

PEIGLOBAL

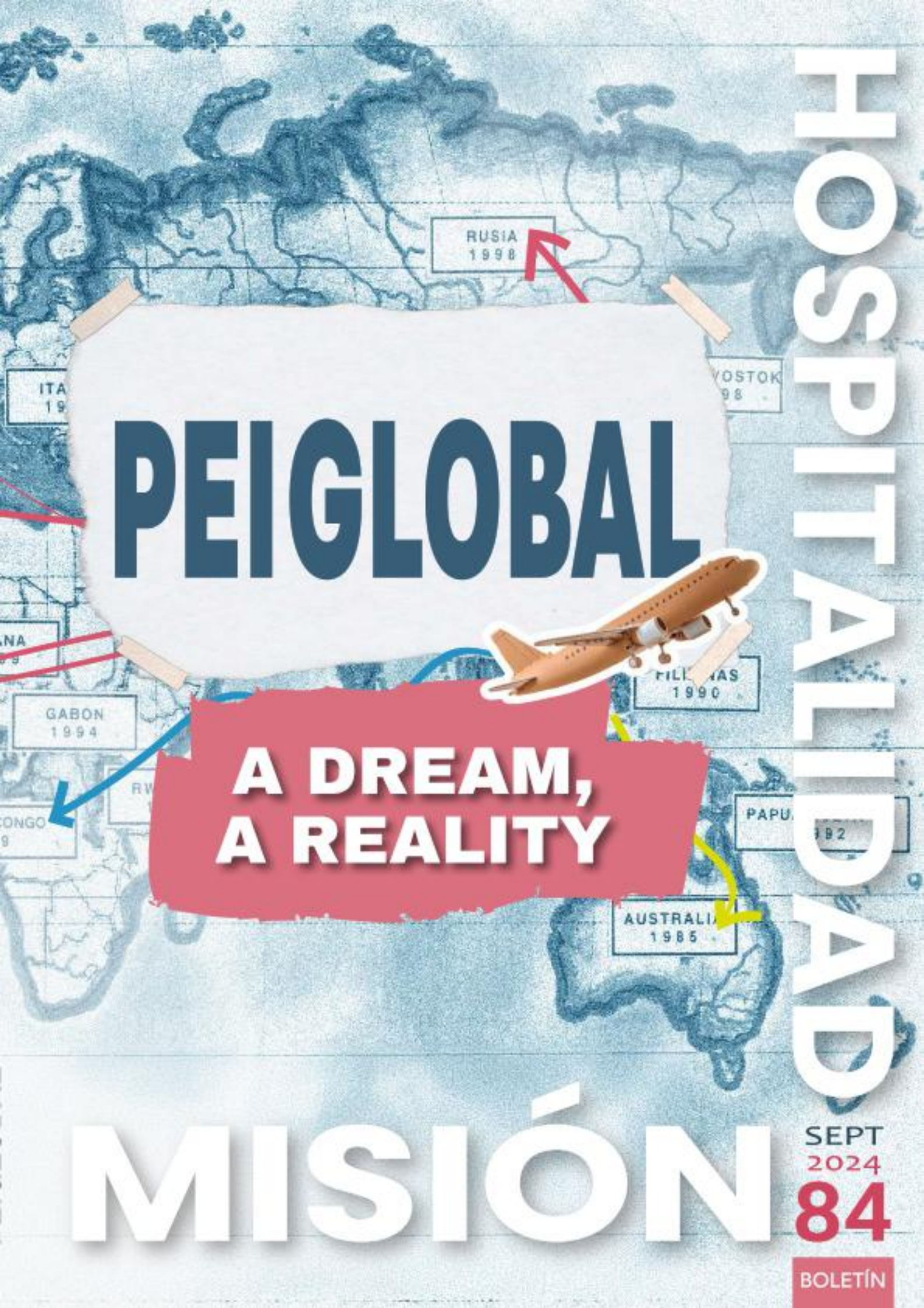
A DREAM,
A REALITY

MISIÓN

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84

BOLETÍN



THE MAGAZINE OF EVERYONE, FOR EVERYONE

MONOGRAPHIC EDITION

This new monographic edition offers the contribution of the entire Congregation in a commitment to the Institutional Project PEI GLOBAL, in which many people, from many places, contribute their grain of sand.

WINDOW TO THE WORLD

We look out at life from many windows of the world where we see that the Charism of Charity is alive; windows that open us to a new horizon full of possibilities, of encounters with people and realities that connect us and reveal to us that together we make a better world possible.

AWAKENING TO LIFE

May this dreamed and lived experience awaken in each one of us the desire to know more and commit ourselves more, looking at life from the perspective of the Gospel.

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A todas las personas que han colaborado en esta revista

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A GLOBAL PROJECT FOR THE CONGREGATION

Sister Carmen Mora, General House, Zaragoza, Spain



As Pope Francis says, "education is the only way to transform the world." It is the care for life and a path of evangelization and transformation of the world through the people we accompany in their formation.

From the General Government of the Congregation of the Sisters of Charity of Santa Ana, and in response to our mission of developing General Lines of Evangelization, we have embarked on an Institutional Educational Project that we call the PEI Global.

Our congregation, founded by Father Juan Bonal and Mother Maria Ràfols, was born in Zaragoza in 1804, in a hospital that welcomed different types of poverty: the sick, the insane, women in labor, abandoned children...

From the beginning, our works have sprung from Charity made Hospitality, from welcoming the most vulnerable and defenseless people, in health, educational, and social works.

The Sisters and lay people involved in educational tasks want to reread the Charism together, discover the spiritual keys that inspired it, and translate them for today. We need to share who we are as an institution, work with a common approach and values to, from the freedom and commitment of each one, help everyone develop their talents in diverse ways. We must update the Charism using the tools we have today to put it at the service of the people of our world.

Our Charism is defined by Charity that becomes Hospitality, by universality, by heroism, by mercy... This is what we want to live out in the centers and presences of the twenty-eight countries across the five continents where we carry out our mission.

We dream of this project developed together, giving the greatest possible participation to the different actors from the various cultural contexts, so that everyone can feel like co-creators of it, and become more involved and committed to it.

We want to focus on cooperative learning, shared leadership, innovation, the cultivation of reflection and interiority, universal openness, the absence of discrimination, the protection of the most vulnerable, the strengthening of the role of women in society, and the transformation of the world into a more humane and supportive place.

We want to dream and create a better future, just as our Founders did.

Let us be encouraged by this dream that we are all building together and in which we all contribute and enrich one another!



THE IMPACT OF THE PEI ON HEALTH

Sister Crisanta Cordero, General House, Zaragoza, Spain

The invitation to participate in the PEI as a Global Project is to recognize that the Congregation, since its beginnings at the Nuestra Señora de Gracia Hospital, has always been committed to transforming reality, open to care in a careful, delicate, and comprehensive manner. Empowering yourself with the Charisma of Universal Charity, confident in the strength of the Spirit that compels them from the first moment to risk their lives, opening borders and providing a comprehensive response to the needs found in health, education, and other inherent human needs, thereby dignifying each person.



CHARISMATIC FAMILY

Today we feel with gratitude and admiration the strength of the Charisma and the recognition of women, who, open and driven by the gift of Universal Charity-made Hospitality, have reached unsuspected places, to places where the cries of women, men, and children impoverished by the injustices and inequalities resonate.

This Project provides openness, collaboration, availability, solidarity, risk, audacity, and creativity from learning. Whatever it may be, it enables us to provide simple, diligent, and delicate service in caring for human beings, without discrimination and prevention, always ready and open to welcome in a hospitable and compassionate attitude every person and every person, with the means and place where a Sister is.

María Ráfols, from the beginning, was concerned about the comprehensive care of the Person, always willing and attentive to respond to the physical, spiritual, relational, and social needs of her time. Today, this woman takes center stage, María Ráfols, founder of the Sisters of Charity of Santa Ana, who was the protagonist of heroic acts during the Sieges of Zaragoza, although her true memorable acts were carried out in the daily struggle in caring for the poor, sick, and founding children.

At the Hospital de Gracia, sisters and lay people have shared tasks, in close and continuous collaboration. An emotional and effective bond has been forged that has led us to form a Charismatic Family (FSA Base Document).

We have traveled a path of more than 200 years, on different continents, to reach what we are today, people with different ways of life, called to live in communion as a Family, the Charisma of Universal Charity made Hospitality. (FSA Base Document).

With joy and gratitude, we confirm that an emotional and effective bond has been forged that has led us to form a Charismatic Family. (FSA Base Document).

We recognize that the Spirit leads us to present and offer to people who come into relationship with the Congregation, a channel to identify and live their vocation in this Charismatic Family and enable a commitment in the style of our Founders. (FSA Base Document).

The Lay people of FSA identified with the Charisma of Charity, through their vocation to service, manifest the joy and willingness to serve the most vulnerable people in their health regardless of age, in hospitals, in their homes and in situations of emergencies, if it is within their power to do so together with the Religious Community that accompanies them.

In some places in the world where for various reasons the Religious Community has not continued the task and has had to leave the place, the members of Familia Santa Ana (FSA) continue to carry out the pastoral projection and service that they had, this is the case of Ilo in Peru and Cabruta in Venezuela are positive experiences that enrich them, giving them autonomy and Charismatic identity.

Another experience is the Aguadulce Apostolic Center, in Panama. They responded to the felt need of patients and family members who attend the Aguadulce Hospital. Patients without financial resources for lodging had to stay on the streets to complete treatments and medical appointments. The FSA, together with the Religious Community, started a shelter, to be able to attend to this emergency, welcoming the sick and their families, providing them with a dignified and safe place.

These are some examples of this walk together, facing situations that demand our care and attention, that strengthen us, enrich us, and that are an expression of an inclusive Charisma, in which everyone has a place, in which everyone counts.

OUR REASON FOR BEING

Already in the 19th century, someone was thinking about a unifying project. Juan Bonal and Jaime Cessat wanted the young people who cared for the sick at the Hospital de la Santa Cruz in Barcelona to reach other places, and also to be consecrated to God, who was the one who called and sent them, "I would like you to understand the benefit and gift of God in calling you to assist the sick."

(Barcelona Manuscript)

Our Founders and First Sisters were always attentive to the needs of the environment; they spared no effort to care for those in need, regardless of their condition, political affiliation, origin, or language. They aimed to embody charity, to "heal" those who suffer, "not only from diseases of the body but also those of the soul."

(Barcelona Manuscript)



Sister Rosa Muñoz,
General House,
Zaragoza, Spain

The PEI is Born from CHARISMA

The Congregation has embarked on a Global **UNIVERSAL** Institutional Project, present in the various places where we are. We aim to energize, **UNITE... OUR BEING AND DOING** from our Charisma in a world that constantly changes, which is referred to as VUCA—Volatility, Uncertainty, Complexity, Ambiguity. We believe that, if we all cooperate, if we unite our forces around what is important **IN OUR BEING—CHARITY MADE HOSPITALITY**, being close to those who suffer the most, to the poor—we will be able to collaborate and cooperate in making a more just world, creating spaces for growth where people, aware of who they are and their capabilities, can give the best of themselves to help others grow.

A project **FRAMED IN A CHARISM**, which is the Gospel, and therefore always relevant, must be incarnated in the reality in which it must live. We must be able to **REDEFINE THE CHARISM** so that it is understandable to everyone and continues to come to life

THIS REQUIRES US



to be awake to the signs of the times



to respond to the challenges of this complex world



to be able to reinterpret the context of each place we are in



TO

FOCUS ON WHAT PEOPLE AND THE WORLD NEED TODAY.

We want to share what, as a gift, was given to us and continues to be given, from the origins, and that we want to share with those who live. We aim to be cared for, welcomed, gifted, bold, close... open to the footprints of God.



INTERCONNECTED



Sister Pili Omella, General House, Zaragoza, Spain

Everything is connected, we are all connected. The problem we have is that we insist on making sections, marking ministries, areas, naming those responsible for this or that, and without realizing it, we set limits, create barriers, and separate things which are naturally more related than we believe.

The reality is that everything is connected, everything converges, it is interrelated. Life itself is a connection of lives.

The Institutional Educational Project, PEI Global, has reconnected us. We have worked and co-created together, with communities, centers, volunteers, in health, action, social, education, FSA, professionals with different qualifications, people from different cultures, languages, ethnicities, countries... We have all connected in this Project because the differences, they are not difficulties, but rather they enrich us, broaden our vision, and open our minds. Everything converges, generating a team vision, community, stimulating family belonging, strengthening the universality that characterizes us; in short, bringing together different worlds, full of life and possibility, where we are all a reference for each other.

The PEI Global is identity, charisma expressed in its strategic lines, in its models and its plans, with these keys:

- Hospitality that is inclusion from the cooperative, as a way of being together.
- Charity seen from intersectionality is living universality in an even more radical and comprehensive way.
- Simplicity in a style that consists of doing a lot with little.
- Heroism that empowers each person, beyond their limits.
- Humility that embodies an open mind.
- Audacity from the radicality of the Gospel.



These keys provide us with a way of facing life, a way of looking around us. They launch us to make options embodied in charisma, global options, impregnated with universality, humility, vision, from which we derive bold options, from an open mind that welcomes the challenges of this VUCA world as life opportunities, which make life more dignified for everyone and in all their forms. It is a project connected to the commitments of the PEG and the SDGs. It is an option for a sustainable, ecological, and more humane future.

Aware that "we build the plane while we fly." This produces vertigo, but it imprints passion, enthusiasm, and hope that we can connect the experiences on this path enriched by different cultures, by people from the five continents of America, Europe, Africa, Asia, and Oceania.

The path begun has opened doors, has allowed diverse worlds to be connected, has unfolded dreams, has reconnected intercontinental family ties, has excited, united, co-created ideas, and engaged people who seemed impossible to connect: a great Santa Ana Family that vibrates.



CONNECT

**THANKS TO EACH ONE,
THE FORMATION TEAM,
LAY SISTERS AND BROTHERS,
THE DREAM BELONGS TO
EVERYONE AND FOR EVERYONE.**

EMPOWERING WOMEN IN INDIA

Sister Gracy Joseph, General House, Zaragoza, Spain

As India is a developing country, gender inequality is one of the country's central problems. Multiple statistics clearly reflect the gender discrimination suffered by girls and women.

India occupies a strategic position in Asia. Its population is 1,428 million inhabitants at the end of 2023, with 54% of its population under 24 years of age. India's wealth is its people: 540 million young people. However, it is a country with two very different worlds; it is advancing by leaps and bounds and at the same time, it has the largest number of illiterates in the world and the highest percentage of the population below the poverty line, living on less than one euro a day.

The promotion and empowerment of women are essential for the Sisters of Charity of Saint Anne, so that families can get ahead. If women advance, the world advances. Indira Gandhi used to say: "India, your salvation will come through women." Connected with the Global Educational Pact (PEG), with the SDGs and from the Institutional Educational Project (PEI Global), the Sisters of Charity of Santa Ana reinterpret the charisma today. In the Community and Social Line of the PEI Global, we welcome ecofeminism as one of the keys to developing the empowerment of women and girls. From intersectionality, we study all the factors that affect a woman's vulnerability: being a woman, poor, from a certain caste, with a disability, etc.

Education brings dignity and awareness in women of their rights. Without education, women have no voice in society, which is why the Sisters of Charity of Santa Ana focus so much on the empowerment of women and the education of girls, so that they can gain control of their own lives, thus improving their social condition.

It is a process of change, which goes from dependence, marginalization, and insecurity, to independence, participation, decision-making, and self-esteem.



MAHILA MANDALS

The concentration of women in community groups called 'Mahila Mandals' (Women's Groups), where they are instructed to develop different professions, which allow them to be self-sufficient, such as granting micro-credits, so that they can have an amount of money that only they manage, is what is allowing women to be increasingly respected in this country.

The sisters work in the Juan Bonal and Madre Pabla Provinces for the total integration of women in society. We organize groups of village women who cannot read or have jobs. It is a whole process of accompaniment, awareness, and sensitization so that they wake up from their situation. We have several cutting and sewing work centers, microcredit groups, literacy groups, etc.

Navajeevan Garments Center, for the Empowerment of Rural Women of Pampanvillai

Pampanvillai is a small village within Nagercoil town in Kanyakumari. There is our Home for the elderly and indigent women. The Sisters of Charity of Saint Anne have been present in Pampanvillai since 2009 and we seriously take on this great mission of serving these beneficiaries abandoned on the street since 2010.

It had humble beginnings with some poor women who asked the sisters for help and showed interest in learning, earning money, and supporting themselves. We currently have 55 poor women working under our care.

Navajeevan Garments Center started in 2010. The idea of setting up this type of center arose after a continuous experience of working for more than 25 years with the rural women of the district. It was observed that one of the main reasons why gender inequality persists in the area was the lack of economic participation of women in family income. The women were in a weak and vulnerable position, with total helplessness in their family situation.

We have women from different walks of life, irrespective of their caste, creed, and religion. The family background of our women is very poor. Some are young widows, destitute, homeless, with alcoholic husbands, etc. Natural calamities like the tsunami and their financial problems pushed them to leave the four walls of their home. While we sisters run the center, the women feel free to come to work and feel safe working with us. Family members are also happy to send them to work. Most of them work for the first time. Here we give them training and work. They feel worthy, and their self-esteem changes. They feel proud to be working women because they can contribute to covering their family's expenses.

Despite the great difficulties they face especially after the Tsunami, some women manage to be part of the family income by breaking some of the social and cultural barriers that exist in India. Navajeevan Women's Garment guarantees its social promotion through a wide range of training activities, both technical, in the professional field, and in social and political training of human and women's rights.

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Gandhi used to say that if you empower a woman, you not only empower the family and society, but the entire nation. Because of our charism and congregational spirit, we firmly believe that this is the need of this present moment. It is the way to act, according to the signs of the times, the best way to achieve their well-being, prosperity, and improved quality of life.



BEYOND THE LIMITS

Sister Alicia Gonzalo, General House,
Zaragoza, Spain

"Beyond the limits." With these words, the document of the Institutional Educational Project, PEI Global, is introduced. With them, we can refer to the situation of a town called Romanovka, located one hundred and two kilometers from Vladivostok, the capital of the Far East of Russia, whose name means "the power of the east."

We talk about "beyond the limits" due to the urban deterioration, due to the absence of decent housing, due to the minimal infrastructure: lighting, asphalt, garbage collection... Beyond the limits due to employment possibilities, due to the minimal freedom, because it is one of the many closed cities in Russia, due to its military population of war pilots, who at the time turned off the reactors of the Chernobyl disaster and died shortly after because of it.

Beyond the limits of alcohol that a person can harbor in their body, especially if it is adulterated... Who could buy a bottle of good vodka? Better and easier to make it yourself by making "samagonka", based on fermented sugar, or consume any liquid that contains ethanol: a jar to clean anything found in some still battered Soviet store where you can still buy a couple of socks or some other trinket to accompany the tea.

Beyond the limits of the intense cold that children try to overcome by running from

pile to pile of snow or showing off some homemade sled by pulling it in turns.

They could be at home, some of the readers whose eyes this article in this magazine reaches will think. They could... Of course... What if in their homes the grandfather, grandmother, father, mother, brother, sister, neighbor... were gathered to "relax" by pouring a few good drinks into their body?

I'm sure they'd get out of there quickly, I say. At least I would. My eyes testify over many years that boys and girls do the same. Where to go? Well, to the street.

Where to go? From the question we went to the "dream", and from the "dream" to reality. This is how Tropinka or "Senderito" was born. Yes, in diminutive, because this reality never had great pretensions, simply to be a safe place for children between six and sixteen years old, a place of physical and emotional rest, a place where they could be fed, listened to, loved, educated, cared for, looking ahead to futures within the reach of their possibilities and preparing them with tools within their reach.

Tropinka... Almost fifteen years have passed since you existed, apple of my eye, project, experience, hospitality, high social impact. There, in the far east of Russia, where the sun once rises every morning and for so many.



Investing in **EDUCATION IS** investing in **THE FUTURE**

Sister Elsy Thomas, General House, Zaragoza, Spain

Our teacher, Jesus, personifies a new order that disrupts human standards of justice and righteousness. It invites us to make God's love a reality in all relationships, through a love that includes our neighbor, that extends to those considered last and least important, and even includes our enemies. He himself practices this spirit: self-offering, mercy, and forgiveness so that, in every environment, the rules of a love that humanizes everything prosper.

Pope Benedict XVI insists on combining faith with reason, to "guide the globalization of humanity in relational terms, communion, and sharing of goods" (Caritas in Veritate, 71). It is an invitation to live with an attitude that leads us to achieve a communion of ideas, to learn from lessons and experiments, to follow good practices, to maintain bold hopes, to together demand humanizing results.

In this aspect, the economy has a lot to say and do. From the coherence of the option that the members of our Congregation make, we ensure that this is an economy for the mission. That is why we promote that there are adequate criteria in the management of goods such as good planning and responsible management, in which not only the effectiveness but also the productivity of the goods, apostolic effectiveness, is taken care of.

A management in which evangelical values are never lost sight of, with transparency and responsibility according to the Social Doctrine of the Church, which maintains that within economic activity one can experience authentically human relationships, friendship, sociability, solidarity, and reciprocity. It is an invitation for the spaces of our centers to be meeting spaces.

If the continuity of the evangelizing mission depends on the good management of resources, we must give training the importance it deserves. It is through education that we forge values, styles, criteria, and principles of life, because only through good sowing can we expect a good harvest.

In this entire process, the economy plays a role and is 100% involved. Thus, we give value to what we believe, that the person and the family are strong fabrics of society and must be strengthened to continue promoting a sustainable and humanizing world.

Each of our institutions must fulfill its socio-ecclesial character of watching over and protecting the weak. Our approach with contemplative eyes and attentive ears must channel resources in favor of integral human development. We must live in the awareness that at the center of each economic decision must be the person and the common good.

What our charism actually proposes is the care of those most in need, promoting comprehensive economic growth. Charity made Hospitality is concretized in this care, making the person the priority of a development that favors fraternity and humanity.

Education as a Mission in the Congregation

Sister Dulia Zúñiga, General House, Zaragoza, Spain

A vocation that is born in the Founders as a force of the Charisma of Charity. They took on this task in the only two centers they were allowed to found while they lived.

Our Founders had experience in educational work. Father Juan in Reus, before beginning his adventure as Founder of the Brotherhood. Maria Ráfols, from Inclusa in Zaragoza, for 32 years, comprehensively educating foundlings.

We have two documents from this first period: the Constitutions of 1805 and the "Relation of the Foundation of Huesca". They outline the fundamental pedagogical principles of our educational work.

Constitutions of 1805

They determine that the girls will be entrusted to the care of the Sisters "designated to be teachers," who will instruct them in "everything conducive and necessary to the female sex... and to read by composing tablets." "They will all try to lead them along the path of virtue." You can "teach" by principle, by program, but you "educate" only by LOVE. Love of which Saint Paul says "is patient, is helpful... Believes all things, hopes all things." (1 Cor 13, 4-7)

From the Huesca Foundation

"To protect, raise, instruct and educate...the orphans and the helpless...resolved and ordered (the Bishop) that the care of the House of Mercy and Education for the foundlings be in the custody and charge of the Sisters of Charity themselves, who out of obligation and virtue made a stubborn effort in (their) upbringing and care."

"The educational originality of the Congregation... lies not so much in the proposal of its own methods, but in the suggestion of a 'style' and a way of carrying out educational tasks.

Our history in the field of education has been inspired from its origins by a profound humanism and a limitless dedication to each person, the result of deep convictions that reveal the demands of teaching work from a Charisma of 'Charity'.

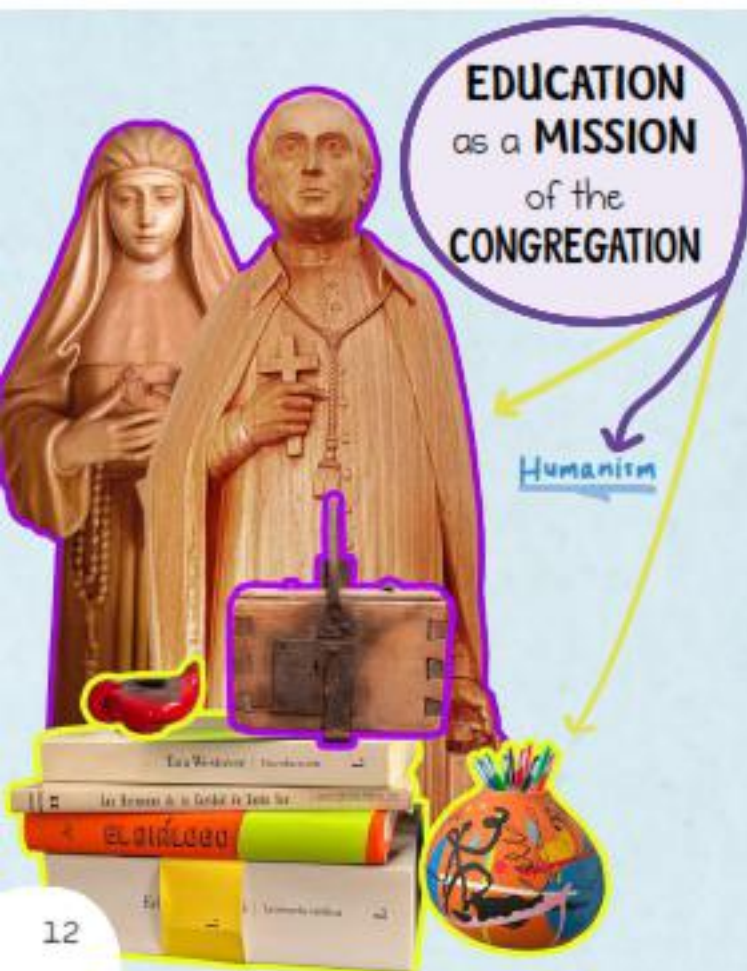
Educating is the first objective of the Sisters in these Centers

Our Founders were bold, innovative, provocative, disruptive with the established order in the time in which they lived, always seeking to be Good News for others in the style of the Master of Nazareth.

Educating is an important service that the Congregation had to carry out in the most disadvantaged social strata: Inclusas, Casas de Misericordia, children with various deficiencies, in the towns or in any "city or town" in which the education of girls was not covered.

The PEI Global, a privileged instrument for transformation, is the current reinterpretation of the dream of our Founders, it is the glasses to look at reality today, to continue making together Paths of Evangelization that promote change of learning spaces through environments that inspire, motivate, energize and connect, cognitively and emotionally, the entire Educational Community.

"In times of accelerated change, the future is not something that is yet to come, but something that is already here, and that we simply do not see because our mental models, beliefs, ways of doing things and habits of the past do not allow us to see it" (Joseph Cabrera, 2018). That is why it is important to thoroughly review the principles and beliefs that underpin our models, and stimulate debate about new ways of learning and teaching. We are living with hope, enthusiasm and passion, the here and now of PEI Global.



What Inspires me about PEI GLOBAL?

Sister María Luisa Belsué,
General House, Zaragoza, Spain

Translating, without a translator, induces interest in what has been written and understanding the author's project. The PEI Global, entering the translation circuit, has come to inspire those who, due to age, are in the final stretch of their existence. It has given me the possibility of seeing that the dynamics of the plan impact, question, mobilize, and make us reflect. It's shocking, because it sounds new. It questions, because it sets standards for now and always. It mobilizes, because something new is being born from what has already begun. Reflection is necessary because, upon finishing reading the translated summary, a biblical text comes to mind: "Then God saw everything he had made, everything was very good." (Gen 1, 31)

It is therefore worth asking: Who is the author of the PEI Global? What is it intended to achieve? How to act to achieve it?

Who is the author?

