience, feelings, and thoughts honestly.
- It involves talking about one's own experience and what one truly thinks and feels.
- We take responsibility not only for what we say, but also for what we feel. We don't blame others for what we feel.
- We share the truth as we see and experience it, but we do not impose it.
- Speaking from the heart is offering a generous gift to the other person, in exchange for being actively listened to.
- This process is greatly enriched by a regular personal practice of prayerful self-examination. Without a habit of discernment and self-knowledge, and without understanding how God is present in one's life, one cannot actively listen or speak from the heart.

In summary, what are the **desired attitudes** for spiritual conversation?

- Listen actively and attentively
- Listen to others without judging them
- Pay attention not only to the words, but also to the speaker's tone and feelings. Avoid the temptation to use the time preparing what you're going to say instead of listening
- Speak with intention
- Express your experiences, thoughts, and feelings as clearly as possible
- Listen actively, taking into account your own thoughts and feelings as you speak
- Control any tendency to focus on yourself when speaking.



To have a spiritual conversation:

Basic steps. Estimated time: Approximately 2 hours

Step 1. Preparation: Before attending the group meeting, participants spend time in prayer and personal reflection on the topic at hand. Background information is usually provided, along with some points and questions for prayer. A suitable amount of time, between 30 minutes and 1 hour, can be set aside for this. At the end of the prayer time, participants reflect on its impact and decide what they will share with the group.

Step 2. Meeting: Ideally, each group should consist of 6-8 people. A facilitator is appointed for the group meeting and welcomes all participants. An opening prayer is said, and each person can share a word or two describing their interior state at that moment. The facilitator can also briefly recap the sequence of steps as outlined below. Volunteers are usually also requested to take notes and keep track of time.

Step 3. The first round: Each person takes a turn sharing what happened during their personal prayer time and the fruits of their prayer. Everyone has the same amount of time to speak (for example, 3 minutes). The goal is to listen to one another rather than simply thinking about what one wants to say. Participants are invited to open their hearts and minds to listen to the speaker and to be attentive to how the Holy Spirit is moving. Between each person, the group may pause briefly to absorb what has been said. During this round, there are no discussions or interactions among the participants, except to ask for clarification on a word or phrase if needed..

Step 4. Silence: A period of silence is observed, during which participants reflect on how they felt during the first round, what impacted them upon hearing it, and what the notable moments of consolation or desolation were, if any.



Step 5. The second round: The second round: Participants share what arose within them during the period of silence. No one is obliged to speak, and participants can share spontaneously without any particular order. This is not a time to argue or refute what another person says, nor to bring up what participants forgot to mention in the first round. Rather, it is an opportunity to answer questions such as:

- How has what I heard affected me?
- Is there a common thread running through what's been shared? Is there anything missing that you were hoping would be said?
- Was I particularly moved by any of the contributions?
- Did I receive any particular insight? What was it about?
- Where did I experienced a sense of harmony with others while sharing with them?

This second round allows the group to realize what unites them. It is here that the signs of the action of the Holy Spirit's begin to manifest within the group, and the conversation becomes an experience of shared discernment.

Step 6. Silence: Another period of silence is observed to allow participants to reflect on how they have felt during the second round and, in particular, what key points seem to be emerging in the group.



Step 7. The third round: Participants share what emerged from the previous time of silence. They can also note the ways in which the Holy Spirit may be moving the group. A prayer of thanksgiving can conclude the conversation.

Step 8. Review and report: Finally, the group can review and briefly reflect on the development of the conversation and decide what the main points of the conversation were.

Spiritual Conversation

What is it? Aim

Create an atmosphere of conversation, of trust and of welcome, for shared discernment and to be more aware of the action of the Spirit within us.



It involves two attitudes

Listening actively

- I will understand the other things like
- Pay attention to the many lively expressions
- To allow oneself to be influenced and to learn from the other

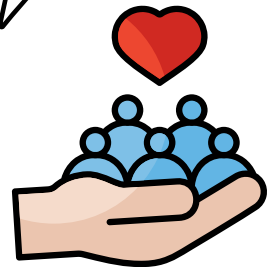
Without judging
With full attention
With faith that the Spirit speaks in the other

Speaking from the heart

- To express oneself with sincerity
- To offer oneself to the other
- It requires a personal habit of examen and prayer

Responsibility
With clarity and intention
Without imposing

Steps Spiritual Conversation



Step 1. PREPARATION. Prayer and personal reflection on the theme.
Review of the fruits.
What do I want to share?

Step 3. SHARE the fruits of personal prayer.
There is no discussion.
Attentive listening.
First round.

Step 5. SHARE what emerged in the silence. Common threads.
A sense of harmony. Without refuting. Focus the attention.
Second round.

Step 7. SHARE THE KEY POINTS and how the Spirit is moving the group. Discernment.
Give thanks.