Above the text, there is no name of a person who can answer the question. Throughout the document, the concept of a group appears that personalizes all those who have participated and who participate in the realization of this project. It feels like there is more room, that it belongs to everyone and for everyone. The name of an Institution also appears from which it is possible to do it since it has that own vitality that, transmitted to the human being, "has taken life to give it to them again": the Congregation of Sisters of Charity of Santa Ana with all the co-creators of the Institutional Educational Project and its recipients. That is to say: "Everyone, each one with the gift received, at the service of others." (1 Peter 4, 10)

What is it intended to achieve?

Restoring the image that defines it, putting the human being on his feet: "Get up, carry your mat and start walking" (Jn 5, 8). In society, the existing Volatility destabilizes things. The PEI Global aims to educate to know how to enjoy the environment. Uncertainty prevents prevention. The PEI Global encourages us to gracefully welcome what is coming and invites us to open our spirit to the mystery that is revealed. Complexity complicates things. The PEI Global recommends adequate education to face them. Ambiguity proves that no one has the absolute truth. The PEI Global believes that the time has come to meet, to respect diversity and to consider it as a wealth.

How to act to achieve it?

Very simple: The PEI Global sets 10 Objectives to achieve from which 40 Social Impact Indicators emerge, not alienating but cooperative, and 66 Goals to be achieved between now and 2030. They touch on hunger, health, well-being, including quality education for all. It takes into account gender equality, access to decent housing, and drinking water. Caring for nature, including the oceans. Inclusion speaks of dignity, the community of possibility, the accompaniment of human fulfillment, duties, and rights. "Now all that remains for man is to take hold of the tree of life, take it, eat it, and live forever." (Genesis 3, 22)

This was what inspired PEI Global to those who believe that we were not born to be museum pieces, corroded by dust and humidity, nor nostalgic trunks of repetitive prehistory but rather, as Quevedo wrote, "Dust in love." In love and fertile because the grain will fall into it and new times will germinate that will give rise to others. (Jn 12, 24)





**...WE ARE RESPONSIBLE
TO KEEP THE CHARISM
ALWAYS IDENTICAL
TO ITSELF UPDATING IT
ACCORDING TO THE SIGNS OF THE TIMES
FOR THE CONSTRUCTION
OF THE KINGDOM,
IN SERVICE TO HUMANITY.
CONST.7**

EXPRESSION of SOLIDARITY

PATHS AT THE HEART OF THE GLOBAL EDUCATIONAL PACT

Luis López, Juan Bonal Foundation

In marketing, the “tagline” is an expressive and incisive phrase that summarizes the spirit of a company or organization. Our “tagline” would be: “Expression of Solidarity.” It is the essence of the Juan Bonal Foundation. It comes to saying: **“This is what we are now, today and always.”**

“Expression of solidarity” refers to the act of extending support, understanding, and help to others, especially in times of need, based on a sense of responsibility and communion that goes beyond simple empathy, transforming the feeling of concern for the well-being of others into concrete actions that seek to alleviate their suffering, promote their development, or improve their situation. Solidarity is manifested in financial and material support, in volunteering, in the defense of causes, in the recognition of the dignity, equality, and inherent value of all human beings, fostering a collective commitment towards the achievement of a common well-being and the construction of a more just and equitable society.

“Expression of Solidarity” is more than a slogan. It is an ongoing commitment to support, understanding, and help transformed into tangible actions. This philosophy guides our mission by offering quality education, healthcare, and development projects, embracing the principles of the Global Education Compact and the Sustainable Development Goals (SDGs).

Celebrating the 25th anniversary of the Foundation, we remember that since 2000, we have focused on the integral well-being of the person. Our actions range from vital training for future mothers in regions where giving birth is a challenge, to continuous support during childhood with nutrition and school sponsorship programs, ensuring that each child has the opportunity to study and grow in a safe and enriching environment.

We have provided school sponsorships to more than 30,000 children on five continents, reflecting our commitment to SDG 4, to offer access to quality education that instills values of sustainability, peace, and global citizenship.

We advocate for inclusive and equitable education for children with disabilities, promoting adaptive learning environments that empower these students within their communities.

Our health and well-being programs, from SDG 3, and sustainable development projects that address SDGs 2, 6, 7, and 11, show our contribution to a sustainable future, promoting health, food security, access to clean water, non-polluting energy, and sustainable communities.

We invite everyone to join this global movement of hope, dignity, and solidarity. Together, we can face the challenges of our time and build a more just and loving world. With every step we take on this Path of Solidarity, we move closer to a future where every heart finds a place to shine.

DO WE WALK TOGETHER?



FROM PEER TO PEER

José Carlos Navarro, Juan Bonal Foundation

What does being born in one country or another depend on? What does it mean to be born in the middle of bombings and chaos or in a residential neighborhood of a big city? What depends on opening the tap to have water or carrying heavy containers on your head to transport it?

Have you, the reader, ever wondered if you had been born in other places in the world, would you have the same thoughts? The same behaviors? The same empathy?

We live in an increasingly globalized world in which, paradoxically, our gaze often falls short. In this context, the Juan Bonal Foundation works, building bridges of solidarity, trying to create a more just world, helping the Sisters of Santa Ana to achieve this goal.

Therefore, the development of a Global Educational Project, which works towards a globalized world of solidarity, is essential. And here the work of the Juan Bonal Foundation is indispensable.

Fundación Juan Bonal is the NGO of the Sisters of Charity of Santa Ana. It is the transversal tool of the congregation, which transfers education for development to any part of the world. To make it understood that being born in one place or another should not cause solidarity myopia.

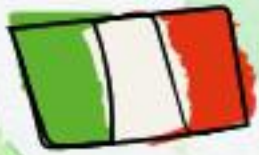
This work is increased in the educational field. Education for development addresses topics such as social justice, gender equality, sustainable development, human rights, global citizenship, and interculturality. It seeks to foster critical consciousness, solidarity, and active participation in solving local and global problems.

Development education allows today's young people to take a long look at the future. The society of tomorrow has to be based on values of solidarity, which allow globalization to increasingly respect human rights anywhere in the world.

One of the lessons that the 2030 Agenda and its SDGs give us is to try to change the dependent "North-South" model. It invites us to global, participatory work, of similarity, at the same level and, therefore, the importance of PEI Global. The view and work in this plan of countries such as Honduras, Brazil, Mexico, Bolivia, or Nicaragua are very important to have a clear vision and teamwork.

Hopefully, this strategy will contribute a grain of sand towards a more equal and fair world. To achieve, as Pau Dones (Jarabe de Palo) sang, in one of his songs

**"In a world without equal.
From peer to peer."**



ITALIA

**WE EDUCATE FOR LOVE.
IF OUR SCHOOL
IS ALIVE, WHICH IT IS,
IT HAS TO INNOVATE
AND ADAPT
TO THE NEW TIMES.**

A thousand and one opportunities

Sister Macu Azorero

PEI 1, MACU'S DREAM

Sister Teresa Bajor,
Home Search, Rome, Italy

In my second year of Novitiate, I was asked to go to a school to teach. My first classes taught were Latin. Perhaps that is why, when defining the meaning of a word, I look for its etymology.

What does education mean to me? Basically, help, guide, lead the person so that they discover the best of themselves, to enhance all the good that is in them. Depending on the concept you have of a person, you will have some purposes and some dimensions will be worked on, with your own pedagogy and style. I needed a short time of experience to discover that education is a privileged platform for evangelization, the first and most important channel to lift a people out of poverty, to take it to its maximum development.

Today, after the experience that so many years of my life have given me, dedicated to educational ministry, I continue with the same convictions and I am sure that educating is not easy, but it is exciting. That is the passion that our Sister Inmaculada Azorero (Macu) exuded in the field of education.

She passed the test at the Santa Ana School in Guadalajara. From the beginning, she outlined her passionate educational vocation in the shadow of his father, a great teacher. Wherever he was, she lived this vocation hand in hand with the Word and "your Kingdom come."

In July 2007, she received the service for which we, the Chapter Sisters, elected her, during the celebration of the XXVI General Chapter, as general manager of the Pastoral Ministry of Education.

From that moment on, she was involved with his entire being in transmitting the Educational Proposal of our Centers: Evangelizing through education, from his own style, the pedagogy of love.

In love with our Charisma, Macu was very clear that our educational work had to be tinged with it, because we educate from Universal Charity, made Hospitality to heroism, mainly with the poorest and most needy.

One
REALITY



The pedagogy
of LOVE



EVANGELIZE

EVANGELIZE

EVANGELIZE

EVANGELIZE

EVANGELIZE



From a great simplicity and a deep love for the Congregation, she began a Path that took her to tour the different educational presences of the Congregation, encouraging her Communities, supporting and accompanying the Management Teams, taking an interest in the non-teaching staff, contributing to the quality and warmth of the boarding schools, giving her smile to the thousands of children she met and with whom she suggested lowering ourselves



to bring our gaze closer to her. She did not forget the importance of working with the parents of our students. He promoted and supported the Juan Bonal Foundation with generosity and enthusiasm.

Like a mantra she repeated over and over again in all the cloisters, especially in the Communities of Sisters and Management Teams:

- That no child leaves our Centers because they cannot pay.
- Integration classrooms must be requested for those students who need them.
- Let us commit to universality, non-discrimination, integration, and the empowerment of women.
- Our welcome must be exquisite.
- Let us never humiliate any child, under any circumstances... and a lot of etc. that flowed from our Charisma.

She soon dreamed of a Global Educational Project, which we called the Institutional Educational Project (PEI). In January 2009, always seeking to ensure that our centers were faithful to their charismatic identity and faithful to the signs of the times, tremendous work began in the Educational Centers of Spain, so that they would have common training criteria and objectives, the selection of personnel, the way of addressing diversity, tutorial action and innovative processes. For more than two years a

commission of between 60 and 80 people met every two months at the General House in Zaragoza.

We had the help of José María Bautista, from the FERE Pastoral Department. It was 2009 and we were already working on Google Docs, which would later be called Google Drive, allowing us to open our minds and methods to much greater complexity and depth. Until then we were used to the fact that the documents were prepared by four expert Sisters. However, PEI 1 was the first experience of what we call co-creation today.

From August 10 to 16, 2009, the Education Delegates met in Zaragoza to begin this process. María Luisa Ferrero, to whom we as a Congregation owe so much regarding the transmission of our Charism, attended the meeting and expressed with enthusiasm: "This is historic."

PEI 1 proposed a learning pyramid based on six models: Existential and spiritual intelligence, Multiple intelligences, Meaningful and divergent learning, Critical thinking and thinking skills, PBL or problem-based learning.

It proposed a pastoral model, which we still consider enormously advanced today: "Implement in the centers a Systemic Pastoral Model with spiritual intelligence and create Christian Educational Communities from the commitment of the Management Team and the Faculty."

She was also visionary in her way of understanding leadership: "To configure one's own style of leadership and organizational culture, beyond management, favoring communication, with an integrative and supportive organization."

In 2011 the work is completed. In 2012 it was published in paper format. Its validity was normative for all centers and was intended for 2012-2017. On various trips Macu worked on this project in each area. Finally, in 2014 Macu began a trip to all the provinces to present the PEI 1.

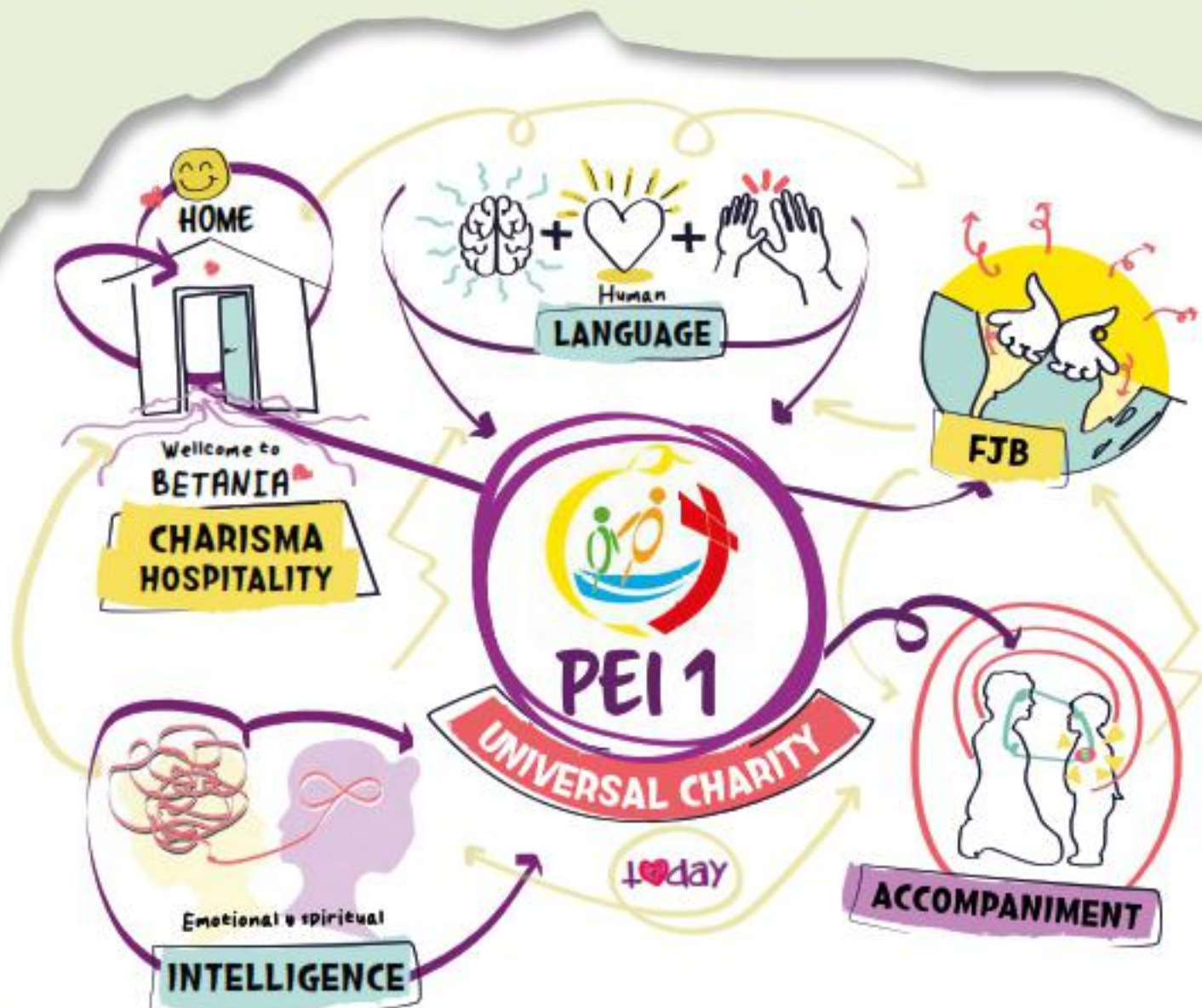
In 2016, it began with a commission, led by José María Bautista, with the objective of developing a new PEI 2, which was in force until 2024. Her successor, Sister Pili Omella, would continue this work as Provincial Councilor of the Pastoral Ministry of Education of the Province of Spain and then from the General Government,

I end with a giant thank you to our dear Sister Inmaculada Azorero, for her tireless

Pastoral Educational work. I have no doubt that she left an indelible mark on the Congregation.

I want to remember here the words of Pope Francis with which she ended her memory of the Pastoral Ministry of Education:

"Educating is always winning. Truth, goodness and beauty are from God, (...) Educating is, therefore, giving elements to overcome. (...) True education must maintain a balance between the three human languages: that of the mind, that of the heart and that of the hands. It is about teaching to think well, to feel well and to work well. And that, in a coordinated way, in such a way that you think what you feel and what you do, that you feel what you think and what you do and do what you feel and think. Everything well coordinated. That is educating."



An Opportunity for RENEWAL FOR THE SISTERS

Sister Marisella Orozco, Settecamini, Rome, Ital

The PEI Global adventure sets us on our way in a turbulent, digital, globalized, and connected world, thus providing an opportunity to open horizons. We can no longer educate from the simple; we are immersed in a complex world.

This process, in addition to being a renewal for our Centers, has been a personal renewal, fostering growth, self-reflection, and adaptability. As we advance, it allows us to explore new ideas, learn new skills, adapt to changing circumstances, take on new challenges, assume responsibilities, and even explore different trajectories. It is an opportunity to cultivate an open mind (VUCA), change perspectives, overcome challenges, and approach new endeavors with enthusiasm.

We have embarked on a journey of self-discovery and transformation, of personal and team innovation. Leaving aside our fears and insecurities; understanding that the more training we have, the less fear we will have. Albert Einstein used to say that the best opportunities are hidden among difficulties. How many times have fear, insecurity, and environmental pressure made us believe that now is not the time! We could hear that little voice that whispers to us that it is better not to take risks, that it is better to leave things as they are.

But no, now is the time to understand that life happens beyond the line of fear. We just have to allow ourselves to understand that not everything is always under our control, that every day we are in a continuous learning process. "Do not remember or think about the things of the past anymore. I am going to do something new, and I have already begun to do it" (Isaiah 43:18).

The PEI Global is an antidote to the daily routines that mechanize us. It comes to refresh, remember, and renew us, connecting us with our goals and learning processes, from a new perspective, with a VUCA mind.

This process reminds us that our teamwork is a way of confronting each other and helping each other for internal and external renewal. If we join forces, knowledge, and skills, we can go further, finding ourselves all around that characteristic of Hospitality such as cooperativeness. We still have a long way to go; we try to unlearn and relearn, giving more prominence to people in their learning. This adventure will be a driving force, an opportunity for personal, community, and social renewal... and beyond.



PEI GLOBAL: Fighting Educational Poverty

Professor Marcella Grosso, Settecaminini, Rome, Italy

The PEI Global seeks to combat “educational poverty” by providing children and young people with appropriate learning opportunities through the creation of educational communities. What young people become as adults will depend on the resources and opportunities offered to them at school.

Living in a welcoming and creative environment allows children and young people to know their rights and plan their future with confidence. The objective of the PEI Global is to eliminate methodological, pedagogical, social, and cultural obstacles that prevent minors from taking full advantage of educational processes. The full development of a minor is a common good of the community and we are all responsible for it.

The objectives that we must pursue are, in my opinion:

- Improve the well-being of children and their ability to perceive themselves as transformative actors in their school, their community, and their lives.
- Reinforce the centrality of the school as an educational place and increase the support of the surrounding community;
- Activate and experiment with an educational community model based on a collective agreement that enhances the educational resources of the community and guides them towards quality education and towards the development of the potential of new generations.

The difficulty lies in working to make this definition as shared as possible, based on the resources of a place, both in terms of available services and the social and human capital of a community. Child educational poverty is “a process that limits children’s rights to an education and deprives them of the opportunity to learn and develop cognitive and non-cognitive skills.”

****A call to action****

PEI Global, by bringing together the forces of diverse people, from diverse cultures, countries, and continents, dares to face significant challenges that require patience and cooperation. We need to think in terms of transformative power: “How can we bring about change?”

Let’s be inspired by a utopia where everyone has equal access to opportunities. Let us continue working towards this ideal, grounding each action in building a better future for our children and young people. PEI Global is already changing lives and communities.

We have to think in terms of power, in the sense of “how can we bring about change?” Let us be guided by a utopia such as living in a context in which everyone has equal access to opportunities, because by aiming for this we will be able to gradually cement the actions towards this very difficult objective.



HOW TO COUNT THE PEI

Marta Fresneda

In the historical moment in which we live, updating language and communication is essential for evangelization. We need the synergy between human intelligence and congregational identity to break the mold and transform the world. One of the fundamental pillars is globality, having an open mind, seeking new resources, and living in today's world.

The key is to train ourselves. Without training, we will not understand what we have before our eyes. It is important to listen, see, leave the comfort zone, observe different visual and musical languages, and be in today's world.

When we fall into obsolete communication, the message disappears. It is essential to tell human experiences, of God, of Him, of you, of us. The new digital platforms are the communication medium of our century. We must enter the digital world and put the gifts received on the table, observe our society.

The globality of the PEI unifies those structures so marked at the congregational level, returning to the origin of our founders, where they were all one, where evangelization was not a matter of pastoral agents, but the Being of the Brotherhood. Our Founders transmitted Life and gave Life door to door. They did so without leaving aside the provocation of their pastoral ministry in any of their actions.

In this evangelization with universality, we must be very critical, synodal, working in multigenerational and multicultural teams, discovering talents. The wisdom of the elder gives lucidity to the youth. Interconnected, professional, and multidisciplinary groups mean continually restarting themselves to continue being alive. This globality should not be confused with anything goes. It is essential to follow some rules, some criteria that represent our reason for being with a sensitivity that reaches directly, is contemporary and universal.

Congregational marketing is a tool to communicate, setting innovative strategies, transforming language without losing the essence, using the pedagogy of care in a missionary key.

A pastoral in a missionary key is not obsessed by the disjointed transmission of a multitude of doctrines that are attempted to be imposed by dint of insistence. The advertisement focuses on what is essential, which is the most beautiful, the largest, the most attractive, and at the same time the most necessary. The proposal is simplified, without losing depth and truth, and thus becomes more forceful and radiant (Evangelii Gaudium).

To tell the PEI Global you have to break the canons established so far, be a brand with a specific identity, speak without fear of the heritage received, be bold, be pioneers in the way of contemplating and acting without prejudice, impacting people and leaving traces of Universal Charity.





The work of INTERCULTURALITY and INCLUSION in our INDIGENOUS COMMUNITIES

Ana Pete, Tukuko, Venezuela

Jungles, mountains, inhospitable dirt roads, rivers that the founders of the Missionary Center had to cross with the Capuchin Missionary Friars.

Under that black habit the adventure of interculturality began: new customs, dialects and ethnicities. There were many fatigues and inclemencies at the beginning. How to do the work without disturbing the habitat of the indigenous people? Here was the real challenge for the Sisters.

This charisma of "hospitality without borders" with the poorest and neediest motivated the work of the missionaries, with welcome, closeness and respect to learn to share life with the aborigines.

In our community Misión de Los Ángeles del Tukuko, there are several ethnic groups: Yukpas, Bari, Wayuü, Japreria, as well as other indigenous groups such as: Warao and Pemón, belonging to the Bolívar State. Creoles live in the area and live among the indigenous people.


This integration work led the religious to include ethnic groups in education and health. Always disruptive, they sought to improve the opportunities and dignity of the most vulnerable in society, promoting their participation in the environment.

Soon it was the indigenous people themselves who began to take on teaching duties at the center. The missionaries were in charge of their training, sending them to other places for their professional preparation. They also carried out their work in the health field. Sister María Ramírez was the first nun of the El Tukuko Ambulatory to care for indigenous people in need of care.

The evangelizing work of these heroines of Charity stands out, in school, the clinic and in the most remote communities. They traveled on foot or on mules, alongside the group of indigenous people and young Creoles willing to share the Charisma and the word of God.

Bold and disruptive, they are the Sisters of Charity of Saint Anne, living and updating the Charisma, as Father Juan Bonal and Mother María Ráfols did, living Hospitality without borders, in a place where work becomes increasingly uncertain, who continue with the joy of continuing to include this diversity of cultures and ethnicities in the world, as they are the most vulnerable in society.

VENEZUELA

A vintage-style map of Venezuela is the background for the bottom section. A red location pin is placed on the map, and a yellow arrow with a blue outline points from the bottom left towards the pin. The text 'HOSPITALITY WITHOUT FRONTIERS' is written in a bold, blue, sans-serif font, slanted upwards, over the map.

**HOSPITALITY
WITHOUT
FRONTIERS**

The SPIRITUAL line

Mayeria, responsible for Pastoral Care at Colegio El Pilar, Caracas, Venezuela

Let's remember

The Spirituality of the Sisters of Charity of Saint Anne is a gift from the Founders María Ráfols and Juan Bonal. It is inspired by Father Juan's booklet from 1805, which said: See Jesus in your brother and give your life to the point of heroism, as far as providence takes you. In the hospital of Our Lady of Grace, the Sisters give their lives to God, through the special vow of Hospitality, they share heroism, pain and misery in a constant attitude of contemplation in action, prayer and bold work, humility and joy, silence, poverty and simplicity.

The spirituality of the Sisters has always been Christ-centered, Christ at the center of their lives, of what they live every day and what they do, contemplative in action.

CONTEMPLATIVE IN ACTION

IT IS EXCITING TO SEE HOW THE CONGREGATION SEEKS TO ADAPT TO CURRENT TIMES, ALWAYS EXPLORING NEW AND CREATIVE WAYS to live its spirituality IN AN AUTHENTIC AND TRANSFORMATIVE WAY. THE PROPOSAL OF THE NEW SPIRITUAL MODEL, CONTEMPLATED IN THE PEI Global, SEEKS TO BREAK WITH OLD PARADIGMS AND FOCUS THE LIVING OF THE Gospel in everyday life, IN THE SMALL THINGS, CARING FOR AND PROTECTING OTHERS. IT IS A VALUABLE AND NECESSARY CHALLENGE IN A CONSTANTLY CHANGING WORLD. THEIR COMMITMENT AND DEDICATION ARE a living testimony of the presence of Christ in the world.

The founders were visionary when they spoke of the dream of **A LOVE WITHOUT BORDERS**. The Congregation was born at the feet of the Virgin of Pilar and her presence has always marked the spirituality of the congregation: **TOGETHER WITH YOU WE WERE BORN, WE GREW UP AND WE ARE HERE**. Saint Anne and Saint Joachim, Saint Joseph and Saint John the Baptist, their humble and simple lives, are for the Sisters, a sign of revitalizing the values of the congregational spirit.

Spirituality is framed in the three H's: we live God from

HUMILITY



HOSPITALITY

IN EVERYTHING WE DO, WE MUST REVEAL THE LOVE OF GOD.

HEROISM



In today's world



A LEPROSARIUM BEYOND BORDERS: ISLA DE LA PROVIDENCIA, VENEZUELA

Sister Mildred Escorche, Venezuela

Listen
Podcast



o click



WHAT WERE THE FIRST FOUNDATIONS LIKE, MY EXPERIENCE

Sister Felisa, San Antonio
de los Altos, Venezuela

Listen
Podcast



o click



THE PRESENCE OF THE SISTERS IN SAN SEBASTIÁN DE MARIQUITA

Sister Ana Isabel, Mariquita, Colombia

Listen
Podcast



o click





COLOMBIA

Expectations about THE PEI GLOBAL IN THE PROVINCE OF AMERICA

Sister Gloria, Provincial Superior of Santa Ana, Provincial House, Bogotá, Colombia

Rereading the Charisma, which is necessary at any moment in history, also becomes urgent at this crucial moment in which we live. If our congregational commitment is to "achieve a more egalitarian and happier world through education" and to spread hospitality in our environments, preparing children and young people to face a complex society and be agents of change in it, this mission seeks to provide new tools and create diverse paradigms that can respond to the real needs of the places and centers where the Congregation is present.

America! A continent full of diverse riches, possibilities, and dreams to realize and also with enormous shortcomings, vulnerabilities, and exclusions of all kinds, is an immense challenge for our charism, for our centers, and for each Sister, each teacher, each family... everyone! Also to the other pastoral ministries and areas in which we operate throughout the continent.

Making the PEI Global Santa Ana a reality in America, in our contexts, cultures, and situations, will mean assuming profound changes in methodologies, in the ways of assuming leadership, of implementing work in the classroom, outside of it, in our communities, in the way of conceiving an education for life, which seeks to train in skills rather than content and that educates in the compassion of the gospel.

It is urgent to land on this continent dreams of happiness, of inclusion, of empowerment of the most vulnerable, as a modern and current translation of the charisma. It is urgent to learn to look at "the streets from the soul" by creating the culture of spirituality: contemplation-action, sensitivity to the suffering of one's brother. Also, learn freedom, such as empathy, respect, and tolerance, to build non-violent environments that make the utopia of peace possible in our people.

That the cooperative, the reflective, and the existential, that which concerns the VUCA world, are not abstract concepts, activities, or isolated events, but that they become culture, a way of living, that permeate our works and communities. With this, we seek a long-term social impact, contributing to an urgent change in the unjust structures that support the government systems in most of our countries.

This new methodological paradigm means rediscovering, with greater force, the novelty of the Gospel in the pastoral task we carry out. A Pastoral Care that, beyond current activities, "involves everyone, that carries out processes and provides experiences, in an environment where religious autonomy is possible." It will mean recognizing multiple intelligences, including the spiritual, as a search for meaning, eliminating anachronistic languages, creating others capable of seducing everyone into living the project of Jesus.

The rereading of the Charisma will occur to the extent that we can translate our charismatic identity into languages that deeply touch people's lives and allow them, allow us, to understand "welcome and heroism as a way of being in life," care as a concretion of hospitality and the best way to evangelize, simplicity and humility as a condition for embracing the VUCA world, the audacity of our Founders as a way of provoking others towards the certainty that another world is possible.





PASTORALLY ACCOMPANY YOUTH

Sister Marlen Rocío Riaño,
Suba, Colombia

Youth is a vital stage that invites plenitude and the audacity to dream. It is an essential challenge in Youth Ministry, which lies in understanding the inner world of young people and the circumstances that have shaped their development.

It is crucial to understand the current context of young people, marked by uncertainty about the future, superficiality in the face of constant changes, rapidly advancing technological and scientific complexity, and the cultural and social ambiguity that fosters relativism in a world affected by conflicts, poverty, and environmental neglect, where the divine presence is often questioned.

In this scenario, announcing the Gospel to youth becomes an urgent task for us, pastoral agents, offering hope to new generations and helping them find the value and purpose of their lives. This involves understanding their languages and behaviors to guide and support them in the construction of their life projects.

This is a radical challenge to become sowers of care for the life of each young person, helping them to discover and value their personal authenticity, making our pastoral activities spaces of healthy coexistence, where interpersonal relationships strengthen respect, self-knowledge, and coexist harmoniously, enabling them to live diversity in relationship with others and their external world, but above all, making them sensitive human beings to discover their vocation and mission in the world, transcending their lives through giving, solidarity, and service as a response to the experience of the immense and free love of God for each young person.

We have the task of staying awake before this youthful world, to leave the mark of God who is Love made Charity.

THE COACHING EXPERIENCE IN THE CLASSROOM

Sister Blanca, Bucaramanga, Colombia

When Sister Pili, Ana, and José María coached in the classrooms of my school, we were able to see the PEI Global and the Charisma of Hospitality in the small subtle structures that occur in a classroom and that are often invisible, although they are right in front of our eyes.

We know that coaching favors the development of people, as it influences their transformation through strengthening motivation, commitment, and responsibility with their reality.

But how to implement coaching in different areas: within the classroom, in meetings, in the way of leading, in how to work as a team in a community of Sisters...

Our Charisma tells us about empowering others, about looking at them and from the smile, the look, the attention, the presence, the growth of our students is promoted.

Today more than ever, faced with so many discouraged, sad, or distracted faces by the surrounding circumstances, it is necessary that educational spaces have the people who come to our schools as their center. Coaching turns out to be an ally so that people can overcome limiting situations and acquire direct training applied to real situations, to apply models and techniques that improve the culture of the classroom, teams, and communities.

The objective of coaching is to discover the gifts and talents of each person, to discover the source of one's own personal motivation and that of others, to resolve conflicts and develop autonomy, since the student needs to be the protagonist of his or her own learning and value what they learn from others.

At our Santa Ana School in Bucaramanga, the issues are addressed in a teacher meeting, motivating us to learn more about our Charisma in order to guarantee that our students feel motivated, that they are oriented toward teamwork where no one is excluded. From the accompaniment to teachers through the School Guidance office and from the work of the directors, it is achieved that our children and adolescents want to come to School, feel loved and welcomed, and communication between all is promoted.

We are in the process of implementing the PEI Global, which is nothing more than our style of Educating for life from the love of others, especially the most vulnerable, so that our centers are homes where everyone feels good and motivated to grow as people. Achieve a more human world, more of Christ to transform realities so in need of the hospitality of God and brothers.



E d U C A T E



F O R



L I F E

Why PEI GLOBAL?

Sister Yadira, Bogotá, Colombia

In the Centers of the Sisters of Charity of Santa Ana, the educational work is organized, systematized, and constantly updated, to provide comprehensive, creative, and dynamic training in our institutions, where it involves, through teamwork, all entities involved in this task: teaching, administrative, and service staff, students, and parents.

This is the reason for being of the PEI Global; through this Strategic Plan, the principles that govern our organizational culture and our style of educating are explicitly and consciously concretized. Our centers and our work are characterized by Charity that becomes Hospitality, mainly with the poorest and neediest.

WE EVANGELIZE BY EDUCATING

We evangelize by educating from our own style, the pedagogy of love. We educate for love and this is the hallmark that our centers carry and must carry.

Hospitality means that actions are important, but above all the structures we build, especially structures of participation. If we think about the students, the structures within the classroom are important, where we create support structures, where everyone helps and is helped.

Hospitality also applies to all teaching, administrative, and service staff, where all people are aware of being part of a whole, they all feel involved in the same project, without some being more than others.

Hospitality applies to communities of Sisters. The PEI Global invites us to change our ways of meeting, training, informing, making decisions, managing time, and living our positions with more horizontal models.

Hospitality means that everything is integrated. The PEI Global is an evangelizing, charismatic, pastoral, pedagogical, leadership, community, and social commitment model. The proposal is to avoid so many separations of areas that religious life suffers from, to work involved in a whole, because we feel like a global whole.

We are committed to being an evangelizing model that encompasses all our work and our being as a Christian community that witnesses to the Gospel

THE SANTA ANA FAMILY

Carmen Tróchez, FSA America,
Bogotá, Colombia

The Santa Ana Family, rooted in Universal Charity, finds in the PEI Global a fundamental pillar of sustenance and enrichment. We see in it new perspectives to carry out the mission and purpose on the five continents; it makes us dream of new generations that promote and live the Charisma in a concrete way and in accordance with new times and realities.

The work around the PEI Global has been an enriching experience, through deep dialogues, shared reflections with individual and group contributions, to discern how to embody our values in the practice of love made service. We are motivated to continue collectively building stronger bonds of unity, to call on more people, and to dream of a greater scope of our mission and social commitment with identity and human meaning.

Lay people and Sisters, in a joint journey, deeply living the spiritual legacy of Mother María Ráfols and Father Juan Bonal, we feel committed to the PEI Global, understanding the importance of strengthening the charismatic identity, which leads us to deepen the synodality that we have been traveling for years now.

We commit to continue working together, in unity and solidarity, to be agents of transformation of the world in which we live, leaving footprints that new generations want to follow.

A SCHOOL INSPIRED BY THE GOSPEL AND THE CHARISMA

Sister Rosalba Galvis, Chapinero School, Bogotá, Colombia

In a School inspired by the Gospel and the founding charisma, the curriculum and the study plan, as educational-pastoral mediations, play a fundamental role in the realization of its evangelizing mission. To do this, we need to define the purposes that allow us to chart those paths to achieve objectives aimed at that end.

The first purpose is to point out the epistemological approaches on how each area of knowledge is conceived. Facilitate and promote the encounter and dialogue between the different sciences and the evangelizing educational purpose. Mark points of anchoring, relationship, and interaction between the evangelizing mission, educational action, and the development of the curriculum and study plan in all areas. The pastoral care of listening addresses some wounds in society from the evangelizing curriculum since we cannot ignore the economic problems where models are shown that put the person in function of the economy, the social problem that shows the difficulty of building a supportive society and avoiding indifference, critical political thinking when only certain sectors are favored and not the common good, the ethical problem, given by consumerism, individualism, nihilism, and relativism that denies the human person, the ecological problem due to climate change and challenges of planetary subsistence, the religious problem when faith is seen only as tradition and there is a disconnection between faith and life, secularization, and the constant scandals that we urgently need.

Define the spiritual competencies that need to be enhanced in each area to evangelize, educating from the different areas of the curriculum. Determine processes, anchor points, actions, evidence, and points of comprehensive, formative evaluation. I work between the pastoral area and the academic area, to seek strategies that enhance the greatest interrelation between the epistemological approach, the interrelation with the Gospel, and the congregational Charisma. Educating means opening horizons for children and young people, opening them to the deep realm of life, exciting them with the adventure of life, which involves sensitivity, intelligence, critical reflection, and existential learning, from a project of freedom that seeks existential self-determination and construction of a more just and happy society.

Evangelization in the educational context does not necessarily imply dogmatic or religious teaching; it is not about imposing a religious belief, but rather the promotion of universal values such as love, solidarity, empathy, justice, and respect. Education in values not only seeks to form good citizens but also people of integrity and commitment to their environment. In this sense, the School becomes a conducive space to sow seeds of kindness, mercy, and compassion, guiding students towards a sense of social and ethical responsibility.

Empowering students means providing them with the tools to develop their full potential and be able to make informed and autonomous decisions. This goes beyond the mere acquisition of academic knowledge and extends to skills such as critical thinking, problem-solving, and leadership. The Schools promote empowerment through extracurricular programs, personalized tutoring, research projects, and activities that encourage the active participation of students in school life. By providing them with spaces where they can express themselves freely, develop their skills, and assume leadership roles, their self-esteem and self-confidence are strengthened.

The integration of evangelization and empowerment in the School creates an environment conducive to the integral growth of students. When values such as solidarity and justice are promoted along with the development of skills such as leadership and autonomy, a generation of young people is formed committed to building a more just and equitable world. In addition, they are provided with a solid foundation to face the challenges that may arise in their personal, academic, and professional lives. They are prepared to be agents of change in their communities and contribute positively to the well-being of society as a whole. The School is not only a place where academic knowledge is acquired but also a platform to evangelize and empower.

A NEW GENERATION OF SISTERS, OF VUCA LEADERS

Sister Dory, Popayán, Colombia

At the beginning, I want to share a little of my experience in recent years, being the Director of the San Agustín Educational Institution in the city of Popayán-Colombia. With 2,218 students, a good number of teachers, and staff who make it possible to provide education to this population; however, the task is not easy, nor are we always willing, which is why I have discovered that learning leadership is one of the great keys to Religious Life today. That is why I am grateful that the PEI Global guides us on this issue for our growth as a Congregation.

In order to give greater emphasis to these tools and leadership skills, the Sisters are designing a project that faces this volatile, uncertain, complex, and ambiguous (VUCA) world. I highlight three categories to forge a generation of VUCA Sisters:

-Charismatic category, to live the Charisma from Hospitality and inclusion in this VUCA world.

-Category of social commitment, where the Global Educational Pact is adopted, with a dynamic that has connected the provinces and ministries around the world.

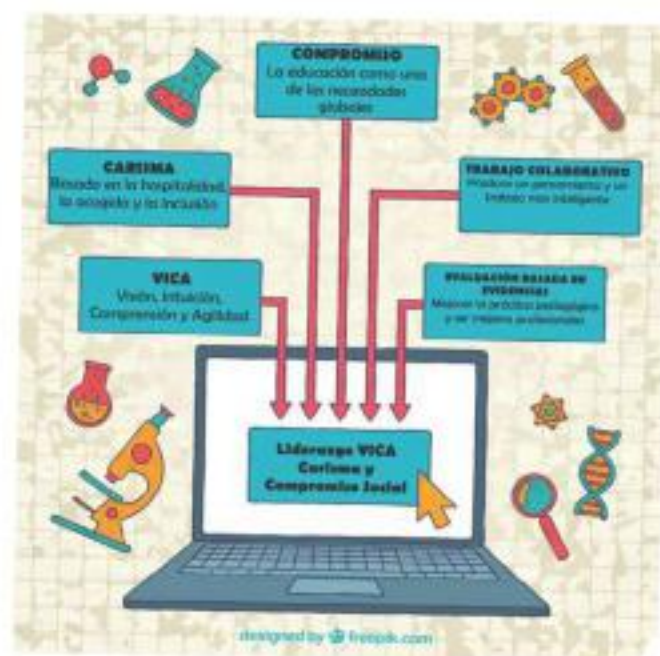
-VUCA leadership category to take the step from pre-VUCA passivity to VUCA creativity.

This new generation of Sisters must develop the work proposal, resorting to the application of the cooperative learning methodology, to promote the culture of intelligent, agile, and meaningful learning, learning to provide feedback based on evidence.

Responding to the objectives of the PEI Global, we propose a route to chart a transformation in the way of thinking and conceiving leadership, taking from our own principles and enhancing the task of education from the same constructed history, as a significant and demanding experience.

Ideas arise, creativity flows in optimism, simple things such as hospitality, welcome, faith, and hope become important. We work for peace, by not training just to compete and leave the weakest behind, educating to be a leader is a new paradigm that breaks the system of dominance of the hierarchy, of the boss in an office, with schedules and assignment of functions. This PEI Global proposes a way of being effective from the happiness of feeling comfortable, capable, and called upon to do so, by being a leader of oneself, enhancing skills and abilities.

The conjugation of these elements generates a route to follow. They are the signs of this path of innovation since each of the Sisters indicates how Religious Life must live its transformation, without losing sight of its specific nature, which is, being able to contribute to each human being discovering themselves, in all his knowledge, free, responsible, and disruptive in itself.



Leadership and female empowerment: “TRANSFORMING REALITIES”

Sister Homaira, Villagarzón, Colombia

Female leadership and empowerment are essential elements for human development, gender equality and the construction of more just and inclusive societies. Recognition of the importance of gender is not only essential to understand the dynamics of poverty, but also to promote effective strategies that allow women to advance and contribute to the progress of their communities.

Understanding the intersection between gender and poverty

It is imperative to recognize how situations of poverty disproportionately impact women and how they face unique challenges in their struggle to overcome adversity. Women, especially those in conditions of vulnerability, face additional obstacles due to social norms, gender discrimination, and limited access to economic resources and educational opportunities.

The role of women as agents of change

It is crucial to recognize that women are not mere victims of circumstances, but also active agents in the transformation of their realities. They have demonstrated a remarkable ability to innovate, lead and generate a positive impact in their communities. They have developed empowerment strategies to strengthen their social, economic and political position.

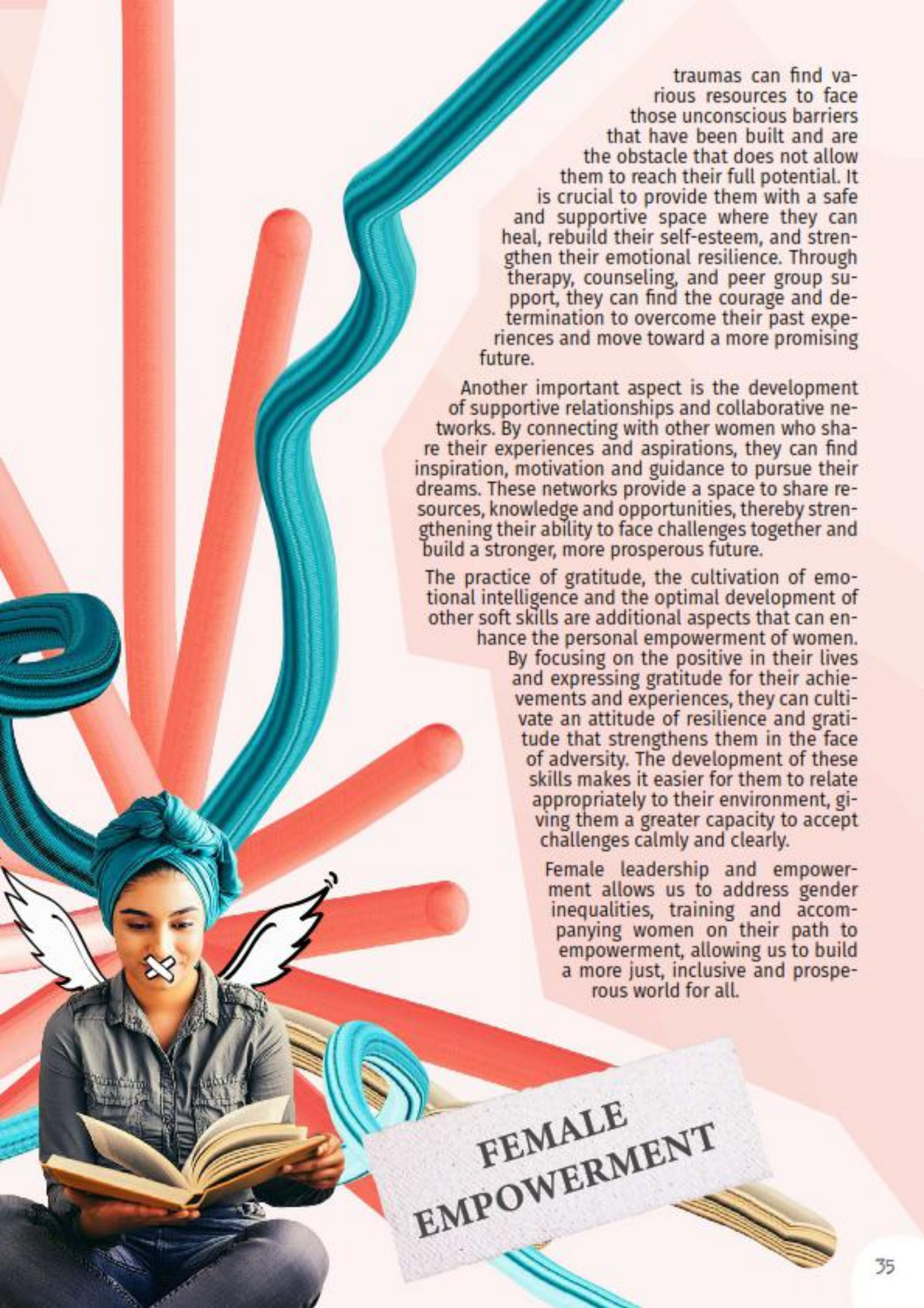
Training and support. Keys to empowerment

Training and support are essential to catalyze the empowerment of women in various aspects of their lives. In a world where gender barriers and inequalities persist, these tools become a transformative force that enables women to address and overcome the challenges they face.

Training provides women with the opportunity to recognize new perspectives, options and possibilities that they would not be able to access through their own means and initiatives. This helps them acquire the knowledge and skills necessary to access opportunities that gradually allow them to achieve economic and educational growth. These training spaces seek from training in specific work skills to the development of competencies in entrepreneurship and leadership, thus allowing them to take control of their own destiny. This increases their employability opportunities, to start successful businesses and contribute significantly to the economic development of their family and community.

Emotional support is vital, which is generated from the area of psychology. The objective is that those women who have experienced violence, abuse or various





traumas can find various resources to face those unconscious barriers that have been built and are the obstacle that does not allow them to reach their full potential. It is crucial to provide them with a safe and supportive space where they can heal, rebuild their self-esteem, and strengthen their emotional resilience. Through therapy, counseling, and peer group support, they can find the courage and determination to overcome their past experiences and move toward a more promising future.

Another important aspect is the development of supportive relationships and collaborative networks. By connecting with other women who share their experiences and aspirations, they can find inspiration, motivation and guidance to pursue their dreams. These networks provide a space to share resources, knowledge and opportunities, thereby strengthening their ability to face challenges together and build a stronger, more prosperous future.

The practice of gratitude, the cultivation of emotional intelligence and the optimal development of other soft skills are additional aspects that can enhance the personal empowerment of women.

By focusing on the positive in their lives and expressing gratitude for their achievements and experiences, they can cultivate an attitude of resilience and gratitude that strengthens them in the face of adversity. The development of these skills makes it easier for them to relate appropriately to their environment, giving them a greater capacity to accept challenges calmly and clearly.

Female leadership and empowerment allows us to address gender inequalities, training and accompanying women on their path to empowerment, allowing us to build a more just, inclusive and prosperous world for all.

**FEMALE
EMPOWERMENT**

David Lima, Pastoral Coordinator, Nuestra Señora del Pilar School, Bogotá, Colombia

Since ancient Greece, the need for young people to obtain skills in various fields of knowledge, including ethics and politics, has been perceived. "This ethical and political education is a fundamental feature of the essence of true paideia" (Jaeger, 2001).

During the development of Christianity, education was extended to spaces that were lost with the decline of Greek culture. Bringing the Good News involves reformulating a new man that aligns with the model of Jesus of Nazareth, which means a new way of understanding the way human beings relate to themselves and others. The novelty of the Gospel consists in giving that imprint of mercy and charity that the Greeks would not have considered.

The example of María Ráfols and Juan Bonal led the Sisters of Charity of Santa Ana to feel the need to increase the challenges proposed by the Gospel with four characteristic notes included within the Character: In an attitude of welcome to all and preferential attention to the most needy. In constant service, carried out with simplicity, austerity, and joy. With a generous and permanent dedication, trusting in the person's ability to improve. Harmonizing energy with kindness, in a simple and delicate treatment that helps students feel like family, with universal charity, hospitality made to the point of heroism.

In the case of the Nuestra Señora del Pilar School, in Bogotá, Colombia, the educational community understood that its mission consists of "comprehensively forming reflective and critical leaders of their social, political, religious, cultural, and scientific environment, from the perspective of the gospel," based on truth, responsibility, and tolerance, so that they are agents of their own development and that of their community.

Pope Francis says: "The family is the first school of human values, in which we learn the good use of freedom." (Amoris Laetitia, 274). Our desire is to strengthen this training for families so that in addition to serving society, they are empowered in leadership that maintains the spirit of charity that should distinguish our Community.

The added value of the formation of the Sisters of Charity of Saint Anne consists of giving an imprint, not only from the Announcement of the Gospel, but the inspiration and example of María Ráfols and Juan Bonal add to this exercise of Educating the characteristic of being configured in an attitude of welcome, constant service, generous giving and hospitality that results in joy and kindness towards those most in need. Our task of Educating is in itself a task of evangelizing and empowering so that the girls, boys, and young people that we train, more than being citizens who contribute to the construction of citizenship, are also people who decenter themselves and welcome their neighbors as they are, as María Ráfols and Juan Bonal taught it in the beginning.

The School as a Platform to



"Go and sell what you
have and give the money
to the poor, and you will
have treasure in heaven.
Then COME FOLLOW ME"

Mk, 10

We must dare to
find new signs,
new symbols, new
flesh for the
transmission of the
Word, the different
forms of beauty
that are valued in
different cultural
circles"

Gb, 167

"It is impossible for men,
but not for God.
WITH GOD ALL THINGS
ARE POSSIBLE"

Mk 10

Evangelization and Education at

MISSION SANTA ANA

Anabel Rayo, Closed Juniorate,
Bogotá, Colombia

We want to be faithful to the Charisma received from our founders, Mother María Ràfols and Father Juan Bonal, who have left us a path of love and service to follow. We are called to be prophets, responding to the different realities in our institutions and creating a family environment with a taste of home. St. Anne-style evangelism promotes a comprehensive and collaborative approach that improves the quality of life of all those we serve.

It is crucial to rekindle the commitment to listening, to the culture of care, to seeking happiness together, and living according to the Gospel, innovating with attractive methodologies to form young people in life and for life.

In the context of our current reality, it is necessary to be witnesses of the Gospel at the service of the Church and the society in which we are immersed. We seek to offer comprehensive training that is based on solid human and Christian values, with the aim of contributing to the growth and development of each person with whom we make Veredas impregnated with Charisma.

"We must dare to find new signs, new symbols, new flesh for the transmission of the Word, the diverse forms of beauty that are valued in different cultural spheres" (GE 167). We are called to this, to respond quickly to the challenges that are proposed to us as opportunities, in a context that is constantly transforming.

The trip of the **FIRST PEI WITH SISTER MACU**

Sister Virginia, Cobán, Guatemala

15 years ago, I had the honor of accompanying Sister Macu Azorero on a physical journey through all the countries of our former province Madre Ráfols, with the aim of designing our first PEI, Institutional Educational Project.

This trip at the same time was a spiritual experience. At that time, each community lived its commitment in isolation, from its own intuitions, but we were going blindly. We visited the communities of Costa Rica, Guatemala, Venezuela, Honduras, Nicaragua... They all expressed the same charisma, but we had a hard time understanding what Sister Macu wanted to explain to us.

She had recently designed the first PEI in Spain and told us that all the schools had done the same analysis of that generation of young people that we called millennials or generation Y. All the schools shared the same pedagogical, pastoral, and leadership model. In all the visits, there was the gratitude of feeling motivated to build something bigger. But Macu's dream seemed impossible to us. We could make a paper document, but little else.

Viewing this experience from the perspective of time, we now see that all communities throughout America have worked in connection, reflecting and generating the same common vision. Not only that, but we have also transcended the barriers of language and cultural customs and have been able to work on the macrocommission with 80 people, in 4 languages, with dozens and dozens of documents and ideas generated by us.

How much I have remembered Macu! She, without a doubt, has helped us from heaven to make a dream come true that 20 years ago seemed like an impossible utopia.

When the Sisters who formed the Team of Education Delegates of America were taken by boat in 2012, in Maracaibo, Venezuela to set foot on the Island of Providence, the first place in America that those pioneering, intrepid, daring sisters set foot on, with that point of madness... I felt that they also had to live that impossible utopia.

However, now the Sisters are present in many places, reaching the poorest people, as our founders Mother Ráfols and Juan Bonal wanted. Sister Macu was "pura vida", as we say in Costa Rica, I would say she was "pure charisma". It was enough to see her for two minutes to feel her humility and her heroism, her simplicity and her joy, her great faith and her small details, her tenacity and her hope.

Our PEI not only talks about educating but also about evangelizing. We evangelize through education. Our identity is synonymous with mercy. His entire life was to teach like Jesus with his testimony of life, he never tired of being a prophet of hospitality with all our children. She used to say: "Our heart when entering a classroom must go towards the poorest and neediest, those who learn at a different pace."

His goal was always that our centers were platforms for evangelization, from there he guided us to take the first theoretical steps in the development of the PEI. He brought together Sisters and Laity in our Province to prepare the PEI. He established a regulator that would guide three strategic lines of the PEI for 2016-2020: Systemic Pastoral, Leadership and Organizational Culture, Educational Quality.

We thank our Sister Macu and trust that from heaven she will intercede for our Congregation to achieve the dream of our PEI Global Congregational.



MAYAN CULTURES in BOLONCÓ

Verónica Chub, Boloncó, Guatemala

Let us remember the scenario of the Boloncó of yesteryear: A sparsely populated village, without public services, few economic resources, a high degree of illiteracy, where the participation of women was nil.

In Guatemala they talk about the Mayan culture as a whole. In reality, it is made up of several peoples, such as the K'iche', Q'eqchi', Kaqchikel, and Mam, each with their own traditions. Together they make up almost half of the Guatemalan population. The Boloncó Village is part of those Mayan towns, where the Q'eqchi' language predominates. It has a population of 2,467 inhabitants, including men, women, and children. It has been progressing in terms of public services and in many other aspects for the benefit of the population.

At the Ratz'um K'iche' Women's Promotion Center there is a minority of students and some teachers who come from other municipalities who speak Kaqchikel, Mam, Poqomchi...

The work that the Sisters began in the Boloncó Village with Ratz'um K'iche' more than 27 years ago continues to be an opportunity and possibility for so many people who benefit comprehensively from the services provided at the Center.

As Sisters and as an educational community of the Ratz'um K'iche' Women's Promotion Center, we appreciate the collaborative work that Ana San José, José María, Sister Pili, and commissions have been doing. We recognize that the global experience of the PEI of America, the work together, has been very enriching and we are aware that we must join forces so that together we achieve the goals we have set for ourselves.

Among the objectives that the Municipality of Fray Bartolomé de las Casas has set is to give greater participation to women, specifically in the COCODES and to address issues of violence in their municipalities. A few days ago, a former teacher from the Center who is part of the Women's Commission of said Municipality visited us and proposed that we join forces to work together for women. Contribution that we consider very charismatic and therefore very PEI Global.

Currently, the center houses 155 boarding students and 57 external students, three sections of first grade (girls aged 12 and 13); however, some did not get a place due to lack of space.