Step 2. OPENING PRAYER at the meeting.
I will create an atmosphere of welcome.
How do we arrive?

Step 4. WAIT in silence with the feelings from the first round.
Assimilate them.

Step 6. OBSERVE the feelings from the second round and identify the **KEY POINTS** of the group.

Step 8. CONSOLIDATE.
Reflect on the process and decide on the main points.

C.- FIRST STROKES. Some ideas for possible actions

Challenge 1. First strokes



1

Create a simple and appealing identity guide based on the current reality.

Conduct a survey to measure the level of awareness among various groups in order to establish a starting point.

a.- Addressing key questions that help generate identity:

- What is AFJM?
- What is our role in the Congregation?
- How do we live our lay vocation?

b.- Create a simple and attractive presentation for use in communities, projects, groups... that helps to clarify identity.

2

Launch an awareness campaign, especially among young people

a.- Conduct a meeting with the youth groups of Jesus and Mary to establish possible links and learn about their interests and needs.

b.- Design a workshop in which AFJM is presented as a proposal for meaning that must be built together, with a participatory and creative style.

c.- Record some short and dynamic testimonials in an attractive format (videos, podcasts...) about how the Association gives meaning to one's life.

Include some of this information at the end of provincial meetings, gatherings, formation sessions...

3

Strengthen and help AFJM grow

a.- Create a general working group to study how to strengthen the structure of the AFJM in the light of present needs and calls and in dialogue with the RJM Sisters.

b.- Convene local, national and international meetings that foster belonging, identity and commitment.



Challenge 2. First strokes



1

Develop a formation program to delve deeper into Identity, Charism and Ignatian spirituality

a.- Define some essential modules:

- Claudine and the Charism of Jesus and Mary
- Ignatian spirituality

b.- Seek guidance from experienced formators and develop local materials to support formation.

c.- Organize in-person gathering where the formation being undertaken can be practiced and shared.

d.- Offering spiritual exercises, formation in Ignatian tools as key elements of the spirituality of Jesus and Mary.

2

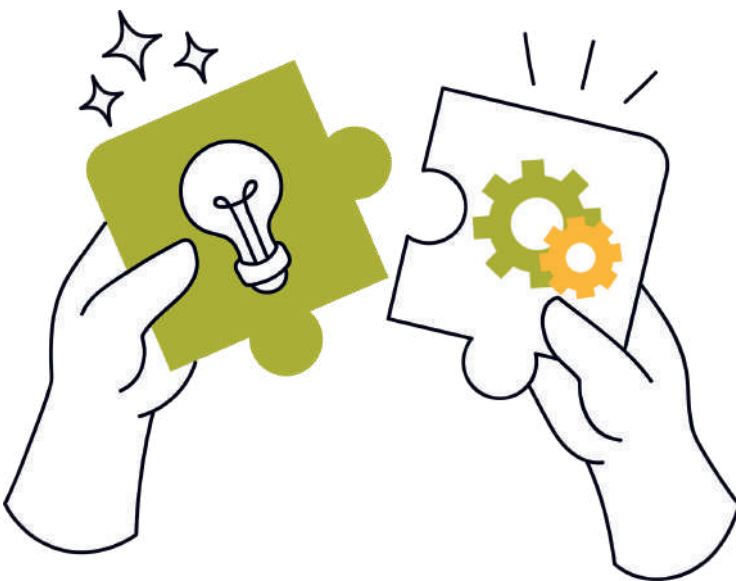
Develop a plan to foster lay leadership

a.- Provide formation in discerning leadership and its tools.

b.- Offer formation to deepen the meaning of the lay vocation.

c.- Encourage the creation of personal development and growth plans.

d.- Offer opportunities to pilot concrete leadership experiences.



Challenge 3. First strokes



1 Create opportunities for encounter between RJMs and lay people

- a.- Organize days of community life, retreat, or working sessions to share the experience of the Charism from each vocation.
- b.- Share moments of prayer at the local level.
- c.- Organize workshops together - Sisters and lay people on the lay vocation within Jesus and Mary.

2 Help one another grow in life, mission, and commitment to the world

- a.- Explore styles of shared life between Sisters and lay people of the AFJM.
- b.- Promote volunteering and collaboration programs.
- c.- Promote intercultural and interreligious dialogue.
- d.- Promote sustainability and environmental awareness.

3 Continue to foster trust in lay leadership

- a.- Ensure the presence of AFJM member in leadership teams.
- b.- Organize a listening session to reflect together about the present and future of the Charism and the Mission.
- c.- Explore areas of shared discernment within AFJM groups and with the sisters, especially regarding the role of the laity.
- d.- Encourage the creation of a small local cell in each place: some young person, some lay person from a ministry, RJMs, members of the AFJM who meet occasionally and can lead a small project together (e.g., a solidarity afternoon) or reflect on a common topic.