The work with the students and also with their families is arduous, because we are there 24 hours a day, day and night and every day of the year, as they say in Spain: 24/7.

The façade changes, the Sisters change, the teachers change, they may even change the teaching methodologies, but what we must preserve in the Ratz'um K'iche' Women's Promotion Center is the legacy of Father Junoy, the charisma and values of the Sisters of Charity of Santa Ana, as well as the customs and traditions of Boloncó, in Fray Bartolomé de las Casas, Guatemala.

FATHER JUNOY'S LEGACY
+
HCSA CHARISMA



HONDURAS

Why?

From Honduras. From a **SENSITIVE AND PURE HEART**

Sister Yamileth Fallas, La Milagrosa Parish
Institute and Juan Bonal Missionary
Community, Tela, Honduras

I am in Honduras, in Tela, a place of beach, sea, palm trees, sun and dust, a charming place, but at the same time with a lot of social conflict.

It is there where children and youth shout with one voice, help, with their worried eyes, lack of tenderness and affection for their closest loved ones, who mostly leave them with their grandparents or families to go in search of an economy better, outside the country.

When we carry out solidarity activities with the poorest and neediest, their little eyes change when they pass the "Solidarity bottle" as we call it here. After breaks, they deposit the lempira or up to 20 Lps. They enjoy this gesture of generosity during the times of Lent and the Missionary month of October.

Because? Sensitive and pure. Because the little ones do not hesitate, nor do they measure the value of depositing the lempiras, while the older ones do. That gesture really impressed me about the little ones, they collaborate from the heart. We implement these values day after day, with the certainty that their lives are a sign of transformation for the society where they live, regardless of whether they have the lempira or not, the important thing is to collaborate. A saying reminds us that the heart does not speak, but it guesses, it loves, it is the heart that judges.

Today there is a lot of reflection on emotional intelligence, as it helps us develop in life, beyond rational intelligence and gives us the key to leading a reasonably happy existence and the awareness of a new, sensitive and pure.

Increase awareness and sensitivity to discover what is not seen from other areas. It is important to take a mental and vital posture, position oneself decisively, be willing to take steps in the situations that excite us, to accept suffering and transform it into joy and happiness. Let yourself be carried away by the madness of deciding and acting as if everything depended on us, that if I don't do it, no one is going to do it. We are confident that this mission will help transform global reality in all its areas.

From our Educational and Pastoral spheres we can have clear approaches and objectives, turning them into a joyful task with concrete and transformative actions, in the face of increasingly pressing situations for a greater number of people and being more sensitive instead of judging. If we go hand in hand with Jesus, the Master and in the company of our Mother Mary, everything will be fine. The sensitive, pure, generous heart, like that of the child, will win us over in solidarity.



ECUADOR

So that?

COOPERATIVE LEARNING IN ESTEBAN CORDERO FE Y ALEGRÍA

Sister Narcisa, Esteban Cordero School, Guayaquil, Ecuador

“Accepting and respecting differences is one of those virtues without which listening cannot occur” - Paulo Freire.

Betting on quality and innovation is one of the challenges that, for the last 6 years, has led us to transform educational practice with very good results, since we are currently a national benchmark. This is the result of an entire team of companions, managers, and teachers motivated by change, who with passion and heart transform the future with values and knowledge together.

I want to talk to you about the transformation of cooperative learning in the classroom, which has also required much time for study and preparation, under the advice of Sister Monserrat del Pozo (Nazareth Global). Thus, we have been able to ground the theories of key figures: Piaget, Vygotsky, Hassard, Violeta Barreto, John Dewey, and Brothers David and Roger Johnson, among others.

I define cooperative learning as a methodology because it requires minimum structures through five essential elements: positive interdependence, face-to-face interaction, individual and group responsibility, social skills, and group evaluation.

It implies that strategies, techniques, and activities are used to generate learning opportunities and experiences for students, helping them achieve concrete benefits for their development in daily life.

This methodology seeks to achieve inclusion in the ordinary classroom and address diversity. It helps each group of students, even if they have different levels of performance or different educational needs, to work together to achieve the same learning goals.

It is our responsibility to educate students in a world that is exposed to continuous changes. This means that the information we provide them today will not be sufficient for tomorrow. For this reason, we must promote thinking skills **SO THAT THEY KNOW HOW TO ACT AND ADAPT TO THE DIFFERENT SITUATIONS THEY WILL ENCOUNTER THROUGHOUT THEIR LIVES.**



ACT AND ADAPT

to different situations



COSTA RICA

MONSERRAT DE BARRANCA HOME

Sister Laura Blanco Buitrago: Home of Montserrat, Barranca, Puntarenas, Costa Rica

The Montserrat Home, a work of social good, of the Cristo Obreiro Benevolent Association, Works of Fray Casiano María of Madrid, was legally founded on March 19, 1949, as a temporary residence. As of 2009, it functions as a Comprehensive Day Care Children's Center.

The Sisters of Charity of Santa Ana have been administering this beautiful work inherited from Fray Casiano of Madrid for 53 years.

The population we serve totals 100 PME (minors) and 4 additional children for whom the Institution provides care.

The mission we carry out is to provide education and assistance to minors and their families in a vulnerable economic situation due to the different social problems of the population of Puntarenas, specifically the Gran Barranca.

Our preventive and socio-educational services seek the development of skills, abilities, moral, and spiritual values of the population we serve so that they become agents of their own personal development.

For this, we have a professional teaching staff in I and II Cycle, preschool, psychology, and pedagogy, social worker, graduate in administration, and other people who are part of the comprehensive education of our children, thus enriching the teaching-learning process. We reinforce and support this process, trying to reach all areas of the person's development.

We consider PEI Global fundamental to guide our work and our mission here at Hogar Montserrat. We welcome it as a path that leads us to a goal with a more defined vision. A path that commits us all, strengthening teamwork, making possible and real the responses that we must give to the challenges that are presented to us daily, impacting the development of abilities, capacities, and skills in the SMEs that we serve. It is important because it makes us value and evaluate our leadership according to the signs of the times that require human sensitivity and a critical spirit. It questions and focuses our being and actions in the face of that reality, in which we are immersed, making us more aware, effective, and efficient in this VUCA world in which we live.



THE SISTERS SAVED MY LIFE

José Cecilio Retana, Montserrat Home, Barranca, Puntarenas, Costa Rica

How was the experience at the Home?

Before being at the Home, I had no support from my family. In this place, I found love, discipline, and understanding from Sister Amelia, Sister Rebeca, and Sister Flora. I still remember that Sister Flora corrected with hugs and love.

I was such a rebellious child that the time came when I didn't need so much love but a strong hand. One time, I came from watching TV in the living room, and as always, the big ones picked on the little ones, and I was one of the little ones. There was a boy known as "28" (because of his size) who bothered me and wouldn't let me watch TV. I threatened to throw a rock at him. I actually picked up the stone, and just as I was about to throw it, Sister Dora came out to meet me and made me give up the attempt. With a gesture, she made me react. At that time, I didn't understand, but as the years went by, I began to understand the good they wanted for me. I thank them for the correction, because if not, who knows what would have become of me and where I would be today.

What was the reality of the moment?

I remember that there were a lot of children, and at that time, there wasn't enough food. We didn't have help from the government, only from the charity of generous people who were kind enough to support us. I remember that the cooks (like Doris) worked miracles to make sure there was enough food for everyone. Thank God, today there is enough food for all, because now they receive help from the government.

An experience

Once, I wanted to run away from the Home. I saw a car arrive, and I got in the back. I held on tight to avoid falling, but another smaller boy came up behind me and did the same. Unfortunately, we had an accident. The car caught the child's foot, leaving him in bad condition. Sister Amelia realized what had happened and came to look for us. Her heart almost burst because the child looked very bad. I asked the driver to reverse to see if the child's foot would come loose. He was able to free it.

What is your role now at the Home?

I currently work as a security guard. The experience has been very nice since the beginning because the Sisters welcomed me with joy. They guided me with great patience, especially asking the longest-serving guard to give me detailed and dedicated instructions. They were always concerned about my safety because of the dangerous route I had to take to get home. I have been working here for nine years, and I feel at home. I take care of and value my work. From my experience, I serve, attend to, and care for the little ones who are here.

A life project like the one the Congregation is drawing up makes everyone's life easier because they care for and take care of everybody.



THE EXPERIENCE OF THE NOVICES WITH THE PEI GLOBAL

Sister Janet Hodson, head of the Novitiate, Llorente de Tibás, Costa Rica

As the Novitiate Community of the Santa Ana Province, we were invited to participate in this meeting that helped us learn about and experience in a practical way the implementation of the PEI Global. We learned new ways to get involved in this journey, not to lose sight of the fact that the center of this project is the people we serve, bringing them the message of the Gospel in a complete and effective way, so that their lives have a better quality and they live as happy people in the process of growth. We highlight the importance of working as a team and the different strategies that can be used to achieve optimal results in the shortest time possible.



On September 17, Sister Pili, Ana, and José María arrived at our community very late at night. Many Sisters had already gone to sleep. But several Sisters from the community and all the novices remained awake. We had a surprise in store for them that they were not expecting: a big birthday cake. That day was Ana San José's birthday. When they entered the dining room we sang happy birthday in chorus, with all our enthusiasm. So that they could experience in person what we experience when we take hospitality seriously. We spent a very nice evening, chatting about the thousand topics that were coming up. In the end, we said goodbye and wished them a good day at the Escazú School, where they were going the next day. Between jokes, Sister Pili said that yes or yes all the novices had to come to the PEI Global day.



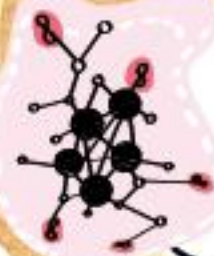
They broke all our plans, but there we were present. As soon as we arrived we were overwhelmed by the scene. They had eight large tables prepared in the school's sports center because there were almost 100 people. There were 8 novices, and one was distributed to each team. They were excited, with a very special energy in their eyes.

Within a minute they were fully integrated. They welcomed them as if they had a jewel in their team.

I was surprised by their way of being, their profound contributions, their joy, their connections.

At the end of the day, the novices were grateful for everything they had learned. It was not the contents and ideas of the PEI Global. It was that they had lived everything that the PEI Global said.

They had lived the Charisma in every minute of the day, the hospitality in that horizontal way of working, where Sister Pili and the other Sisters were one more, without staying apart. They had lived horizontality, redarchy, cooperation, universal charity, humility as an open mind. They felt that everyone had something wonderful inside them, that everyone had to create, summarize, draw, that everyone had to present their ideas in public, with people with less training sometimes being deeper.



In the end, I felt that they now understood better what the charisma embodied in a mission like education takes shape. They understood the impact that Education can have to empower boys and girls, as well as adults.

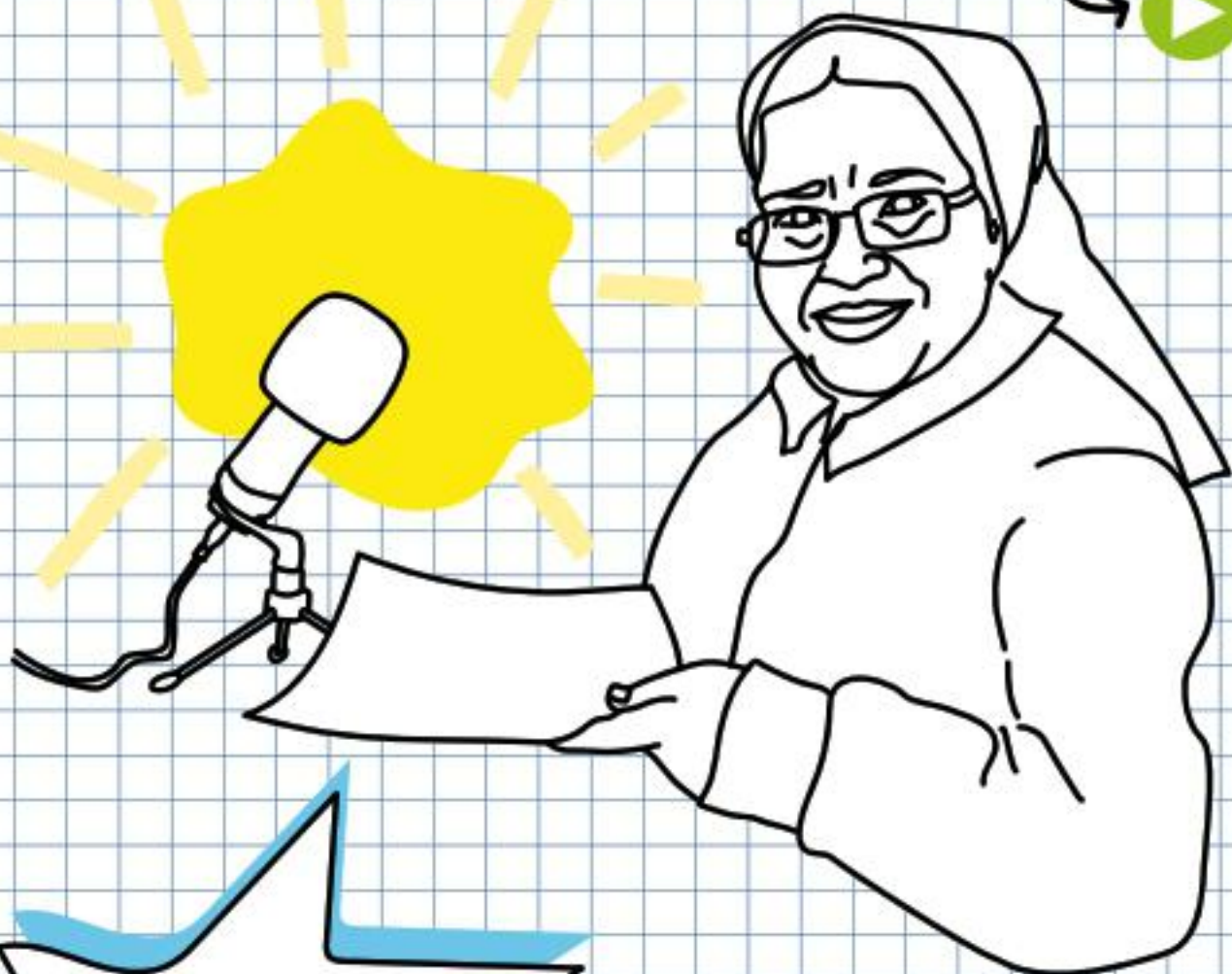
It filled us with joy to know that the Congregation is making all these necessary efforts today, so that all those who belong to our Centers know, live, and transmit our charisma and spirituality from PEI Global, as a beacon that illuminates the path.

THE BIRTH OF BOLONCO

AS INTERCONGREGATIONAL
EXPERIENCE



Listen
Podcast



Sister Ana Mercedes Villegas,
Costa Rica

Listen
Podcast



TUBERCULOSIS TOOK US TO COSTA RICA



click



Why

Sister Elizabeth, Provincial Head of Formation,
Llorente de Tilpas, Costa Rica

Resignify the Charisma

The sociologist Zygmunt Bauman was the first to say that we have gone from "solid modernity", where everything was tangible, stable, and predictable... to now living in "liquid modernity", where reality is unpredictable, because it moves continuously, and we have to continually adapt.

At PEI Global, we talk about the VUCA world—volatile, uncertain, complex, and ambiguous—to help us better understand what is happening in our communities.

Going back in time to the year 1804, Maria Rafols, Juan Bonal, and the first sisters received as a gift from the Spirit the "Charisma of Universal Charity, mainly with the poorest and neediest, done with Hospitality up to heroism" (Constitutions 2011, No. 6)

In the Hospital Nuestra Señora de Gracia, the Congregation was born with the aim of assisting the poor sick (Constitutions 2011, No. 36). They give their lives to God in the service of the most disadvantaged, heroically sharing pain and misery (Constitutions 2011, No. 6).

After almost 220 years, this Charisma is still alive in the Church through all the people enriched with this gift: Sisters and lay people. Providence has made the presence of the Charisma on the five continents a reality, thanks to the Spirit that launches us to new horizons and scenarios.

It is not about giving another meaning to the Charisma, but about seeking new learning, leaving our securities, moving from the stagnation represented in the saying: "it has always been done this way", to the search for alternatives. We are invited to give meaning to life from deep within.



founding

configuring

structuring

situating

locating

RE-

This leads us to promote a process of adaptation and transformation that involves:

...GIVING A NEW MEANING TO LIFE, to our option of consecration and to **THE CHARISMATIC IDENTITY**, to continue maintaining fidelity to the charism, recreating itself, re-signifying it from its deepest essence (Vita Consecrata No. 37).

Re-signifying the Charisma is a **VITAL NEED**, a challenge, a pending task. To achieve it, it is necessary to cultivate a contemplative look at life that commits us to taking charge of reality, taking care of it (From the look to care, Teodora Corral, Cuadernos CCU 2013).



It is about leaving **STAGNANT PASSIVITY**, TO OPEN ONESELF TO **CREATIVITY**, novelty, and innovation (Charismatic Formative Itinerary, HCSA 2015). The evangelical message will only be transformative if we respond to the needs of today. It is time to welcome Jesus' invitation to Nicodemus into our hearts: "you have to be born again", TO BE VISIBLE **SIGNS** (Constitutions 2011, No. 41) and credible signs of the **LOVE OF GOD**.

Commitment in environments of violence: **YOU MATTER**

Our world increasingly needs to be educated and formed in a culture of peace, love and solidarity, an education where "You matter" makes sense, where we all have the same dignity and rights, where we respect and value each other, even in through our differences, creating bonds of brotherhood.

Society shows our poverty in the culture of care and protection, in tolerance and inclusion. There are various slogans with beautiful phrases that are displayed on many posters and are displayed on networks, but reality shows us that we have not internalized their true meaning. Violence, aggression and death fill the news headlines. Pope Francis in his Encyclical Letter "Fratelli Tutti" states that Charity, in its universal dynamism, can build a new world. We are all invited to do that, to care and take care of ourselves from love.

The Sisters are in a neighborhood of Lima called Valdivieso. In Peru, violence has increased, creating insecurity and fear among citizens; every day you hear that someone has been attacked or violated. In this insecure and uncertain environment we are called to Educate from love, assuming the challenges that society presents to us and creating safe and welcoming spaces.

The María Ráfols Educational Institution tries to respond to this reality by bringing to life the motto that accompanies us in our educational work "Educating with love for life." We are in a multicultural and multiethnic environment, where different cultures and nationalities converge due to the migration that has occurred in recent years.

This reality has become a problem due to the various conflict situations that have

Sister Patricia Vélez, Valdivieso, Peru

arisen due to the violence caused since some people have begun to extort and collect quotas (crime of extortion) from small merchants and transporters in the area. The investigations revealed that several members of these criminal gangs were foreigners, which has sparked a war between local people: Merchants concerned about the threats and extortion received, neighbors fearful of the violence caused and clashes between criminals from different surrounding areas. For having the power to collect quotas or extortion, thus causing deaths and injuries. Neighbors have reacted with marches, threats to people who hire foreigners, and violently removing them. There was burning of motorcycle taxis, which are the usual means of transportation in the town. This situation led to classes being suspended in schools in the area, fearing for the safety of students and families.

The school, faced with this situation, had to return to virtual classes, leaving the classrooms empty again. Our institution responded with responsibility, respect and prudence, offering a safe space, promoting welcome and hospitality to those who were experiencing difficulties, protecting the integrity of the staff and children who could be violated for not being from the country (Ayni Project), helping their families because several of them lost their jobs. We called for peace and sensitized the entire educational community so that we act with respect and tranquility, educating by carrying out different activities, promoting care for the person and life in all its areas, inviting us to look at the Other with love and respect and having attitudes of welcome and hospitality.



GOALS

COMMUNICATION

INSTITUTION AND FAMILY

ADAPTATION

VUCA
WORLD

SENSITIZATION

SOCIETY-UNIVERSITY



CHALLENGE

LOVE TO THE
EXTREME

MEXICO



CASA PRIMAVERA

AN INSTITUTION FOR LADIES WITH DIFFERENT ABILITIES

Sister Cristina Arízpe, León Guanajuato, Mexico

Founded on April 18, 1988, in León, Guanajuato, Mexico, with the boarding and semi-boarding modality, we serve ladies with different abilities. Our work is aimed at developing their physical, intellectual, and social skills, achieving a better quality of life for them.

Our goals are: Maintain continuous communication between the Institution and families. Work for the adaptation of young ladies to a VUCA society. Raise awareness in society through the provision of social services to students from local universities (psychology, social work, physiotherapy, art, among others).

On September 12, 2019, Pope Francis launched "the invitation to dialogue about the way in which we are building the future of the planet and about the need to invest the talents of everyone, because each change requires an educational path that matures a new universal solidarity and a more welcoming society." Casa Primavera then revitalized its commitment to young people, renewing its passion for a more open and inclusive education that allows patient listening, constructive dialogue, and mutual understanding, promoting educational concentration initiatives.

In a collaborative environment, we work for a broad educational alliance to train people capable of overcoming fragmentation and rebuilding human relationships toward a more fraternal humanity.

Since Sister Pili Omella's visit to our task, we have assumed as our own the 7 commitments of the Global Educational Pact:

1. Put the person at the center of every educational process.
2. Listen to young people to build together a future of justice and peace, a life worthy of every person.
3. Promote women by encouraging the full participation of girls and young women in education.
4. See the family as the first and indispensable educational subject.
5. Educate and educate ourselves in welcoming, opening ourselves to the most vulnerable and marginalized.
6. Study new ways of understanding economics, politics, development, and progress, from the perspective of integral ecology.
7. Guard and cultivate our Common Home, protecting its resources, adopting more sober lifestyles, and betting on renewable and environmentally friendly energies.

The PEI Global, in direct connection with the PEG and the SDGs, opens a path of new possibilities, in the option for vulnerable people, for whom our Charisma opts, opening paths in this VUCA world.

The challenge of loving and loving to the extreme is for each Sister, the motive that leads us to give our lives every day always with the greatest care, with every detail, and with all love.



NICARAGUA



HOME SCHOOL MISSION

Sister Rutbelia Torres, Home School Mission, Ciudad Darío, Nicaragua

The Special Education Home School began its construction on March 3, 1974, under the direction of Monsignor Carlos Santi, ofm. This Center was created to serve the student population who, at that time, had one or more disabilities and were not being served in the regular schools of the Municipality.

In 1977, the School opened to serve the first group of children and adolescents as a pilot experience, reaching a total enrollment of 30 external boys and girls with physical-motor limitations, and 20 boys and girls with milder disabilities. This first group of children was assisted by Sisters Mileidi Cordero Elizondo and Melania Vargas, in response to the call of "You did it to me."

The Home School has served more than 4,000 boys and girls. It is one of the pioneering and model centers in the care of people with disabilities. It currently has an enrollment of 118 boys and girls in Early Education, Special Primary, and Socio-Labor Habilitation modalities.



Our center is characterized by harmoniously educating girls, boys, and young people with disabilities every day, developing skills, abilities, and competencies that help them become autonomous. We provide them with comprehensive training that prepares them to face life's challenges.

This mission has driven us to practice creativity, dedication, love, effort, resilience, and a belief in each person while working with a vision of the future, trusting in what each child and adolescent is capable of achieving, ultimately leading to socio-labor inclusion.



From our own limitations, we have worked to raise awareness among families about the importance of education, emphasizing the effort and learning pace of each child and encouraging them to set aside social prejudices and labels related to the disabilities they present.



Several of our graduates now have jobs that help them meet their economic and family needs. Our alumni work in various roles such as management, teaching, administration, janitorial services, and small business entrepreneurship, including jewelry making, beauty salons, and selling tortillas.



We aim for all people in our Center to have the opportunity to live innovative experiences, developing emotional and spiritual intelligence, as part of the focus of this PEI Global, whose goal is the happiness of the individual through comprehensive training that enables them to live with greater intensity and fulfillment.



Through this magnificent Congregation Project, we continue to foster dynamic and interconnected learning, based on sensory, emotional, and cognitive stimulation. We personalize this learning so that each student develops their own potential, using active, open, flexible, and welcoming methodologies that help integrate all social realities. We promote cooperative work that stimulates autonomy and the resolution of team tasks, while encouraging interdisciplinarity that fosters the transversality of learning, always ensuring that the person is at the center, actively participating in their own development.



ESPAÑA

“Family, school, and community are three overlapping spheres that influence this learning. The greater the interaction between these spheres, the higher the probability that students will receive coherent messages. The more we know about families, the more feasible it becomes to create educational communities that take into account their needs”.

COMMUNITY BASED PROJECTS

Mapi Elboj, Santa Ana School,
Sabiñánigo, Huesca



Listen
Podcast
o click





THE **EVOLUTION** OF THE **PEI** IN THE CENTERS

Sister María José Inúñez, Carmen Tejedor, Virginia Colmenero (Ownership Team), Zaragoza, Spain

To talk about the evolution of the PEI in schools, we should go back more than a decade in our memories to recognize the need as an Institution to follow a common educational project, aiming to embrace the realities of each of our schools in order to define a horizon and a framework that would channel, sustain, and guide that path together. It is quite a challenge to combine the global and the local while growing in identity, balancing autonomy and diversity.

If something has characterized this work, it has been the conviction and dedication, the enthusiasm, and availability of each of us who have been part of the different processes. We have focused on people and prioritized support and training to take advantage of the opportunities offered to us today, meeting the needs demanded by contemporary society; since the evolution of the Institutional Educational Project cannot be understood without considering the evolution of society itself, along with that of each of our centers.

On the other hand, we can assess the impact of the Project on each of the schools, as long as we feel like a Network of Centers. There is a clear sense of belonging that is manifested in the daily work of our educational mission.

If we have learned anything throughout all these years, it is that the values of our Founders continue to be essential in our current moment to continue supporting the mission and developing our identity and actions within the schools: the patience of Juan Bonal, because each of our actions is planted within our Educational Communities (Sisters, teachers and staff, students, and families) and they need time to bear fruit and for the process to yield results; and the perseverance of María Ràfols, which encourages, drives, and inspires us to dream, to persist without giving up, weaving together difficulties and opportunities, achievements and frustrations, and celebrating effort, hard work, conviction, and passion.

SPIRITUAL PERFORMANCE as a proposal of incarnation

Francisco Morales, Santa Ana School, Seville, Spain

DO YOU WANT TO TRANSMIT THE GOOD NEWS?

If the answer is yes, like any person or organization that intends to communicate, you have to establish a communication plan. As simple as it may be, it requires being clear about the message you want to convey and adapting it to the audience.

What good is it to talk to someone who is not even there? What good is it to speak if we cannot speak the same language? What if we don't understand the context? What if we are not clear about the message?

Since I started working in Pastoral nearly 30 years ago, I have been hearing that there is a problem with staying updated, that there is a need to incorporate new languages.

This is what led José María Bautista, as a semiotician, to propose the methodology known as "spiritual performance."

Perhaps those who believe that one of the causes of secularization is that we have been uncreative in proposing new contexts without distorting the intention of the message may be somewhat right.

Jesus placed his parables in an agrarian context familiar to his audience. This allowed them to understand him without the need for clarification, and there was a natural rhythm in the communication. This generated a powerful mental image that made the message easier to grasp.

Spiritual performance is a methodological proposal that takes advantage of the contexts and codes of the 21st century as a resource to present the message of Jesus of Nazareth. It consists of living an aesthetic experience that provokes ethical reflection and semantic richness in shared moments of narration.



PLOT

This technique takes advantage of audiovisual language to present the message in a multimodal way, using different sources that share the same communicative intention: soundtracks, songs, poems, narrative texts, film fragments, testimonies, relaxations, visualizations...

MANTRA

After the audiovisual experience, discovery begins. Through thinking strategies, individual reflection is activated. This updates the Christian model of transcendental meditation, beyond the current mindfulness trends.

.COM

Through cooperative techniques, group participation is energized, enriching personal experience. This is based on the cooperative base group, which is a translation of the original concept of the first Christian communities.

Catholic schools are becoming increasingly secularized in terms of teachers, families, and non-confessing students. This reality makes them a missionary opportunity. Spiritual performances offer a space of intersection between current culture and the encounter with the Word.

What makes the spiritual performance proposal particularly interesting is its ecumenical value. Everyone has space to find and meet. It allows for an encounter at both horizontal and vertical levels. Horizontality favors meetings among colleagues, participation, listening, and respect. At the same time, it provides the possibility for a vertical encounter, depending on each person's openness to transcendence through silence, personal reflection, prayer, and dialogue.

EXISTENTIAL PBL and the CULTURE OF CARE

Pilar Cruz, Santa Ana School, Guadalajara, Spain

Living Charity made Hospitality, mainly with the poorest and neediest, is our charism. Welcome is one of our hallmarks, which is manifested in making people feel at home. To do this, we generate spaces for expression, where everyone can show themselves as they are.

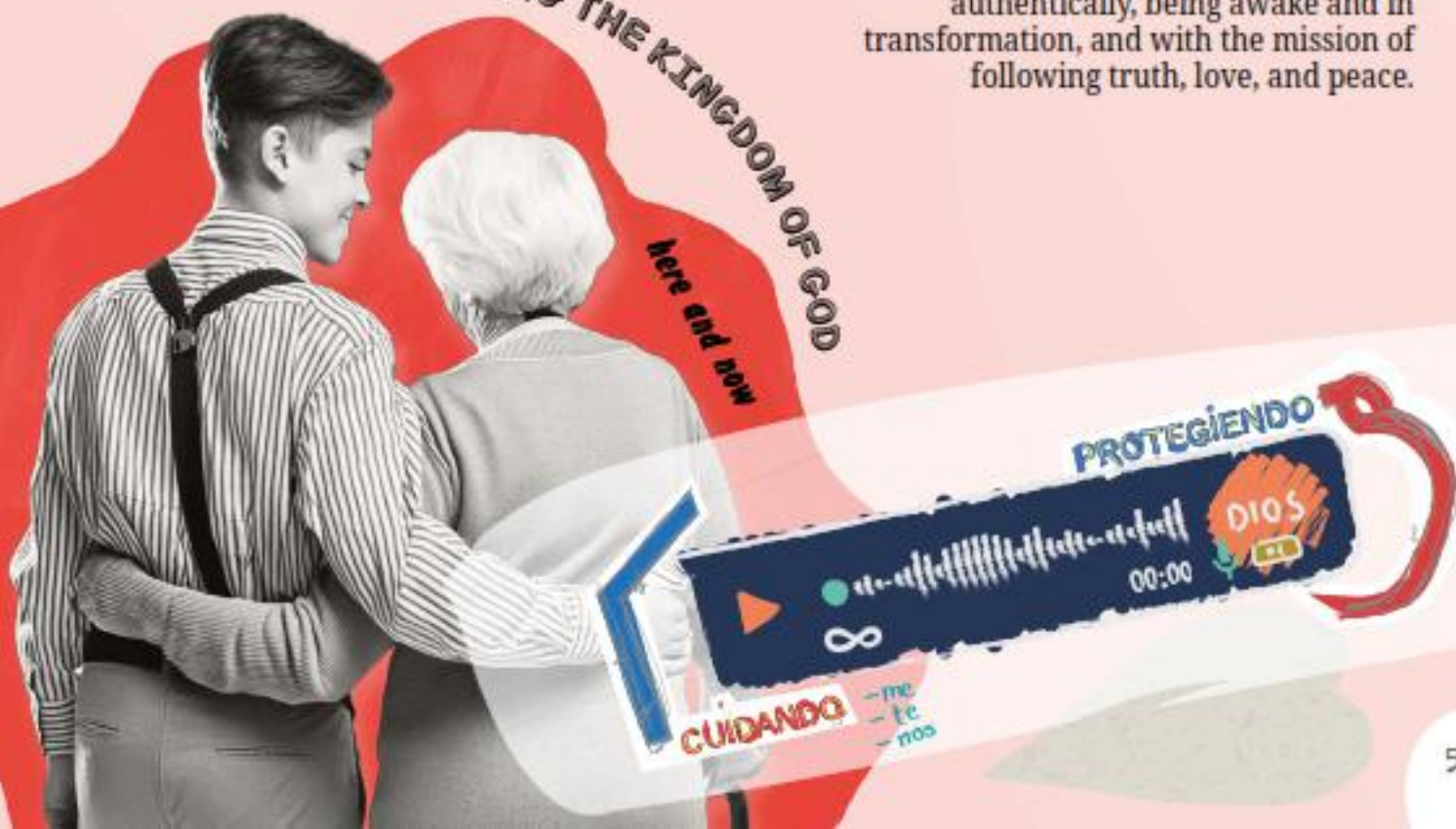
Continuing with the legacy of our Founders, who were innovative, risky, and bold in their time, we are schools sensitive to the sociocultural changes we are experiencing. We are clear that inclusion is the best way to build the Kingdom of God on earth. Hence, the value we give to the diversity of all members of our educational community. We want to bring out their best self in each person and help them discover their worth. For this reason, we develop personalized growth processes, becoming artisans of personalization.

It is increasingly necessary in education to understand the world of relationships. What happens when otherness reaches interiority? Discovering oneself in interpersonal relationships, in a look of mercy towards others, in helping those in need, in social coexistence, is the key to searching for oneself. The value of knowing how to care and accompany transforms and strengthens human existence. Thus, we accompany our students in a process of personal growth that raises not only the real self, but also a personal contemplation that goes beyond.

Through Existential PBLs, systematically and in a spiral, we work to improve and grow emotional intelligence, promoting active listening, assertive communication, empathy, optimism, resilience, emotional management, and conflict resolution, self-esteem and, with it, acceptance and diversity of talents.

We believe that all these social skills give our students the opportunity to take care of their existence, to deepen their social self, and to feel loved. And, in the midst of this relationship, discover the Good News, a God who is alive, who makes us live authentically, being awake and in transformation, and with the mission of following truth, love, and peace.

BUILDING THE KINGDOM OF GOD
here and now



The toolkits: THE METHOD IS THE MESSAGE

Amparo Selva, Santa Ana School, Algemesi, Spain

The pedagogical model based on a cooperative, reflective, existential, and adaptive culture to current challenges (VUCA) not only transmits the message but also embodies in all its essence the charisma of the congregation of the Sisters of Charity of Saint Anne in a profound and effective way.

Our pedagogical model is projected through different methodologies that become a reality using an extensive didactic "Tool Kit." These techniques are not chosen on a whim; they are selected based on the scientific contributions of various authors from the fields of Pedagogy, Psychology, Anthropology, Sociology, Pastoral care, etc. We can highlight examples of the toolkits and some of their theoretical foundations:

COOPERATIVE KIT

Examples: group of experts, micropuzzle, chained challenges, etc. Kagan's (1994) studies highlight the importance of cooperative learning as a powerful tool for the comprehensive development of students within the classroom. The secret of cooperation is not the techniques but creating a cooperative culture in the classroom. The techniques are the means to achieve it. The advantage of having a kit of 50 cooperative techniques is that it allows you to create a cooperative flow of 4 or 5 techniques in each session.

CREATION KIT

Examples: digital performance, classroom museum, gallery wall, etc. Based on the pedagogy of Freire (1968) and the empowerment of people to become agents of social change through liberating and participatory education, people climb the steps of Bloom's and Marzano's taxonomy to autonomous performance, for which creation techniques are essential.

EXISTENTIAL KIT

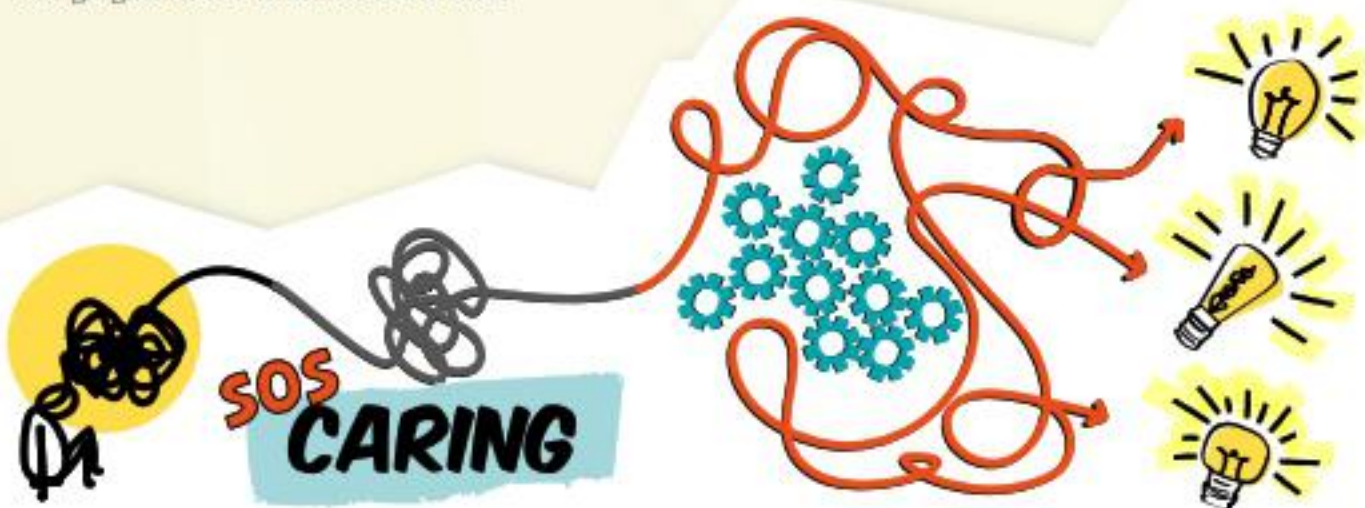
Examples: attention spyglass, powerful questions, DISC method, talent book, etc. Under Gardner's theory of multiple intelligences (1983) and its impact on the educational world, this kit emphasizes the importance of recognizing and supporting the diversity of abilities and talents of students. Often, we spend time talking about personal identity, life purpose, talents, etc. What changes with the existential kit is that these techniques allow us to spend time training our emotional and existential skills, not just talking about them.

REFLECTIVE KIT

Examples: POPA, PEPA, ABC, 4R, Saturate-Group, SQA, Compass Points, Empathy Map, etc. We often anchor ourselves in superficial, content-based learning, which is also necessary. This kit allows us to elevate ourselves to complex learning, where we handle multiple information, to connective learning, where we create holistic associations between ideas, and to deep learning that generates life-long transfer and is fixed in long-term memory.

This cooperative, reflective, existential, and VUCA culture is the visible embodiment of the Santa Ana charisma through the principles of hospitality, universality, personalization, and inclusion. Under this approach, we educate our students, but in the PEI Global, these cultures can be built in communities of sisters, social works, parish structures, health services, youth ministry, and even government sectors.

The PEI Global pedagogical model transmits the charisma of the Sisters of Charity of Saint Anne and embodies it in daily practice, designing solutions that improve the social environment and creating synergies with the community through a culture of care. The charisma of our congregation is summarized in care.





Everyday **INCLUSION AS A SIGN OF HOSPITALITY AND UNIVERSALITY**

Diana Villagrasa and M^a José Ferrer, Colegio Villacruz, Zaragoza, Spain

In an increasingly complex and diverse world, educational centers must be a light and beacon in the task of educating from hospitality and universality to ensure that each person feels valued, respected, understood and empowered to fulfill their dreams.

Inclusion not only means accepting obvious differences (race, religion, gender...), but it goes much further and means understanding diversity as a positive value that enriches the Educational community. It involves understanding and empathizing with people's experiences, perspectives, talents, and needs.

The great value of each Community is the people, each one being an indispensable piece and protagonist of their own history. We must take care of every detail and with the greatest care accompany and welcome everyone, to foster a sense of belonging.

Each person we welcome has characteristics that make them unique and different, but we also share a series of needs that are universal: a warm and safe environment and feeling part of the Community in which we find ourselves.

We need to believe and open ourselves to the encounter with the other, with the different. This is how we understand welcoming and thanks to it we all grow and enrich ourselves by creating a community in which we all feel understood, listened to and supported, promoting integration and the development of positive relationships that promote a climate of respect and empathy.

We must try to enhance individual development, but at the same time we must be aware that there is no happy person without happy community contexts.

We believe in personal responsibility based on the need for cooperation and the consolidation of inclusive practices that focus on the person and that serve with special dedication the most disadvantaged and vulnerable people and groups.

Inclusion and universality benefit the individual person and contribute to the creation of a more just, equitable, respectful and compassionate world with others.

ON LEADERSHIP AS A KEY TO PEI

Sister Mayte Navarro, El Parque School,
Valencia, Spain

The key to the success of an institutional project lies in achieving the leadership culture necessary to implement it throughout the structure of your organization.

I talk about culture because I understand that effective and forward-thinking leadership goes beyond a single person, even beyond a single team. Authentic leadership multiplies its ability to inspire, motivate, and guide the entire human group that makes up an institution, offering endless improvement without losing the essence that defines said institution.

This leadership model must be based on institutional values, shared by the members of the organization, to become the key element that focuses us and keeps us focused on achieving our goals and addressing new challenges.

I conceive leadership as key to the PEI because it forces us to think about people who have a clear vision of the purpose of the organization, of its reason for being—people who are capable of infecting, inspiring, and motivating people's passion for the project, who work with them, innovating, people who always look for ways to improve, change, grow, and learn.

For this to be possible and to talk about a leadership culture and not about specific leaders, it is important to highlight the ability to empower others, the ability to detect talent, bring it to light, and delegate to others from co-responsibility in the mission. Understand that you cannot do everything yourself, that you have to trust and delegate responsibility and autonomy, both in management and in decision-making, to other members of the organization. This becomes a reality as they understand and embrace the institutionally set objectives, helping them connect the organization's mission with their own personal goals.

This conception of the leadership model will encourage participation and involvement, making it more difficult for responsibilities to be avoided or for decisions not to be assumed. It will encourage the work community itself to generate spaces for listening and attention in which the needs and concerns of the team are understood, allowing a greater connection between its members. It will inspire everyone to give their best, putting their own talent at the service of the institutional project, strengthening the sense of belonging. It will add value to the organization and allow the personal and professional growth of those who work in it, encouraging them to improve their skills and discover new possibilities.

It is a slow process, but the people who thus form the leadership structure of the institution will grow their capacity and will grow the potential of the institution.



The PBLs of subjects and the Santa Ana curriculum as a sign of **IDENTITY**

Noemí Cubas, Santa Ana School, Huesca, Spain

In 2021, we created a campus with 600 teachers from the 24 Santa Ana schools in Spain, where we designed 124 PBLs (Problem-Based Learning). Through rigorous programming and carefully studied learning processes, we transformed what were previously traditional, passive, or rote classes into what we call "flow classrooms," full of cooperative, reflective, creative, gamified, digital, existential, evaluation, and learning feedback techniques.

Previously, we had generated 333 symbolic universes to focus on the interests, expectations, knowledge, and context of the students: Toy Story, Fantastic Beasts, Paw Patrol, Talent Show, Netflix, Time Machine, Jane Goodall, LadyBug, The Voice, Doraemon, Escape Room, Pokemon, International Geographic, Mario Bros, dystopias, Star Wars, Marvel Superheroes, Blind Date, Google Maps, La Casa de Papel, Notre Dame, Bollywood, Sapiens, Bitcoins, etc. This is one of the keys to success: capturing their attention. We call this phase immersion.

Learning is done through research and solving real-world problems rather than simply memorizing information. By implementing it in our classrooms, we ensure that our students know how to face the challenges of everyday life.

The proposed challenges, thinking routines, and learning situations encourage critical thinking, promote teamwork, improve student motivation, facilitate the application of knowledge in real contexts, and develop problem-solving skills.

The implementation of PBLs in our schools fits perfectly into our PEI, as they base learning on person-centered education. Our students are diverse, and we must help each one of them improve and discover their talents through the development of personalized growth processes, recognizing the multiple ways of learning that each of us has, and thus adapting to the methodology and pedagogy that our students need at the current time.

Cooperative work is essential, as it helps to enhance key skills and abilities for life, as well as develop social, linguistic, and communicative skills. This way of working increases student performance and establishes positive relationships among their colleagues, valuing diversity and encouraging the construction of critical thinking.

Through interdisciplinary PBLs, different areas are addressed to achieve global learning, where social, personal, academic, and spiritual development have a place.

PBLs, together with multiple intelligences, cooperative and personalized learning, thinking skills and routines, and critical and creative thinking, are part of our PEI, offering us the possibility of educating students committed to society, who know how to cooperate to build a better future.



RESIGNIFY the charisma and RENEW the pastoral

Reyes Olmos, Santa Ana School, Borja, Spain

Faced with the development of a PEI Global, we cannot help but wonder what meaning and what social impact these words have today in our schools and environments of the 21st century. We cannot and should not give up our identity, but we are obliged to reinterpret them and see how today they continue to be fundamental to the process of transformation of our society.

Welcome, close treatment, hospitality, and universality speak to us about inclusion, about being inclusive schools where the vulnerable find their place, their voice, their space, their recognition, their feeling as children of God. Schools without borders, open to all people regardless of their conditions. Schools in which we all fit, because they are for everyone. Schools that welcome with empathy, that take care of the details with the other, that make us find Jesus of Nazareth in each brother and in each life experience. Schools where diversity is not a problem but rather a wealth and a strength. Our charisma makes it easier for us to commit to inclusion in our classrooms without judging, criticizing, or excluding.

Our centers have to be sensitive and attentive to the different manifestations of vulnerability and the active role that we can develop from there to be a hallmark of hospitality in our society through structures of inclusion, the empowerment of people, and the culture of care.

Today our charisma shouts to us and calls us to be bold, brave, proactive, generators of change, to be attentive to the signs of the times that speak to us about the Kingdom with new languages and new meanings, to be sensitive, touching people's hearts, to practice the culture of the Beatitudes, to be simple—everything like María Ràfols and Juan Bonal were in their time. Our Charisma must transcend our classrooms, our schools, and our spaces to become a symbol of revolution and change in our society.



From this update of the charisma, we must face the renewal of pastoral care in our schools. Sometimes, talking about Pastoral seems to take us back in time and space. It is necessary to start from other assumptions and another perspective that leads us to give it the central place in our mission.

This renewal involves a pastoral that excites, to help provoke experiences of discovery, living and existential experiences in our students, in our cloisters, in our educational communities. It involves starting from the needs of our students, our communities, and current cultural and social models. These are schools that create experiences that, starting from the emotional, reach the spiritual. It involves discovering that the Kingdom of God is here, in our society. It involves understanding that evangelizing is the best methodology in Pastoral. It involves updating the stories of Jesus and building new ones. It involves having spiritual leaders who accompany, who listen, who cause change... It involves, above all, the heart.

We are called to be pastoral schools from our charisma or Santa Ana brand.



THE PEI AS A COMPASS FOR A MANAGEMENT TEAM

Merche Gil, Nuestra Señora del Pilar School, Tarazona, Spain

The work of a management team goes beyond administrative tasks; it plays a fundamental role in the comprehensive development of the center. From my point of view, there are several essential keys:

- The first key is to make the teaching team truly a team that works in synergy, putting personal talents at the service of the center. It is not a sum of individualities, no matter how extraordinary they may be. This is not about a distribution of functions. The key is to have cohesion, trust, to not be afraid of conflict, and to be bold.
- The second key is to have a clear project that outlines all the center's actions so that we all know where we must direct our efforts and what objectives to achieve. The Santa Ana management teams have a very powerful tool to achieve these two keys. We have a compass that shows us the path to follow. This compass that guides us is our Institutional Educational Project.
- The third key is that we are very fortunate to not be isolated centers but part of a network of centers. When we had to implement a cooperative culture, we did it together. When we designed PBLs, we did it online. Feeling like co-creators is a kind of mystique that elevates you, giving you a perspective that transcends the everyday. But it is also more effective. If 10 teachers from my school participate on a campus with 600 teachers to design 125 PBLs, then my school benefits from all that work.
- The fourth key is that the role of a management team is to lead. When the management team gets entangled in secondary issues and forgets that the essential thing is to lead, then the three previous keys are nullified. Just as it happens when the roles of captain, spokesperson, manager, or secretary fail in a cooperative team, the same happens in a management team: without anyone leading, everyone is lost.

The PEI Global no longer just talks about our network of schools in Spain. It goes further—we talk about feeling like co-creators of a PEI worldwide, across five continents. It also extends because we connect with the works of the Sisters of Santa Ana in various areas: health, social, pastoral, welfare, labor, and more.

We feel happy to be part of something very large, which serves as a compass to help us relativize problems and focus on the essentials of even the smallest things in everyday life.

WHAT ARE

VUCA CLASS LIKE?

Eli Canalejas, Santa Ana School, Huesca, Spain

VUCA classrooms are creative spaces where imagination is enhanced, and where students feel free to express their thoughts, feelings, and emotions.

VISIBLE THINKING

The first indicator of VUCA classrooms is visible thinking. Posting ideas on the walls, on the one hand, is a result of reflective work and abundant thinking culture; there is no better criterion. Secondly, it serves as a springboard for visible thought to generate even more abundant ideas.

This is achieved by creating an extraordinary wealth of productions in different formats and mediums, where all corners are valid to capture the students' ideas: walls, windows, doors, ceilings, clotheslines.



DEEP LEARNING

All of this makes VUCA classrooms tremendously complex spaces, saturated with information. The students themselves must learn to manage that information by connecting ideas, analyzing, interpreting, and extrapolating data, problems, and solutions to different patterns where critical and reflective thinking are key.

We could say that VUCA classrooms are idea factories where anything goes as long as it has justification, foundation, and an argument created by the student, who has been able to generate hypotheses, propose solutions, and select the best answers with their own criteria.

Therefore, the second indicator is complexity. If there is visible thinking and complexity, it means we are achieving deep learning, and it means we are in a VUCA classroom.



LEARNING GOALS

If there are many things on the walls, but they are ornaments, decorations, or ideas produced by the educator, or if there is simplicity, or it's just white like a hospital... it's clear that in a simple classroom, where the teacher chews up the ideas for the student and overprotects them, we do not have the V for volatile learning, which generates open minds, nor the A for ambiguous, which trains inquiry skills, nor the C for complex, which develops reflective skills, nor the A for ambiguous, which fosters dialogic and communication skills.

The third indicator is what Hattie calls intentional alignment, where everything is logically woven from the final competency goals.

TIME AND SPACE MANAGEMENT

Time management is key, as is the distribution of spaces to group together formally or informally and carry out different cooperative techniques and thinking routines, which are the protagonists of the work sessions. Another characteristic I would highlight is the level of "noise" in these classes, which is a continuous murmur that coexists with the hustle and bustle of the students.

A LOT OF AGILITY AND A LOT OF SERENITY

A VUCA classroom radiates and infects people with a lot of energy, both inside and outside, because it goes beyond walls. The role of the teacher is to accompany, focus, and provide feedback to the students, generating a space of discovery, knowledge, and personal growth. In them, boys and girls are the protagonists of their learning adventure; they are the main characters of a story they write every day. The boys and girls are happy, and the parents are even happier.

I encourage you to take a tour of the classrooms, the schools... TO LISTEN TO THE STUDENTS OF THE 21ST CENTURY.

EDUCATIONAL COACHING

A RESOURCE TO EMPOWER PEOPLE

Mariola Penadés, LearningFlow training team, Valencia, Spain

Educational coaching emerges as a crucial tool to enhance people's professional and personal growth, positively impacting the quality of teaching and leadership. For educational coaching to be effective, it is essential that centers implement structured and well-planned programs, which include: the establishment of clear objectives, training and development programs, evaluation, and constant feedback. Without these elements, the desired impact will not be achieved.

In today's dynamic world, educators face constant challenges that require adaptability, innovation, and continuous development. There are many different methods and resources that encourage the continuous growth of teachers, but if they all have something in common, it is that none of them will work if the teacher's mind and heart are not open to receive them.

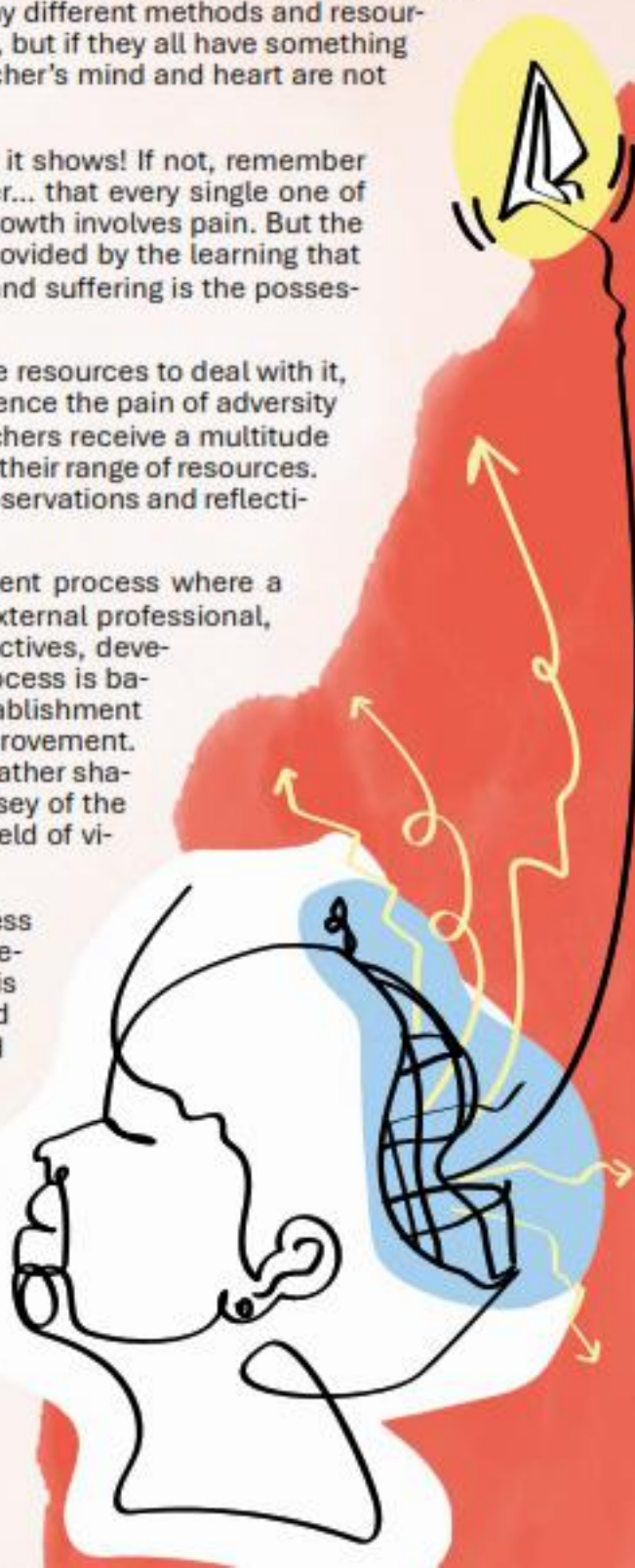
When you grow, others notice it, and so do you. Wow, it shows! If not, remember what happened whenever you "grew up" as a teenager... that every single one of your bones would temporarily ache. All learning and growth involves pain. But the pain is forgotten if you have acquired the resources provided by the learning that made you grow. The biggest difference between pain and suffering is the possession of resources.

When an adverse situation appears and we do not have resources to deal with it, we begin to suffer. But, if we have them, we can experience the pain of adversity without entering into suffering. Through coaching, teachers receive a multitude of effective tools that significantly expand and enhance their range of resources. Constructive and specific feedback, based on direct observations and reflective dialogues, is key.