Challenge 4. First strokes

1

Develop a communication plan

- a.- Appoint a communications team that includes young people.
- b.- Bring unity to the AFJM's communication channels (website, WhatsApp, Social Networks...) and develop a shared design with a publication calendar using contemporary language.
- c.- Create a shared directory to foster connection between people and provinces.
- d.- Continue implementing the use of videoconferencing and media that promote accessibility and participation.



2

Promote fluid communication between groups through openness, listening, and fraternal dialogue to strengthen bonds as a family and share information.

3

Encourage the organization of and participation in meetings and events

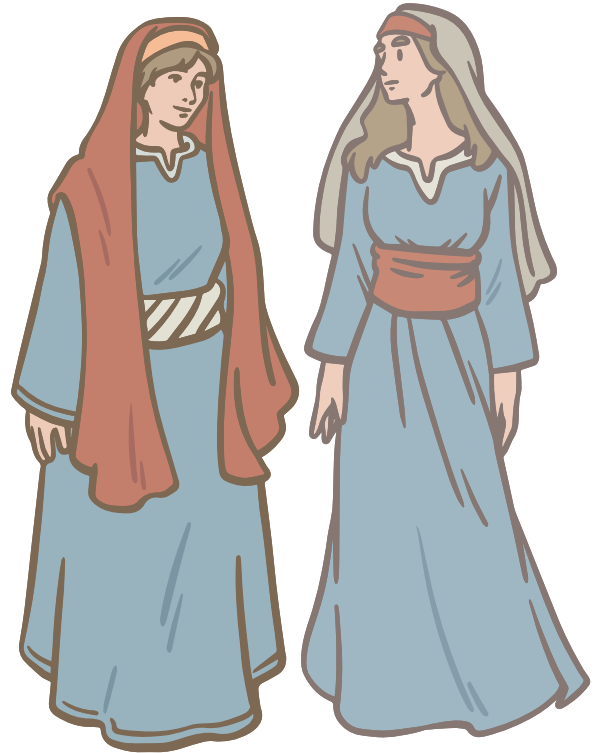
- a.- Organize international virtual meetings.
- b.- To hold an in-person international AFJM Congress.



D.– Calls of the 38° General Chapter of Jesus and Mary

The calls of the **38th General Chapter** emerged from the synodal experience we shared in Rome, the culmination of our year-long journey with the biblical figures, Ruth and Naomi.

Listening to one another, sharing our stories, and praying together we recognised our fragility, the richness of our diversity, and the promptings of the Spirit at work among us. Coming from different places, we brought the realities of the world to one another, seeking to share God's vision of its needs and hungers. We saw light and darkness, goodness and violence, and the woundedness of our common home....



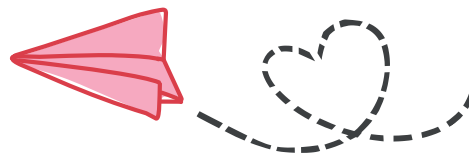
Our experience of the power and joy of a shared charism was enhanced when we were joined for a few days by AFJM and some of our lay companions. Contemplating the world with them gave all of us a stronger sense of being Companions in Mission: religious and lay, united and sustained by the radiant energy of a shared charism. Different people, in a myriad of ways, creatively incarnating the active goodness of God, so intimately experienced by Saint Claudine Thévenet.

Again and again, we looked, listened, and asked: What are the next steps that the Spirit is inviting us to take?

In the hope that grace is empowering and leading us, we dare to walk together into an uncertain future, seeking the formation we need and offering “confidence, courage and mutual support” for the journey; and listening to what the Lord asks of us ...

Love tenderly...

To foster a CULTURE OF CARE, we choose to:



- Create safe spaces where all can flourish and be themselves
- Address abuses of power
- Restore relationships damaged by isolation, hyper-connectivity and individualism
- Promote inclusivity
- Grow in processes of accompaniment rooted in Ignatian spirituality
- Provide opportunities for silence and contemplation

Walk humbly...

To experience the transformation SYNODALITY brings about, we need to:



- Embrace synodality as a way of proceeding
- Engage more deeply in communal discernment and Conversation in the Spirit
- Move from self-centredness towards the creation of a new us
- Explore new ways of exercising leadership
- Implement flexible, transparent and Gospel-based structures
- Assume co-responsibility, planning, accountability and evaluation

Act justly...

To promote JUSTICE AND PEACE, we commit to:

- Open our heart to the question: Where is your sister? Where is your brother?
- Stand with victims of violence, poverty and migration wherever we find ourselves
- Rekindle our missionary spirit and respond generously to calls for "inter" collaboration
- Care for our Common Home
- Educate and work for justice, peace, forgiveness and reconciliation
- Encourage responsible and discerning use of technology



As we strive to live these calls, we ask Mary to place us with Her Son so that His way of proceeding becomes our way of being in the world.