Educational coaching is a personalized accompaniment process where a coach, who may be an experienced colleague or an external professional, collaborates with the teacher to identify specific objectives, develop strategies, and improve pedagogical skills. This process is based on reflection, constructive dialogue, and the establishment of clear goals, promoting a culture of continuous improvement. When you sit with a coach, you are not in an exam, but rather sharing a safe space with a person who is wearing the jersey of the same team as you, but wearing glasses with a wider field of vision than yours.

Coaching provides a refuge where people can express their concerns, discuss challenges, and celebrate achievements to gain new ideas, perspectives, and tools. This emotional and professional support reduces stress and burnout, improves the teacher's general well-being, and enhances their performance in the classroom. Coaching reaches goals where simple training alone cannot, because it solves problems and illuminates from the real and applied environment of a classroom or a community.

When the process is applied to all teachers in an educational center, it significantly strengthens the educational community as a whole. Investing in educational coaching programs is an investment in the quality of education and in the future of people to face the challenges of the 21st century.





A SANTA ANA SCHOOL IN MY TOWN TIEMELEKRO

Sister Marie Tano, Komborodougou, Ivory Coast

The presence of the Sainte Anne school in the town brings me happiness, kindness, and gratitude. I would say that the school has been a blessing for the town.

Tiemelekro is a humble town, where families face significant economic challenges. The majority of inhabitants are dedicated to subsistence agriculture, with limited income that is often not enough to cover basic needs. The streets of the town are simple, without asphalt, all dirt, of a red color, which at dusk merges with the red of the sky. The modest houses are made of adobe with thatched roofs. However, the community spirit is strong, and local customs reflect a deep connection to the land and tradition.

The Sainte Anne school stands as a symbol of hope and progress. For many families, the ability for their children to attend this institution is a blessing. Some parents, despite their limited resources, manage to share the cost of their children's education thanks to the partial or full support offered by the school, depending on their financial situation.

Orphans, in particular, receive comprehensive support: not only are they guaranteed schooling, but they are also provided with supplies and food. This ensures that they have the same opportunities as other children and can focus on their studies without worrying about their basic needs.

The legacy of the school and the commitment of the Sisters of Charity of Saint Anne continue to inspire and uplift the community, creating a brighter and more hopeful future for all its inhabitants.



THE PEI GLOBAL IN MY NURSERY CLASSROOM

Niamien Akissi Solange, Sainte Anne School, Tiemelekro, Ivory Coast

Listen Podcast



click



IVORY COAST



GHANA

THE SCHOOL BELONGS TO THE COMMUNITY: *How to involve families?*

Sister Gina, Santa Ana St. Mary Girls School, Ghana

The little story I want to tell is an experience at my school in Ghana. We brought together mothers and fathers and invited them to look at all the things that are broken in this center: the paint we need to buy, the wood to replace the roof, and other repairs. We asked them, "What do we do right now? There is no money anywhere. What do we do?"

We did this not only to improve the school but also to help them understand that they are part of the community, educational agents, or collaborators of this center, just like everyone else. In Catholic education, we want our daughters to have a good education, so parents have a significant role in renovating the center. We called the families to a meeting to brainstorm solutions.

After the meeting, they told me that they had agreed to pay 185 cedis (about €16) for each student. After collecting all this money, the president and his board added 5000 more. They bought paint, cement, and everything needed to renovate the center. Some parents even participated by painting themselves. Some came to hang out, and others came to cheer. The students also participated by helping and collecting. Some brought water for the workers who were painting. The parents were very, very happy to participate in this work because they have taken the school as their own and are fighting for it.

I remember that we also went on the radio to advertise, and the man who received us said, "Since it is a Catholic center and my grandson studied at this center, I, too, as the father of a former student, will help. I will do everything I can to reduce the amount you have to pay for advertising."

All these small gestures from parents give us joy. They have taken the center as theirs and want the center to improve its image more and more. This is the story, our little story, that we want to tell. Thank you.



**Living in community
requires fostering a fraternal atmosphere
that favors our coexistence
and helps us share
what we are and have.
We participate in common tasks
according to our possibilities.
We feel solidarity and responsibility
for the hopes, achievements
and difficulties of the community
and of each of the Sisters.**

Const. 69



PEI LEADERSHIP INTERVIEW

Sister Gina, education manager at Virgen de Salz de Africa, Ghana

How does a leader feel about being the driving force of educational centers belonging to countries that are so culturally diverse and so far apart in Africa?

Leaders who empower others must have a broad vision, one rarely achieved by a single person, but by a team. That means placing trust in team members.

Empowering leadership creates space for people to share creative ideas and work to put them into practice. It focuses on providing people with the right sources of information, exposes everything with maximum transparency, and makes people responsible for their actions—being present, without laziness, but granting autonomy without controlling.

Leaders understand that each team member is essential to achieving the goal because they are committed to increasing the value of the team as a whole.

A leader must have extensive knowledge and specific skills, which is why it's so important to identify leaders with these skills or generate processes to train them.

What experiences would you highlight from the trip you made to present the PEI Global in Ivory Coast and Rwanda?

The PEI Global provides a global vision of the educational centers we have in the five different countries in Africa, where the Sisters are located.

The PEI Global has provided an analysis of the global situation and of each center. We

are a congregation with great cultural diversity, but we share a common identity. We need to find that distinct element—we have a profile, and we can adapt this common identity to each country.

We identified a strong need to connect and overcome the isolation caused by the distances and technological barriers we face in Africa. We recognized the need for training and the importance of taking more steps to stay connected.

The Charisma of Hospitality also means feeling welcomed within the same Congregation in an active and practical way, not just symbolically.

The most positive aspect was the welcoming attitude towards us and the PEI Global by the Sisters and all the staff.

Sister Pilar Omella highlighted that Africa was the first place where we had the experience of involving families in the PEI Global seminars.

This trip raised awareness that there is another way to teach, to help children grow. I was greatly impressed by how easily we entered the classrooms, and how both educators and students quickly adapted to working cooperatively.

As a young Sister, what can the PEI Global offer to younger Sisters, aspirants, postulants, novices, and juniors? What do we need to improve?

I clearly see that this PEI Global is intended not only for schools but for all the works and communities of the congregation, especially to form and help the Sisters grow.

This PEI Global brings new air, a new vision of leadership, pastoral care, formation, and even the Charisma itself. In the formation period, from the aspirantate to the juniorate, young Sisters sometimes feel they are wasting their time. It's not due to the ideas or content, but because of the pedagogy.

That's why I encourage viewing the PEI Pedagogical Line not just as a proposal for schools but as a proposal for change in how we conceive of this initial formation period, which occupies more than 10 years of a Sister's life.

Sometimes we search for Charisma in grand things. It's not about talking endlessly or giving books to read. They need to work through things themselves, to discover on their own. Structures are necessary for them to explore and understand better. When they are reading, I ask their point of view, what they themselves have thought about the readings. The question is: what do you think? It's not about what the book thinks or what the trainer thinks—the key is for them to reflect.

It's not about working in the clouds; it's about embodiment. What does Charisma mean in how I speak, in how I look, even in how I walk?

How can the congregation manage increasingly larger schools with socially committed works in remote places?

This Congregation was not born on a golden plate. When the founders left Barcelona for Zaragoza, they didn't know what awaited them or what they would find. They left their homes, guided by the charity in their hearts to care for the sick. Life wasn't easy for them. In the hospital, during the war, they always pursued charity in their lives.

I believe that same spirit continues in us. It is the same path that led the Sisters to found in unknown countries, in places without roads, houses, or bridges. The Sisters said that before there was nothing—no water, no latrines, no light, barely any food. But behind it all was the same charity.

This same charity inspires us to work in schools. The emotional, family, or skills deficiencies suffered by our students and educators lead us to commit to the vulnerable and poorest in this part of the world.

The answer to making educational work and social commitment compatible is simple: love as hospitality. This is what inspired our founders and what moves us. There is nothing else: Charity.

What needs do you feel in your leadership? What would you ask from this PEI Global process that we have started?

I would only ask for collaboration from all the centers, all the leaders, and all the Sisters.

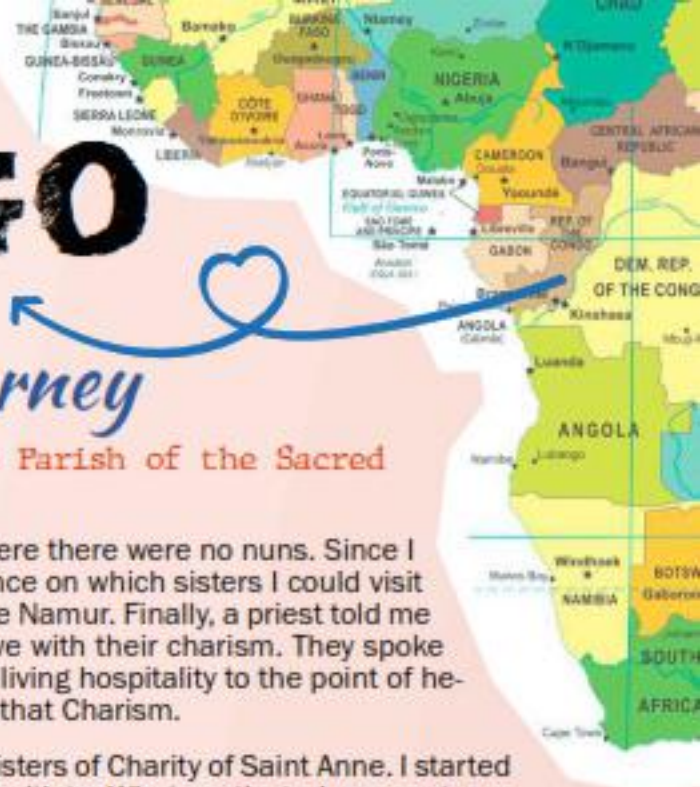
The temptation is to think that the PEI Global distracts us from our mission because it takes up our time. It's quite the opposite. The PEI Global focuses us on what is essential, as Pope Francis asks. That is why investing time in the PEI Global provides more serenity and less stress.

PEI Global has a message: Hospitality today means cooperation. This is not just a proposal to change classroom methodology. It is a message that this global dimension of our religious life, which interconnects the pedagogy we use, our spirituality, leadership, and community projects, can only be realized if we collaborate more decisively among all the responsible leaders of our communities.

If we isolate ourselves because we have too much work and too little time, the PEI Global won't work. Moreover, PEI Global provides solutions to reduce stress in our mission, precisely because it connects us. The solution isn't in the PEI Global papers; it's in the cooperative model itself, which interconnects, helps, motivates, and commits us together.



CONGO



My VOCATIONAL journey

Sister Perseverance, Territory of the Feshi Parish of the Sacred Heart of Kimbongo, Congo

I was born in the Congo and was a student in a parish where there were no nuns. Since I was little, I felt a vocational call and began to seek guidance on which sisters I could visit or meet. So, I wrote a letter to the Sisters of Notre Dame de Namur. Finally, a priest told me about the Sisters of Charity of Saint Anne, and I fell in love with their charism. They spoke of universal charity, especially among the poorest, and of living hospitality to the point of heroism. Upon hearing this, I knew that I also wanted to live that Charism.

This is how my process began in the Congregation of the Sisters of Charity of Saint Anne. I started as an aspirant, then as a postulant, and now I am in the novitiate. What captivated me most was the complete dedication to the poorest. My dream is to dedicate myself to them, especially to the education of today's youth. As a young person, I think about them and how we can help them have a better future and form better families.

I deeply appreciate the work of the priests, sisters, and missionaries in my country, the Congo, a country victim of numerous conflicts and with great social and economic problems.

MY CHILDHOOD AND TRAINING

As a child, I lived in Feshi territory, in the parish of Mojin, in the Democratic Republic of the Congo. I studied at a Catholic school and was a kindergarten teacher. I loved working with children. After my time as a postulant, I came to the novitiate, where I am still in the process of formation. I'm happy, and that's the most important thing.



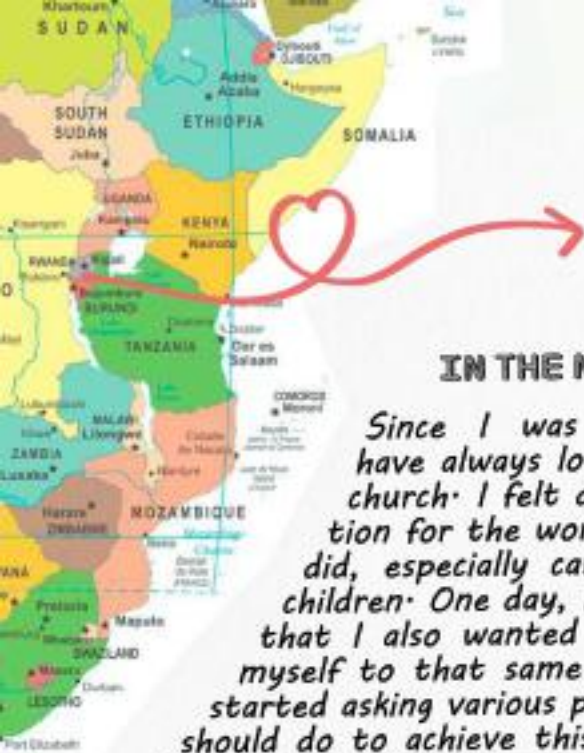
MY FUTURE COMMITMENT

I am committed to religious life and serving others. I enjoy helping the new sisters who arrive. I want to feel capable of loving the poor wherever they are. I want to teach writing to mothers who have not received any type of education and help them start a new life, discovering the talents that each person has.

My vocation fills me with joy, and I am excited for what the future holds for me on this path of service and love.

PEI GLOBAL

We were working with Ana, Sister Pili, and José María on the current meaning of the Charism. It helped me a lot to be able to connect what we have learned in the novitiate with the needs of today's world because in this way I will be able to hear the voice of God to help the youngest in their social and spiritual poverty, to help women who suffer from inequality in many of our African populations. Above all, it helps me feel small and humble in my mission, and big at the same time, for being part of a project that encompasses the entire world, feeling accompanied and knowing that we achieve important goals because we do it together.



My VOCATIONAL story

Sister Francine, Colegio Maison Madre Pablo,
Mugina, Rwanda

IN THE NOVITIATE

Since I was a child, I have always loved going to church. I felt deep admiration for the work the priest did, especially caring for the children. One day, I told myself that I also wanted to dedicate myself to that same work. So, I started asking various people what I should do to achieve this. They explained to me that I had to do certain studies and pray a lot.

I followed the indicated steps: I completed the necessary studies and began to look for a congregation where I could fulfill my vocation. I found three congregations, but the one that caught my attention the most was that of the Sisters of Charity of Saint Anne. I was deeply impacted by their Charism of universal charity, especially towards the poorest. I felt that the word of God was calling me to offer myself in a mission of service, where love is the only thing that matters. If there is love, everything else is fine.

The Sisters welcomed me, and I began my aspiration process. I worked alongside them, which allowed me to practice and visualize what my future as a sister would be like. This experience made me love the Sisters and their mission even more. Later, I entered the novitiate, where I had the opportunity to strengthen my vocation. Every day of the novitiate was a constant learning experience; I enjoyed the classes and the way of living in this community, which led me to love my vocation even more.

I am very happy with the Congregation I chose, and now I am ready to undertake my first mission after the novitiate, at the College of Mugina, in Rwanda.

MY VISION FOR THE FUTURE

How do I see myself in 20 years? I imagine a life focused on learning and continuous training. I want to be a Sister of Saint Anne who truly loves all people, manifesting universality and charity, especially towards those most in need.

I would also like to help young people discover their vocation and dedicate themselves to the Lord, in the same way they have helped me. If I hear of a young person who wants to dedicate themselves to the Lord, I want to be there to guide them. After these years, I feel very happy in my mission to help those who suffer. The Lord gives me strength, and I love this mission. Therefore, my only desire is to give myself completely, in whatever form and place is necessary.

In 20 years, I don't know exactly where I will be, but I am certain that I want to continue serving where God needs me.

THE PEI GLOBAL

All of us novices moved from the novitiate to the Mugina community to work on the PEI Global. I was impressed by working alongside educators, center staff, and parents. I was amazed by PEI Global's ability to involve all people, many of whom did not know each other's languages. Some spoke French, others English, others Kinyarwanda, and others Spanish.

Language was not a barrier. We all lived those days as a moment of enlightenment. I was able to discover the potential of the Charism to adapt to any time and any person.



RWANDA

COOPERATIVE LEARNING

as a MODEL OF INCLUSION

Consul, Colegio Mugina, Rwanda

Cooperative learning is the instructional use of small groups for students to work together to maximize their own and others' learning. This way of learning is a model of inclusion because by working in small groups, in a structured way, to achieve a specific objective, solve a problem, complete a project, or develop a product, no student is left behind, regardless of their abilities.

The cooperative model is a powerful tool to promote inclusion and collaboration between students, teachers, and other people in the educational community, fostering a sense of belonging. This model helps address issues of diversity, equity, and inclusion and ensures that all voices are heard and respected in the educational process.

Cooperative education can empower students to take an active role in their own learning, promote teamwork and collaboration, and foster a sense of community and belonging within schools and educational institutions.

The cooperative methodology is not an end in itself

The cooperative methodology is not an end in itself; it is a means to achieve a cooperative culture. This is the basis of the reflective, emotional, and creative culture that we want at PEI Global.

The best indicators to build and provide feedback on this cooperative culture must be based on concrete evidence, accessible and viable for all people: tables in teams of four people with permanent team tables (formal group); abundant and varied techniques that we must know and use daily; visible roles posted on the tables, which can be learned in a minute and used all year round; TTT design and programming, which indicates to the students the Task + the Technique + the Time to provide fluidity, structure, serenity, and enjoyment; and the use of cooperative methods with digital tools to learn to manage complex information.

In authentic cooperative learning, the cognitive, emotional, oral, and written production of the students is multiplied. Classroom management creates a climate of energy and serenity to achieve deeper learning.

This model promotes diversity and inclusion. It is a visible embodiment of our Santa Ana charism, which is based on hospitality, universality, personalization, welcome, and inclusion.

Diversity or inclusion?

In the diversity model, the support educator takes the students out of the classroom. They serve them individually, but it is this model that is furthest from personalization and inclusion.

Overprotection or personalization? When the teacher individually attends to each person with needs, one after another, this model is called overprotective. Personalization is based on "not rescuing the students."

Homogeneity or heterogeneity? In the cooperative model, the teams are heterogeneous, and so are the pairs sitting side by side. The mentor, the student who is assigned the explicit function of helping their partner, is the pillar to create self-management, horizontal learning, and autonomy that generates synergies without going through the overprotection of the educator.



Wellness or care? The culture of care, the result of cooperative culture, is not based on relaxation, simplicity, or making learning easier. Care creates a VUCA environment. The best indicator is whether, through cooperation, the students with the most needs generate more written, oral, emotional, and reflective production.

Empower the vulnerable

Vulnerability is another challenge of our time, and empowering people is the basis of a project based on hospitality and universality.

Vulnerability is conditioned by external factors: families with a lack of resources, social integration difficulties, language barriers... as well as emotional factors that manifest themselves in internal issues: poor school performance, school dropout, repetition, absenteeism, disruptive behavior, anxiety, stress, depression, low self-esteem, feeling isolated or marginalized, lack of motivation, difficulty forming friendships or social relationships...

From cooperative to intersectionality

The challenge is to compensate for these vulnerability factors in an almost mathematical way, so that those who suffer from the most factors receive the most help. Our centers, educators, and students have to be sensitive to manifestations of vulnerability and create leadership structures in the center and social structures within the classroom, as a current version of fraternity. It is not enough to welcome vulnerable people at the beginning of the course. We need to build emotional and pedagogical structures from intersectionality, deciding which factors intensify vulnerability in our center.

THE WORK OF THE SISTERS OF CHARITY OF SAINT ANNE IN KIVUMU

Sisters Ivonne Ymungwarakarama, Flavienne Uwimana, Vestine Twizerimana, Community of Kivumu, Rwanda

In the picturesque Kivumu region of Rwanda, the tireless mission of the Sisters of Charity of Saint Anne has become a vital pillar for the local community. Kivumu, situated near the stunning Lake Kivu, is an area of extraordinary natural beauty. Its green hills and tea plantations paint a landscape that contrasts with the harsh economic conditions faced by its inhabitants.

The health clinic run by the Sisters of Charity is a shining example of their commitment to the well-being of the community. This dispensary has become a refuge for many. If you visit us, you will see that long waiting lines already form before dawn. The Sisters, with their dedication and training in nursing and medicine, provide essential health care, from prenatal care to the treatment of common illnesses and medical emergencies. Their work not only alleviates physical suffering, but also offers invaluable emotional support to patients and their families.

In addition to the dispensary, the Sisters of Charity of Saint Anne have established a dressmaking school that has become a hope for many young women in the region. In a context where employment opportunities are scarce, this school offers practical training and skills that allow students to obtain a sustainable source of income. Training in dressmaking not only empowers these women, but also contributes to local economic development by creating small businesses and jobs.

It was wonderful to see the coaching work that Ana San José did in the workshop itself. We were surprised by how the pedagogy proposed by PEI Global can be applied to a strictly work environment, to better improve and empower working women.

Kivumu is a region rich in culture and traditions. Music, dance, and local festivities reflect a vibrant cultural heritage that the Sisters respect and support in their daily work. Lake Kivu, with its crystal-clear waters and serene surroundings, is a symbol of the peace and beauty of the region. The tea plantations surrounding the lake not only add scenic appeal but also represent an important source of income for the local community.

Despite financial difficulties, the Sisters of Charity of Saint Anne work with an unwavering spirit of service and love. You will see that we work day and night with hardly any time for rest. Exhausted, but happy. Our presence in Kivumu is a light of hope. It is possible to improve living conditions and build a more promising future for everyone.



THE SOCIAL MISSION IN AFRICA

Sister Agnes Kavungal, Mugina, Rwanda

The Sisters of Charity of Saint Anne, in collaboration with the Juan Bonal Foundation, carry out invaluable social work in several African countries, including Congo, Guinea, Ivory Coast, Ghana, and Rwanda. Their dedication and commitment have transformed countless lives through various initiatives focused on volunteerism, social assistance, education, and health.

In Congo, the Sisters run health centers that provide medical care to remote and vulnerable communities. These centers offer everything from basic treatments to specialized care, serving people who would not otherwise have access to health services. In addition, vaccination campaigns and child nutrition programs are fundamental pillars of their intervention.

In Guinea, the Sisters of Charity of Saint Anne have established schools that offer quality education to children and young people. These educational centers not only impart academic knowledge but also instill values of solidarity, respect, and responsibility. Education is complemented by volunteer programs that promote the active participation of young people in their communities.

Ivory Coast is another country where the work of the Sisters is crucial. Here, they manage orphanages and homes for vulnerable children, providing them with a safe and loving environment. Additionally, through the Juan Bonal Foundation, community development projects are developed, including the construction of basic infrastructure such as drinking water wells and community centers.

In Ghana and Rwanda, the Sisters of Charity of Saint Anne and the Juan Bonal Foundation have established training programs for women, focusing on vocational skills such as dressmaking, sustainable agriculture, and small businesses. These programs not only empower women economically but also promote gender equality and community development.

Volunteering is an essential component of the Sisters' mission in all of these countries. Local and international volunteers collaborate on projects ranging from teaching to infrastructure construction, contributing their time and skills to support local communities.

In summary, the social work of the Sisters of Charity of Saint Anne and the Juan Bonal Foundation in Africa is a testament to their commitment to social justice and human development. Through their work in health, education, and social assistance, these Sisters and their collaborators have managed to create a positive and lasting impact on the lives of thousands of people, demonstrating that solidarity and love can overcome the greatest adversities.





GUINEA



THE DREAM OF PEI at my school

Mariano Ondo, Guinea

Given the social reality we live in, where new churches emerge every day with their own ways of doing and seeing things, and considering the multiple cultures that define African society, we know that, in addition to religion, we have traditions that prohibit us from countless things. In this context, I wish for our community to embrace the Institutional Educational Project, PEI Global, as a tool aimed at unifying all those social divisions generated by political, religious, ethnic ideologies, social positions, race, gender, tribe, etc.

The PEI Global must be understood as an essential element of our work and not as an imposition by the Sisters. As human beings, we must adapt to the rhythm of society; clinging to traditional methods is not, nor should it be, typical of us. If we are the ones who generate changes in our environment, how is it possible that this environment advances and we are left behind?

In my field, which is teaching, the teacher must be the promoter of change, both at a social and individual level. You shouldn't be the last to know about a change. Therefore, I ask my fellow teachers and other professionals who work with the Sisters of Charity of Saint Anne (HCSA) to accept this PEI Global with love. Not because they demand it in our jobs, but to be better people, better professionals, and better leaders.

In an environment where cultural and religious diversity is a reality, the PEI Global can act as a bridge that unites, respecting differences and promoting harmonious coexistence.

Education cannot remain static. It must evolve and adapt to social changes. Teachers are the change agents who must lead this transformation.

Accepting the PEI Global with personal and professional conviction will allow educators to carry out their work with greater effectiveness and dedication, contributing to the comprehensive development of students and the community.

In conclusion, THE PEI GLOBAL IS NOT JUST A DOCUMENT OR AN INSTITUTIONAL OBLIGATION; IT IS AN OPPORTUNITY TO GROW AND IMPROVE AS AN EDUCATIONAL COMMUNITY, PROMOTING POSITIVE CHANGE IN OUR ENVIRONMENT.



GUINEA ECUATORIAL

PASTORAL VUCA

Sister Juanita Guadalupe Rodríguez Herrera, Equatorial Guinea

When thinking about Pastoral VUCA, several questions arise: Do our pastoral actions have any positive impact on our current society? Specifically, with our style of education, are we creating people capable of providing solutions to the daily needs that arise in today's world? Are children and young people developing the necessary skills to contribute to the development of humanity in the future?

The term VUCA has not arrived by chance; it draws our attention to an important aspect that humanity has overlooked for some time. The world grows and changes rapidly, so certain skills and strategies are needed to keep up with it. Are we realizing this?

I want to explain what the acronym VUCA means to me:

VOLATILITY

This tells us about the overwhelming speed with which the world is changing. This becomes a matter of concern for all of us in pastoral care. We are required to have the virtue of adaptability and flexibility to face unexpected and rapid changes, learn agilely, and create creative and innovative approaches to our evangelizing style.



UNCERTAINTY

Today's world is full of unforeseen events that sometimes cause insecurity. Given this, we have to be awake, attentive, and alert. These conditions require us to have flexible visions and planning to overcome these worrying realities that may arise. This word can also relate to some teachers who do not live in coherence with what they say or teach the students and what they do, thus generating confusion and insecurity in the children.

COMPLEXITY

We need the ability to discern, to do simple and straightforward things and thus obtain clear and concrete objectives. Often what we call discernment in religious life is nothing more than going around and around the same topics, without technical tools for reflection, without objective evidence, and without the audacity that should drive our Charisma. Discernment is managing the complex without fear, not falling into simplistics.



AMBIGUITY

Let's avoid abstract things and wasting time, like those teachers who do not prepare their classes. Let us be precise so that our message arrives clearly.

Finally, I want to emphasize that it is up to us to encourage the faith of our recipients so that they seek God's will in these changes. Encourage them to be optimistic people, open to changes, and not afraid of the unknown.

We have to "make our centers places of pastoral work and not the pastoral activities of our center" (Jose Maria Bautista), aligning with the new signs of the times and always seeking what God wants from us.

A VISION OF LONG LIGHTS

A compass to take concrete steps

Sister Lucy Joseph, Provincial Superior Mother Pabla,
Vadodara, Gujarat, India

***"Education is not the learning of facts,
but the training of the mind to think"***

"Education is not the learning of facts, but the training of the mind to think."

Education is the key that opens the door to a better future. According to the Charisma and spirit of the congregation, we are committed to providing not only knowledge but also fostering the character, creativity, and resilience of everyone we work with. Our mission is to develop young minds who can think critically, solve problems, and have a positive impact on the world.

The PEI Global gave our Province a vision to assess the reality of our centers and communities, and to reread the congregational Charisma using new concepts according to the signs of the times.

We must look and ask ourselves: ***where are we?***

How can we make changes and adopt new ways of functioning, including enhancing our leadership qualities?

As the leader of the Province, I propose to conduct a self-examination of my responsibilities, ways of making decisions, setting an example as an authentic leader, coordinating activities, communicating objectives, and providing motivation and direction.

"Teamwork and thinking together" is the most important part of the PEI Global Project.



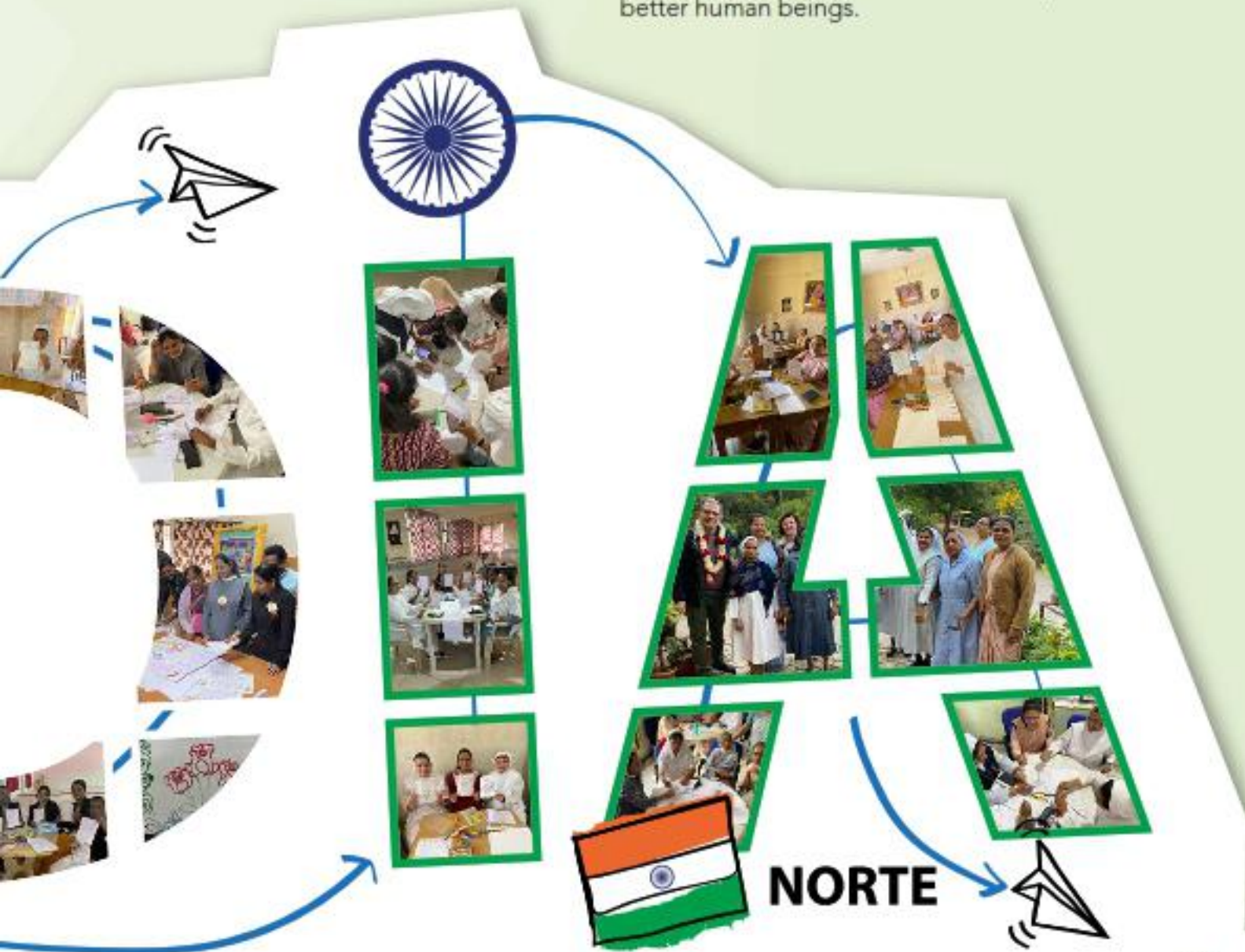
In our Province, the workshop that was carried out under the guidance of Mr. José and Ana led us to experience the spirit of teamwork and learn how to transmit the Congregational Spirit with the inclusion of everyone. We realized in our pastoral ministries that collective contribution can bring progress and achievements. Together, we can inspire and accomplish more.

Our Madre Pabla province is located in northern India, with many difficulties in meeting and traveling. However, we were clear about the significance of this meeting. Throughout several days of formation, we encouraged the participation of Sisters from almost all communities, whether educational, health, pastoral, social, etc.

We wanted to focus on something very specific: Leadership and teamwork. The training workshop addressed our internal needs, how to be a cohesive group and work cooperatively within our religious communities, and our external needs, how to be cooperative in our mission: the superiors, the directors, the administrators, the staff of our centers, coordinators, and educators.

We received countless tools and concrete guidelines, which we understood because we were experiencing them live and direct. But the most important thing was something else: We became aware of the need to build a long-sighted vision, not only as a Madre Pabla province but as a congregation as a whole.

The PEI Global has that visionary perspective, but it also provides a compass to take concrete steps. We, the Province of Madre Pabla, remain grateful to the PEI Global Pilot Program. Sr. Pili Omella, D. José María, and Ms. Ana, thank you for your passionate love and interest. May the PEI Global project help us understand and revive our Charisma. May our holy Founders and first Sisters help us put the dream of PEI Global into practice in the life of our communities and mission, and help us to be better human beings.



INTERGENERATIONAL COMMUNICATION:

BUILDING A NEW ERA THROUGH PEI GLOBAL

Sister Sheetal Ishwasbhai Parmar, Provincial Councilior of the Pastoral Ministry of Social Action Kalol, Gujarat, India

“Inclusion is not bringing people to what already exists; it is building a new space, a better space for everyone.”
George Dei.

The journey from the Silent Generation (over 80 years old) to the Alpha Generation (under 12 years old) has always been diverse in terms of communication styles, values, beliefs, assumptions, and prevailing technology. However, communication between generations remains an important and necessary link between the past, present, and future for progressive development.

Intergenerational communication refers to the wisdom, knowledge, and experience of older generations, the enthusiasm and dynamism of younger generations, better mutual understanding and appreciation, stronger family ties, and more inclusive communities.

The Third Asia-Pacific Assembly (Philippines 2023) also calls for learning from the experience and wisdom of the elders and the vision of the young. Intergenerational communication paves the way for the PEI Global, which integrates different ministries of the same Charisma and plays a vital role in improving the minds of people of all ages.

In this sense, the word “global” also refers to a vision of inclusion where we promote multigenerational and multicultural teams, experiencing them as a wealth resulting from cooperative heterogeneity, avoiding the natural inertia towards monogenerational and monocultural teams.

GLOBAL TEAM

#RANDOM





CHANGE DESIGNER

ACCOMPANY
LISTEN
BE

THE MINISTRY OF SOCIAL ACTION

In this sense, the Ministry of Social Action creates an opportunity to invent new meaning for people through PEI Global. Social Action in Education and vice versa instructs people to understand and question social issues, adapts them to volunteer their time in the service of the community, trains them in decision-making skills, and helps them acquire a sense of political efficacy. Social Action in Pastoral Ministry guarantees inclusion and individual and community responsibility towards others through works of mercy. Social Action in the institution provides dynamism, creates identity, and increases authentic referentiality.

An exceptional form of communication was that of Jesus. He used the creative method of his time to evangelize; he spoke in parables, such as that of the seed, the pearl, and the new wine, the forms most familiar to the people of that time. Today, it invites us to enter the world of people to understand them and reach them in their new emergencies.

Let us pay attention to the PEI Global, which calls on each of us to integrate and collaborate, to listen beyond words, and to practice vulnerable listening, to develop a culture of care, to design thinking, and above all, to be designers of change

The PEI Global in **SANNAD**

Sister Prabha Parmar, Provincial Councilior of the Pastoral Ministry of Health, Our Lady of the Pillar School of Nursing, Sanand, Gujarat, India

"Being intentional is acting with purpose, with a goal in mind and a plan to achieve it." — Anne Epstein

The Institutional Educational Project (PEI Global) is an important initiative undertaken by our Congregation, in connection with the Global Educational Pact initiated by Pope Francis. It can be applied in any of the fields, centers, and presences of the Sisters to rejuvenate the current state and achieve the desired objectives.

In Sanand, the School of Nursing and Hospital staff were fortunate to receive PEI Global training from a team of experts and were able to co-create that first draft. The strategies and action plan will truly help us reach new heights for our institutions.

Health is not simply the absence of disease, but a state of physical, mental, emotional, and social well-being. It is rightly said that "health is wealth." Especially after the Covid-19 pandemic outbreak, everyone experienced the value of health and what it means to be free from diseases. The world recognized the value of the healthcare system and the services provided by doctors and nurses, even in life-threatening situations.

Nurses play a crucial role in hospitals, providing compassionate care and collaborating with other healthcare professionals to ensure the well-being of patients. They are the backbone of healthcare systems. A nurse must skillfully train herself by honing her three Hs: Head, Heart, and Hands.

The first H, Head, means learning the different branches of science that will help you understand the patient's behavior and symptoms. The second H, Heart, means having a compassionate and caring heart towards your patients. The empathy and sympathy with which one heals patients. The third H, Hands, means the skills and efficiency you acquire to assist and care for patients. The founder of modern nursing, Florence Nightingale, also propagated that innovation and research in nursing care are essential to be effective instruments in healing.

In today's era, the healthcare system and healthcare agencies have become competitive and complicated. Healthcare providers must adapt to market changes and implement strategies to differentiate themselves from the competition, satisfy patient preferences, and improve overall customer satisfaction.

PEI Global opens the possibility of joining hands to introduce changes in our center and offer quality care, both in patient care and in the nursing training with which we are equipped. Let us radiate the healing power like our Lord Jesus Christ in our being and doing.



BEING AND DOING

SEMILLAS DE EDUCACIÓN

EN MEDIO DE CASTAS DESFAVORECIDAS

Hermana Kailash Mahendra Asari, Escuela Devashish Vidhya Mandir, Tavra y Waghodiya, Gujarat, India

La educación hace a una persona activa y viva. Sin esto una persona es ciega en este mundo. La educación nos hace conscientes de nosotros mismos y de nuestros derechos. Educación no significa sólo saber leer y escribir, sino una educación de calidad que haga a la persona valerse por sí misma y que sea un desarrollo integral de la personalidad.

La semilla de la educación se puso en 2008 en la escuela de Tavra, una zona rodeada de tribus, castas desfavorecidas y otras comunidades atrasadas, que son los sectores más vulnerables de la sociedad, ya que se ven privados de sus privilegios. Esto se debe principalmente a la situación geográfica de los pueblos. El objetivo de la institución es educar y concienciar a estas personas desfavorecidas.

Es un lugar donde transmitimos el Evangelio desde el estilo de la Madre María Ràfols. Ella vivió educando desde la Caridad principalmente a los pobres y a los más necesitados, teniendo especial sensibilidad con el que está necesitado.

Nuestro Proyecto Educativo, PEI Global va más allá de las aulas. La educación no es sólo una preparación para la vida sino la vida en sí misma. Por eso se hace hincapié en moldear y formar el carácter de los estudiantes, inculcando en ellos las virtudes del amor y las tecnologías según los signos de los tiempos.

Devashish Vidhya Mandir High School, situada en un pueblo interior boscoso llamado Tavra, es un centro que imparte los siguientes grados y ciclos educativos, tenemos clases desde 1.º a 12 con Artes y Comercio; el medio es Gujarati.

Involucrar a los profesores en la aplicación del método PEI Global en las zonas rurales como Waghodiya puede ser muy beneficioso. Podemos organizar talleres de formación para profesores sobre técnicas epidemiológicas y cómo incorporarlas al plan de estudios. A continuación, los profesores pueden guiar a los alumnos en la realización de entrevistas y ejercicios de cartografía relacionados con la salud del ganado y el impacto de las enfermedades. Este enfoque no sólo dota a los profesores de nuevas habilidades, sino que también aprovecha sus redes existentes dentro de la comunidad para una recopilación y difusión eficaces.



THE POWER OF PERSISTENCE: WHY YOU SHOULD NEVER GIVE UP

Sister Pratibha Pitt

On the path of life, obstacles and setbacks often seem insurmountable, and the temptation to throw in the towel can be overwhelming. However, it is during these difficult times that the decision to persevere can make all the difference. The "never give up" mantra encapsulates a powerful mindset that has driven countless people to achieve greatness against all odds.

Accept failure as a stepping stone: Instead of seeing failure as an obstacle, successful people see it as a valuable learning opportunity.

Cultivate resilience: Resilience is the ability to bounce back from adversity stronger than before. Resilient people use challenges as fuel to propel themselves forward.

Keep focus on the end goal: When we face obstacles, it is easy to lose sight of the end goal. By keeping the end goal in mind, people can channel their energy and resources to overcome obstacles and achieve success.

Be inspired by role models: History is replete with examples of people who achieved extraordinary feats through unwavering determination. Whether it's the story of Thomas Edison's countless attempts before inventing the light bulb or J.K. Rowling's rejection letters before publishing *Harry Potter*.

Celebrate small victories: Each milestone achieved serves as a testament to personal progress and reinforces the belief that success is within our reach. By recognizing and celebrating these achievements, people can stay motivated and energized on their journey to success.

NEVER GIVE UP ON YOUR DREAMS.



RESILIENCE

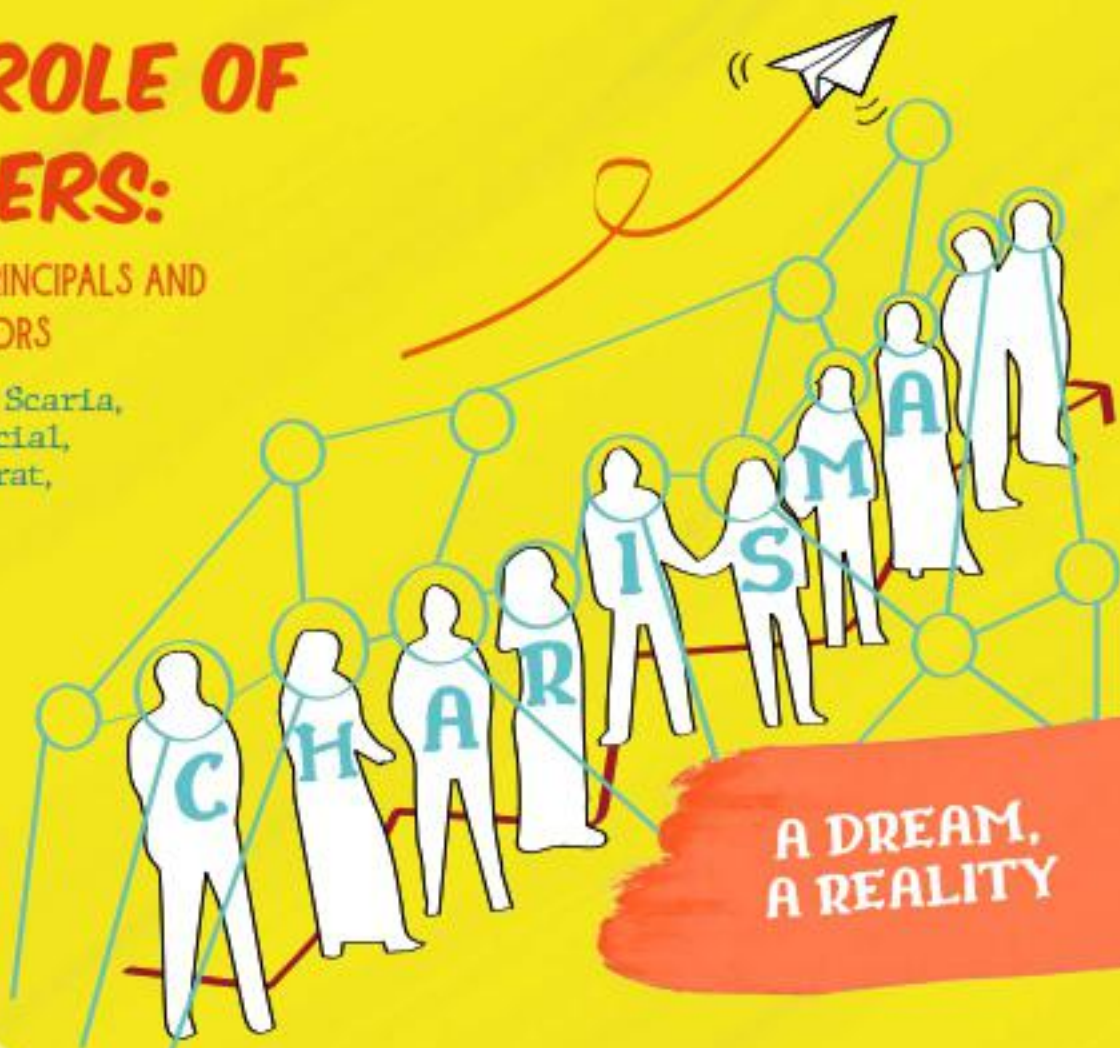
COMMUNION
NEW ROUTES

LEARNERS
SERVANTS

THE ROLE OF LEADERS:

MANAGERS, PRINCIPALS AND ADMINISTRATORS

Sister Sissi Scaria,
Casa Provincial,
Sevasi, Gujarat,
India



One does not become a leader by oneself. Leadership qualities are earned, acquired, and trained. We are not born leaders. Among the four lines of the PEI Global, one is leadership. It makes us realize that every leader has a shadow that affects all the people around them. We must be aware of our shadow when we have power and authority.

The PEI Global encourages us to adopt a new paradigm for leadership. The Church itself invites us to be servant leaders like Jesus. Whoever exercises authority needs to realize the importance of collective decision-making, teamwork, collaboration, and networking.

PEI Global needs a leader. Without good leadership, it is impossible for PEI Global to be successful in a community. It is key to build relationships and learn from each other, sharing skills, ideas, knowledge, time, work, and experiences. It is a collaborative task that helps us solve problems easily, promoting joint work.

It is a tool to motivate enthusiasm in others, a way to gain confidence and a spirit of communion that helps to achieve new routes and challenges.

Today, we need to put new wine in new wineskins. We need to broaden our vision and expand the stores of our hearts to make room for new ways of operating within and outside our communities.

As leaders of a province, community, school, hospital, and other institutions, we need to have a common vision at all levels to integrate all the ministries of the different centers united under the same Charisma.

Because a leader has the ability to translate a vision, a dream, into reality.

THE PEI GLOBAL in KALOL: A PROJECT-BASED INSTITUTION

Sister Binita, St. Anne's High School, Kalol, Gujarat, India

VUCA stands for Volatility, Uncertainty, Complexity, and Ambiguity. This term is used to describe the challenges and conditions of today's fast-paced and unpredictable world.

A project-based institution is one in which learning focuses on hands-on collaborative projects, rather than traditional classes or exams. Students engage in real-world tasks, problem-solving, and creative endeavors, fostering critical thinking, teamwork, and practical skills.

Project-based education has several positive impacts on the students of the Santa Ana de Kalol School. Below are some of them:

ENGAGEMENT

Students are more engaged in their learning when it is practical and relevant to real-world problems. This leads to greater motivation and a deeper understanding of the subject.

COMMUNICATION AND COLLABORATION

Working on projects during the term improves students' communication and collaboration skills, preparing them for success in future academic and professional environments.

CRITICAL THINKING

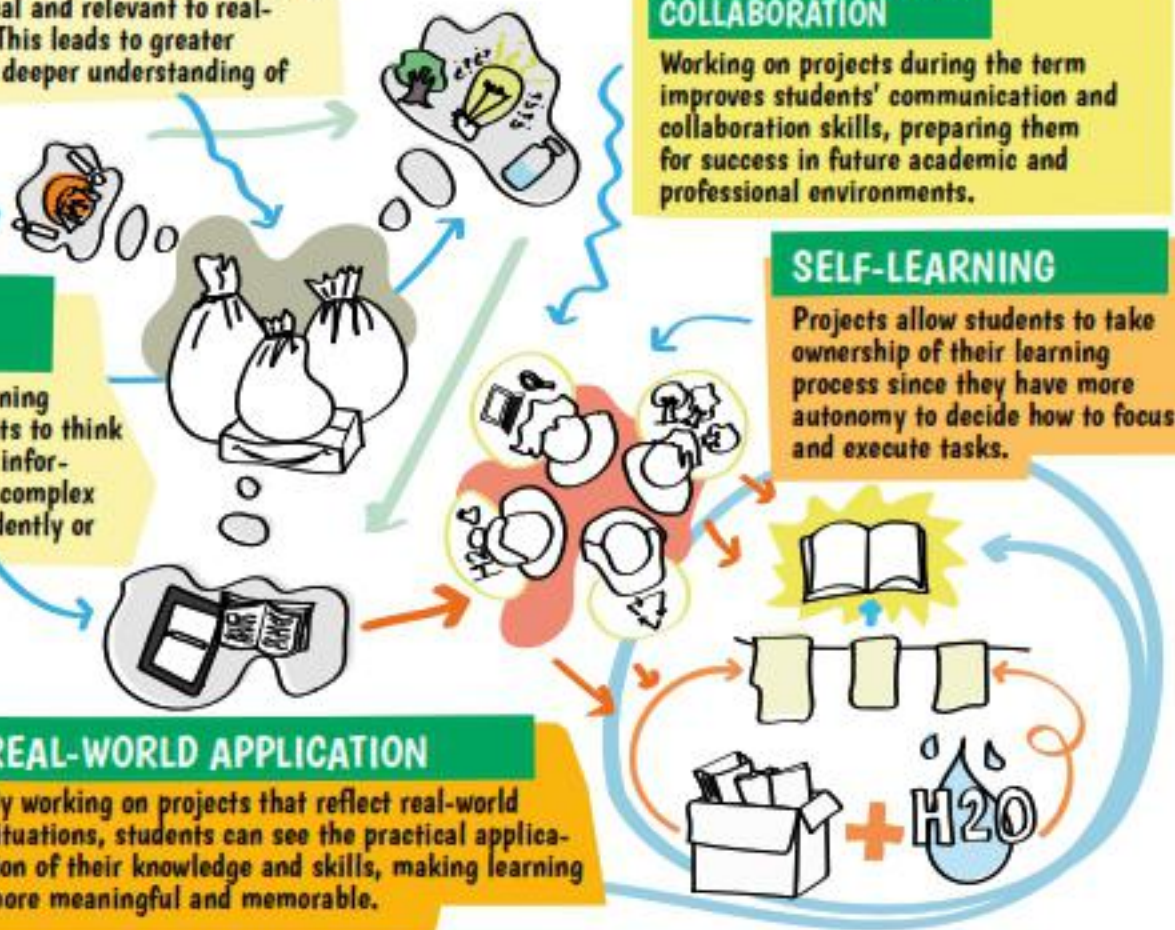
Project-based learning encourages students to think critically, analyze information, and solve complex problems independently or collaboratively.

SELF-LEARNING

Projects allow students to take ownership of their learning process since they have more autonomy to decide how to focus and execute tasks.

REAL-WORLD APPLICATION

By working on projects that reflect real-world situations, students can see the practical application of their knowledge and skills, making learning more meaningful and memorable.



Teaching students effectively involves using a variety of methods, including lectures, group discussions, hands-on activities, and multimedia presentations. It is also important to take individual learning styles into account and provide opportunities for students to actively engage with the material. For example, using a flipped classroom approach, in which students watch pre-recorded lectures or read material at home and participate in hands-on activities or discussions during class, helps reinforce and apply what they learn. This approach encourages our students to actively participate and better understand the material.

The VUCA world poses many challenges, but it also offers many possibilities for the students and teachers of our Kalol school. Embracing the VUCA world helps them become more resilient, adaptable, and creative learners and educators.

From PEI Global, we want to embody our Charisma in ways that excite and transform, with creativity, guiding people in discovering their passions and developing their talents. We aim to create new, creative experiences that help manage emotions, foster teamwork, and adapt to the challenges society poses. To achieve this, we want to count on everyone co-creating dreams and hopes together.

"Your beliefs become your thoughts. Your thoughts become your words. Your words become your actions. Your actions become your habits." – Mahatma Gandhi

GANDHI'S HOUSE

Sister Ramila Parmar, Provincial Formation Delegate, Vadodara, Gujarat, India

The PEI Global speaks a lot about one's inner voice and one's perception of what is happening in the outside world. Gandhi perceived the world as no one in history had foreseen.

Upon entering Gandhi's house, there is a legend:

"My life is my message"

When I connect this phrase with the PEI Global, I understand that the key is not in what we say, in what we write, in what we preach, but in what we do.

When a teacher sees that we are the first to participate in a training workshop, when they see that we expose ourselves to others, that we make mistakes... that is when they understand the meaning of hospitality, which consists of being there by their side, the meaning of audacity, of humility.

The method is the message.

In the PEI, they repeated this phrase to us, that "the method is the message." The proposal for our training models at the provincial level is revolutionary. We need to analyze how our daily structures make our Charisma transparent.

Gandhi's House

Gandhi's house says a lot about his being and doing. Gandhi's unwavering commitment to nonviolence goes beyond physical harm; it extends to avoiding emotional, psychological, and social violence. It emphasizes resolving conflicts through dialogue and understanding rather than resorting to aggression. Through PEI Global, we are also invited to do the same.

In today's fast-paced and changing world, the relevance of timeless wisdom is often lost in the shuffle. However, the principles championed by Mahatma Gandhi, also known as the Father of the Indian Nation, continue to shine as beacons of hope and wisdom in the 21st century.

With simplicity, nonviolence, truthfulness, self-reliance, and compassion at their core, Gandhi's principles offer valuable insights to address contemporary global challenges. Today is the time for each of us to delve deeper into why these principles remain essential and how they can contribute to a more harmonious and sustainable world.

Gandhi's wisdom resonates through time, urging us to fight for a better world. Let us heed his call to action, adopting these principles as guides on our path toward progress and harmony. In doing so, we honor the legacy of a man whose vision transcends generations.



**"BE THE CHANGE
YOU WANT TO SEE
IN THE WORLD."**

Mahatma Gandhi

WHERE DO NEW VOCATIONS COME FROM?

Sister Enjeren Lakra, Vadodara, Gujarat, India

As I begin to write on this topic: Where do new vocations come from? I remember the history of salvation, the history of God's covenant with His people. The vocation in the Holy Scriptures, starting with Abraham, Moses, David, Samuel, Peter, Paul, Mary Magdalene, and, of course, Mary, the Mother of God, are some of the beautiful examples in which we see the call of God in specific times, situations, and events for His special mission. All of them responded to God's call in different situations, circumstances, and events.

JESUS CALLED ORDINARY FISHERMEN ON THE SHORE OF GALILEE (MK 1:16-20), MEN WHO WERE TO BE SENT TO PREACH WITH POWER AND CAST OUT DEMONS (MK 3:13-15). AS THE SAYING GOES, GOD WRITES WITH CROOKED LINES. THE VOCATION TO RELIGIOUS LIFE IS A GIFT FROM GOD.

THE NEW VOCATIONS

Currently, in our Mother Pabla Bescos Province, we have been blessed with 15 new candidates from different states of India: Orissa, Jharkhand, Madhya Pradesh, Chhattisgarh, and Rajasthan. They come from different cultures, languages, and family environments. Some have studied in our own schools and lived in our hostels. Sometimes the path we travel does not leave a mark immediately, but in the long run, it is seen.

Today, the candidates are with us thanks to Sisters who have trusted their lives by doing small things for them, which reflects God's mercy and love toward them. Some are motivated by our families, who become mediators and instruments as they work alongside their family members, sharing our religious experience with them.

Some have joined because the Sisters visited their villages and accompanied them, maintaining contact. Some come from places where faith is tested and suffers persecution, such as in the state of Orissa (Kandhamal), where the number of faithful and vocations is increasing. The Church in India is suffering many persecutions and trials right now, which is a great challenge to our existence due to the political situation, but in the midst of this, the safety and protection of God lead us to continue His work of mercy and charity made hospitality.

In the past, even in our congregation, there were difficult times and crises of vocation, but the congregation, carried out with a few Sisters, gradually grew and became a great tree. With this in mind, we keep alive our hope of having many more vocations in our Congregation, so that we can flourish once again and become witnesses of Christ.

Let us hope, pray, and accompany them on their path of discernment and let God do the rest.



INDIA UNDER CONSTRUCTION

Sister Alka Kantibay,
Provincial Education
Delegate and Principal of
Anne's Senior Secondary School,
Sehore, Gujarat, India

Listen
Podcast

MATRUCHHAYA. THE CRIB HOUSE

Sisters Mina Macwan and
Rosily Raphael,
Matruchhaya Crib House,
Nadiad, Gujarat, India

Listen
Podcast



THE COMMUNITY OF ANKUR AND DILKUSH. ICONS OF SANTA ANA

Sister Primi, Ankur and Dilkush Community,
Mumbai, India

Listen
Podcast

A PROVINCIAL PROJECT

Sister Philo Peter, Education Delegate Fr. Juan Bonal Province, South India

"If something is true, it is good and beautiful. If it is beautiful, it is good and true. If it is good, it is true and beautiful. And together, these elements allow us to grow and help us love life. True education allows us to love life and it opens us to the fullness of life."
(Pope Francis)

Education is essential for sustainable development. It empowers people and builds a nation. It involves the fight for human rights, dignity, and the inclusion of each person. Education is the answer to many socioeconomic and political problems. It is essential to achieve full human potential, develop an equitable and just society, and promote national development. As society develops, education needs to evolve in line with new technologies, new pedagogies, new educational policies, and options emerging from artificial intelligence.

The Institutional Educational Project (PEI Global) has always been a center of creativity and innovation, especially in education. Recently, this innovative project has been a gift to the Province of Fr. Juan Bonal in India, promising to revolutionize the mission in schools, the way of learning, and its practical application. In India, where creative methods of education are already practiced, this new project is set to take things to the next level.

In addition to introducing methodologies and techniques in educational institutions, the topics we have worked on from PEI Global have helped us improve how to live the Charisma and spirit of our congregation. It has been a call for a great challenge to change our views in this VUCA world. It is a compass that guides our work to live our Charisma with a different vision. The communities of our province need to live the mission with a common vision and a purpose full of energy and joy.

There are anchors that obstruct our vision. Certain beliefs limit us, such as exclusion and individualism, lack of cooperation, and little teamwork. We have acquired learning and tools to bring the cooperative method to our communities, our meetings, our forms of government, and our decisions.

In the face of risks, problems, conflicts, misunderstandings, and vocational crises, we can create empathetic communities that listen to and accept all people with universality and an open mind. We need a profound change of mentality to experience hospitality and universality. When we transform our communities into ones brimming with emotional energy, they will attract young vocations.

Community leadership is very important. We have to exercise leadership assertively and remain firm and trusting in God in all situations. A servant leader is able to include everyone and guide and lead in the functioning of both educational centers and communities. For this, we need training to improve the most appropriate tools to train people.

The principles of the PEI Global have improved our perspective on living our Charisma. The Word of God, prayer, and the Eucharist encourage and strengthen us to proclaim the Kingdom of God.



INDIA



SUR

FIELD OF SPIRITUALITY AND TRAINING

Sister Marykuty Joseph, VUCA of the Province Fr. John Bonal, South India

The Second Vatican Council asked religious congregations to return to their origins. The Council insisted on the formation of young religious. We live in the era of superspecialization in all areas. In religious life, we need to approach problems with a very specific type of training to give new answers to new problems.

The two-day workshop that our Juan Bonal province experienced on the PEI Global has guided us on how to act in the field of spirituality and formation, finding new ways to respond to today's needs.

New wine in new wineskins

Training is not only for the good of the person in question but also in relation to those who receive their ministry. If the person does not cultivate a series of human qualities such as sincerity, loyalty, gentleness, compassion, and the ability to relate to others, an effective testimony is not possible. If we use methods that do not work with the new generations of religious Sisters, we can work hard, but we will not achieve the desired result.

To obtain better results in the current context, in the Spirituality and Formation Area, we have adopted a short and long-term plan based on the methods taught during the PEI Global seminar. We start from the principle that adequate teamwork can generate more and deeper ideas. We have already begun this with the trainers of different stages, training them to bring to light talents that they can transform. We have also worked on different methodologies, structures, and new styles that can have an impact on learning and addressing other topics.

Training must be personalized and contextualized, based on the awareness that each human being is unique and unrepeatable, which is why overly uniform programs that do not respect the pace of maturation must be avoided.

The spiritual path cannot be seen as a gradual and harmonious ascent since it is not free of contradictions and crises. On every spiritual path, there is an experience that is usually the starting point and that runs through our life from beginning to end. But there is also a time of fatigue, wear and tear, loss of motivation, and in many cases, stagnation.

We need to train people attentive to the signs of the VUCA times and capable of speaking about the kingdom of God with new languages and new meanings. We are working along these lines, reinforcing our readings on various topics: Church Documents, Religious Life Today, Jesus of Nazareth, Faith, Culture and Mission, Hospitality, etc., using the methods learned in the PEI Global.

We have begun and look forward with hope and enthusiasm to making changes that will help everyone live their Consecration happily and meaningfully. We appreciate the two-day seminar.

We do not grow spiritually to remain locked in our refuge. Our destiny is to be sent. The mission is always the challenge of any authentic spirituality. We want to live this challenging time with a new spirit.

SPIRITUAL PATH



WE ARE ALL ONE
Consciousness – thought processes



The PEI in BORIVALI

Sister Sheila Solanki, St. Anne's High School, Borivali, Mumbai, India

"Education is not the learning of facts, but the training of the mind to think."

To this end, an enriching seminar on the principles of education was held on December 4, 2023.

At Borivali School

José María Bautista and Ana San José, who came from Spain to guide and motivate us here at St. Anne's Institute, Borivali, conducted the seminar under the direction of Sr. Pilar Ome-lla, our educational advisor. The topic of this seminar was the PEI Global:

PEI Global is an educational project designed to unite languages, cultures, and religions by creating a holistic curriculum that addresses the interests and needs of each child.

To get a first-hand experience, we were seated in groups of eight, facing each other, because we are about 150 workers at the center. The goal was for us to learn from each other, without master classes. We all received the same treatment, without distinction between management, teaching, and non-teaching staff. In that moment, we were all one, learning through mutual cooperation, understanding, socialization, empathy, and taking advantage of every opportunity to enrich the learning process. The purpose of PEI Global is to empower people to appreciate and respect different perspectives, while developing a strong sense of identity and belonging.

One of the key ideas shared during the seminar was the importance of learning approaches centered on each person, their interests, and passions, so that educators act as guides, mentors, and co-learners.

The seminar also emphasized building social and emotional skills. The role of an educator is to promote and nurture social and emotional skills and create a learning environment that empowers people to be compassionate, informed, and establish harmonious relationships in an increasingly interconnected world.

The first topic was metacognition, which is the awareness and understanding of one's own thought process.

In the Micro-Commission of the Juan Bonal Province

For three days, a group of about 80 Sisters, who had traveled from all corners of the Juan Bonal province, met in the provincial house. Many of them had traveled for two days and two nights on those eternal trains, full of bunk beds to sleep in, which so surprised Sister Pili, Ana, and José María, plus another two days and two nights to return to their community.

The objective was to co-create the PEI Global, under that Ikea effect, which makes all of us Sisters feel that we have built this project together. Surely it won't be perfect, but we will have the feeling of pride in having built it together.

We began using the sailboat technique: We reflected on the islands we wanted to reach as a province and as a congregation, to help us create a common vision for the future. We identified rocks, anchors, and winds that condition our journey.

We reflected on the Sisters and our communities and the need to foster individual talents for a vibrant community of Sisters on a mission.

Faithful to the spirit of the Second Vatican Council, we looked carefully at the signs of our times. The VUCA world is a pair of Santa Ana glasses to interpret the current world from our Charisma. We need a mindset in the Sisters that adapts to the Volatile, Uncertain, Complex, and Ambiguous world. We cannot live with a pre-VUCA mindset.

The liquid team model helps us flow in any direction, enhancing the diversity of individual perspectives, while we cooperate to obtain better results and enjoy life more.

The key is in leadership and the roles that each person plays. Without a project captain, there is no project. We must come together assertively.

We built the spiritual line together, connected to our Charisma, reflecting on evangelization and spiritual intelligence, which was also discussed on the last day.

On the last day, in a key of prayer, we reflected on how to be Christ incarnate, who lowers himself to be one with others.

This seminar served as a beacon of hope for the future of education and the congregation. It was very formative and stimulating. It gave us an idea to change our lives from a fixed mindset to an embodied mindset that flows, adapts, opens to environments and people, and transcends linguistic, cultural, and religious boundaries, promoting understanding and integration in an increasingly diverse world. At the end of this seminar, we all left with a renewed sense of purpose and commitment towards a new beginning. Thank you.



The HEALTH SECTOR in India

Sister Rosy Vithayathil, Provincial Health Delegate, Provincial House, Mumbai, India

HEALTHCARE SYSTEM

The Indian healthcare system is a complex and diverse network of public and private sectors, providing a range of medical services and infrastructure to the country's 1.4 billion people. It has undergone significant transformations over the years but still faces several challenges.

The Indian healthcare system is witnessing multiple healthcare innovations, from low-cost medical devices to innovative healthcare delivery models. The country's healthcare system is evolving to ensure patient safety, promote high-quality care, and control costs.

INDIA has become one of the leading medical tourism destinations due to the relatively low cost of medical procedures, the availability of qualified doctors, and advanced technology. Factors such as the cost-effectiveness of treatments, advanced technology, a wide range of specialties, alternative medicine, proficiency in English, and ease of travel have contributed to the growth of the medical tourism industry in India.

THE SISTERS...

from their beginnings in India, have been dedicated to the Ministry of Health since their founding in India. Now we are renewing the mission. Although the reasons are many, one of the most important is that the congregation's health teams were not prepared to face the current challenges of the health mission. The competence and effectiveness of mission personnel still need to be improved.

THE SEMINAR THE PEI GLOBAL

was a very good information session



IMPROVE

knowledge

competencies of health personnel

CARE

NOT JUST CURE

POSITIVE TRANSFORMATION

improve the quality of health services

involves a series of changes and initiatives

work hard to achieve improvements and face challenges

PEI Global INGOA

Sister Sahaya Ansi, St. Anne's High School,
Goa, India

"I TOUCH THE FUTURE. I TEACH."

The very act of teaching changes everyone involved—teachers and students alike. The modern classroom should focus on creating a conducive and engaging learning environment that promotes student success. This includes the use of collaborative learning strategies and educational activities. In this context, our school, St. Anne's High School in Goa, has benefited from the PEI workshop conducted on December 6, 2023, by Mr. José María Bautista. Sister Gracy Joseph, General Counselor, was the translator. There were 19 participants, including teachers and Sisters. The PEI Global was very innovative and had the potential to change the way we understand students and engage them in our teaching.



WORKSHOP WITH EDUCATORS AND SISTERS

The PEI Global is structured in six parts: -Charisma -Signs of the times -Pedagogical line -Leadership line -Spiritual line -Community line

We worked on these points with more than 20 different methodologies that are, at the same time, tool kits to use in our center and community: micropuzzle, coffee table, snowball, your favorite, metacognition journal, elevator pitch, etc.

"By traveling together, we learn together and help each other as God's people." All members are important, and each one must be responsible for their own work. In this volatile, uncertain, complex, and ambiguous (VUCA) world, students, educators, and Sisters must find themselves and become more self-sufficient while being accepted by other people and maintaining a stable social position.

As teachers, we have learned to be more creative, open-minded, and to involve everyone in our teaching. We also learned how to make our own metacognition journal. The advice helped us review our own teaching and perform better.



COACHING IN THE CLASSROOM

In the classroom, we introduced techniques such as group of experts, word pass, and rotating microphone. We have observed that students enjoy teaching and learn more. We conducted a dialogic discussion: sitting in a circle allowed the students to openly discuss the lessons. Since this methodology focused on the students, they became more interested in and benefited from this learning. The weaker students are achieving better results.

We want our teachers to continue applying this PEI Global methodology in our teaching to provide students with a better future.



EL PEI IN MARTHANDANTURREI

Sister Indira, JBMSchool,
Marthandanthurai, Tamil Nadu, India

It was on December 8, 2023, that the PEI Global workshop was held for all of our staff, led by José Maria Bautista and Sister Gracy Joseph. The goal of this workshop was to make education more relevant and enjoyable by practicing our Charisma of hospitality in our educational style, equipping each child to face today's complex VUCA world.

It is our duty to create empathetic classrooms where children experience a favorable climate, characterized by care, kindness, and support. As teachers, we must be flexible, come down to the children's level, understand their minds and needs, connect with them, and respect their feelings. Creating emotional home groups among them provides space for trust, help, and support. It is a place to share their emotions, dreams, and learning goals, allowing them to evolve with confidence. Inclusion is crucial in our approach, as we must not marginalize any weak student in the classroom.

The seating arrangement in the classroom, according to the cooperative model, elevates the spirit of learning. Learning in teams, with heterogeneous groups of students, improves the learning process. Having all people assigned roles is a metaphor for empowerment.

During the workshop, we practiced numerous techniques. They weren't just explained to us; we experienced them, which is why we learned them better:

Gallery Wall: Shows everyone's vision to everyone. Coffee Table: Helps divide the work among students, giving everyone a platform to express themselves. Mind Map: Helps memorize topics easily. Rotating Microphone: Helps overcome fears and complexes, allowing for better self-expression. Pasapalabra: A good technique to save time. 1-2-4 Technique: Encourages group work to develop the skills of each child. Elevator Pitch: Gives individuals confidence to come to the fore and speak without fear. Spinning Paper: Helps acquire knowledge shared by others. Concentric Circles: Good for oral learning and memorization.

In summary, we can say that with these techniques, the slower students are noticed and perform better. Everyone in the class is trained to face life. Each teacher has to emotionally embrace the child, appreciating every achievement, no matter how small. Thus, all children will flourish according to the will of the Creator. Thank you.



EMPOWERING MINDS

Sister Anitha, Maria Rafols Matric.
Hr. Sec. School, Puthoor, Tamil Nadu,
India

When teaching consists solely of lectures, it makes learning unbearable. On the contrary, when pedagogy starts from the needs of students, it stimulates a special interaction between teachers and students, and the magic of deep learning emerges.

In our school, Maria Rafols Matric. Hr. Sec. School, we learned an effective teaching model guided by José Maria Bautista and Sister Gracy Joseph, which forms the basis of the PEI Global of Santa Ana.

As soon as it began, the atmosphere was electrified with an invasion of positive vibrations. Mr. José Maria seemed to be a man of great spirit and energy. Sister Gracy Joseph contributed to enriching the seminar. They involved us in different modules on the PEI pedagogical model and leadership, enlightening us all and helping us enjoy the learning process. They activated us with numerous effective techniques, which are the basis of effective teaching: thumbs up, rotating microphone, word pass, mental map, thinking heads, etc.

EFFECTIVE EDUCATION TECHNIQUES

Sister Vimali Jeyanthi,
JBM School,
Marthandanthurai,
Tamil Nadu, India

A good education can change anyone. A good teacher can change everything.

An interactive and impactful workshop on PEI Global was organized for the teachers of John Bonal Matriculation School, Marthandanthurai. The speaker was Mr. José Maria Bautista, accompanied by Sister Gracy Joseph. We worked on various teaching techniques to make the learning process more interesting and effective.

He focused on different techniques such as the mind map, the micropuzzle, the macropuzzle, the elevator pitch, Pasapalabra, the coffee table, the rotating microphone, and the mind map.

We worked on the leadership line. José Maria did not just explain it but rather taught us to communicate expressively, to be authentic leaders, and to be effective and competent in our profession. He reiterated Gandhi's message: "My life is my message." This was a wake-up call to the Sisters. The important thing is not what we say, but what we do, the methods we use. That is why it was so important that we Sisters were the first to work as a team, to use the techniques, and to get involved in the PEI workshop.

The key to the PEI Global is to live our Charisma, translate it, and embody it in a specific pedagogical, spiritual, community, and leadership model.

That is why it is important to connect the tradition of our Charisma of hospitality with the current translation of cooperation, as a model of life, not only for the classrooms but also for our model of living in our communities of Sisters.

Within the classroom, it is key to reorganize the tables, divide the students into groups, and apply these techniques in the classrooms. This is how we modify the perspective and improve the learning atmosphere. A platform is created for students to interact with their teachers. They like to give their opinions, express themselves, and try to converse with deep phrases.

The session proved valuable in equipping teachers to improve their teaching approaches, fostering an effective learning environment for students.



In addition to the extensive content of the PEI Global, at every step, José Maria gave us feedback on how to rearrange the tables and equipment. The tables must be modified, with the priority being to create autonomous aid for the most vulnerable and needy children. Thus, we learned that the Charisma of hospitality is not only about welcoming children with affection on their first day but also about creating structures that help them grow in autonomy.

The seminar has enlightened us teachers because it insists on meaningful learning, where reflection on competencies and evaluation is essential. It proposes that teachers reflect on their pedagogy as a sharp and effective tool that can help them create the innovative students of tomorrow.

Our review of the PEI Global ENRICHMENT WORKSHOP

Sister Suba Mary, Sister Maria Vinothini, Sister Neel Prabha Barla, Escuela María Rafols CBSE, Abirami Nager, Tamil Nadu, India

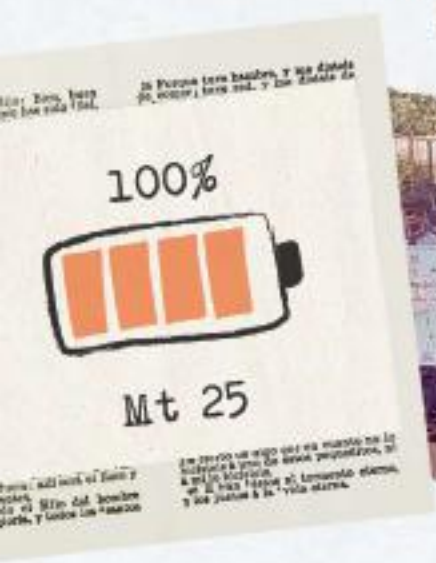
Educating in the style of the Sisters of Charity of Saint Anne means being faithful to the Charism of Charity, focusing on the educational mission and collaborating in the formation of students to make them agents of their own development. This aims to help them achieve human maturity and faith, and to build a more just, fraternal society based on truth, peace, and love.

The PEI Global seminar gave us a new vision of our educational ministry. The VUCA culture, which represents the reality of today's world, offered us many ideas. It challenged us to seek change in our daily teaching methods in a meaningful way, to provide a flexible and relevant educational experience, and to help students find themselves, grow more autonomously, be accepted by their friends, develop the ability to adapt quickly to changes, and face an uncertain future with hope and confidence.

BE A VISIBLE SIGN OF THE CHARISM

We were challenged to be a visible sign of our Charism of hospitality, charity, and universality, ensuring authentic, deep, emotional, academic, and effective care for the most vulnerable. We realized the need to transform the ordinary classroom into a versatile space using the techniques we assimilated from the workshop.

To achieve effective and enjoyable teaching and create a friendly environment for students, generating confidence in them to grow in their own way, we want our students to wake up and recognize their capacities and motivations within themselves and the group. This self-knowledge requires them to discover their talents to put them at the service of others.



Some important ingredients and techniques are: Cooperative roles, the Metacognition Journal, Thinking heads, Pass word, VUCA skills, Snowball, Micro puzzle, Macro puzzle, Elevator Pitch, Mind map, Vote by points, Your favorite, Numbered heads, Metacognition ladder, Chaotic folio, Coffee Table, Group of experts, Check list, and Gallery Wall.

During the workshop, we became the students, actively participating and experiencing everything that we later have to use in our classrooms, communities, and meetings. We were impressed by the relevance of the topic and the practical strategies shared in the presentation. We better understood the challenges posed by the VUCA world and the importance of empowerment and empathy.

In the weeks and months that followed, we have put these techniques and methods into practice and found them very enriching and useful. We also see a significant change every day in the formation of children's character and their academic performance.



MY EXPERIENCES AS A JUNIOR

Sister Treesa Rose Arackal Anto,
Marthandanthurai Community, Tamil Nadu, India

"Bless the Lord, oh my soul, bless everything that is within me, bless His Holy name." (Psalm 103)

I, Sister Treesa Rose Arackal Anto, am a first-year Junior. My first experience of community life is in Marthandanthurai. Here, my beloved God has called me to this congregation and assigned me various ministries, mainly teaching. I participate in pastoral and social action activities, such as visiting families and praying for them. We are 12 Sisters in this community. Except for me, all are finally professed Senior Sisters. Each Sister is unique and creative in her approach. I am having a great learning experience from these energetic, enthusiastic, and experienced Sisters.

The Sisters are an authentic testimony, inspiring me to view life and its events in a very mature and prudent way. At first, it was a little difficult to connect with them due to the generation gap, but little by little, by observing and learning from their lives deeply rooted in God, I feel inspired to live my life with piety and as a woman of prayer.

It is very true that the oldest wine has a real and strong essence, in the same way that the Sisters here are a strong testimonial presence of God and our Founders, Father Juan Bonal and Blessed Mother Maria Rafols. This helps me as a Junior Sister to live life with meaning, purpose, and especially in holiness.



THE PEI GLOBAL IN CHINTAPALLI

Sister Renu, St. Anne's Secondary School, Chintapalli, Andhra Pradesh, India

"EDUCATION IS NOT
PREPARATION FOR LIFE.
EDUCATION IS
LIFE ITSELF."

Infant Renu Surlies

WE EDUCATE
WITH LOVE

Providing a personalized

We educate with love, providing a personalized and open education for each person using an open and flexible methodology. The PEI Global pedagogical model involves selecting and implementing various educational media and activities to achieve specific objectives. Mrs. Ana San José, together with our provincial education counselor and Sister Philo, taught the seminar on PEI Global.

It was a new methodology for us. We followed the methods step by step. The children were also excited to learn about these new teaching and learning methods.

Weeks later, we continued with the implementation of the Institutional Educational Project. Primary classes maintain team seating arrangements, except on exam days. The teachers also expressed that they can reach out to each student personally, providing special care and attention to the children.

This training helped both teachers and students improve their educational innovation, routines, and thinking skills, among other things. We continue to apply this method in our teaching-learning process, and the PEI Global has given us the strength to put this project into practice. Thank you, PEI Global.

THE PEI IN BODEPALLI AN INCLUSION PROJECT

Sister Rajila, St. Anne English Medium School, Boddapalli, Andhra Pradesh, India

The Educational Institution Project is a plan for our congregation. The objective is to build a vision of the future for the Sisters of Charity of Santa Ana, for our educational and non-educational centers, for educators, and for students.

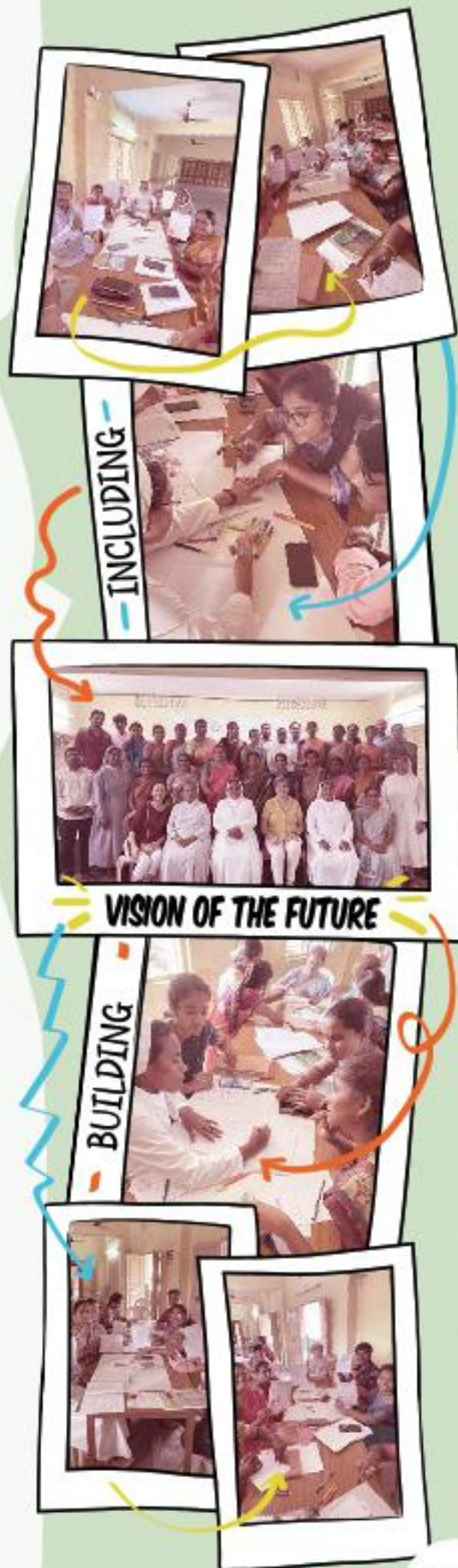
All the activities carried out during the session can be implemented in each classroom. Each child must play their leading role. All thinking heads must come together to improve student results and develop the educational system. Multiple intelligences are important because each child has something to contribute to the improvement of the students.

PEI Global played a vital role in the term "inclusion." As Sisters of Charity of Saint Anne, we are obliged to include all students. There is no difference; we can only act according to the signs of this time when we update ourselves according to the rapidly developing media.

We were asked to work in a group where all activities were related to the construction and well-being of the students. Some of the activities made the participants highlight the needs of the students.

We reflected on the pedagogical and leadership lines: creative thinking, problem-solving, analysis, and mental skills. Coach leadership was one of the important topics for Sisters, educators, and students, where they designed their own existential learning goals, insisting on the curriculum of each area, and promoting personalized processes in order to train themselves to focus on the personalized development of the student. We need horizontal coaching structures where we learn from humility and natural help.

PEI Global is a process in which all people are included to grow together creatively. Thank you.



PEI GLOBAL



The PEI Global in Kallathipura



The PEI GLOBAL in KALLATHIPURA

Sister Sherly Jose, Sister Elsy Manjaly, St. Anne's High School Kallathipura

December 9, 2023, was a day to sit down, take notes, and learn new techniques and methods. We had the honor of having Ms. Ana San José to help us be creative and effective in our teaching. She was accompanied by Sister Pilar Omella, general education advisor, and Sister Philu Peter, education advisor of our province.

The workshop for our class 9 students began. The idea of organizing the desks in groups of 4 and giving roles to each one: captain, secretary, spokesperson, and manager, made each student feel responsible and active in learning.

We worked on several techniques: Chaotic Folio, Metacognition Diary, Selecting Finger, Rotating Microphone, Password, Hands Up, etc.

We did everything with the TTT model, where at all times we marked the Task, the Technique we used, and the Time they needed.

These techniques were also carried out in the seminar with teachers. This session was very valuable and informative, guiding us in a Global Institutional Educational Project for the entire congregation. It was an excellent workshop that helped us learn a lot and inspired us to learn more.

The workshop greatly expanded our understanding of learning and performance. It offered deliberate ways to help students, rather than feeling pressured to give advice or answers. It gives us a framework for what we have already learned.



HCSA



We are very happy with the method we are implementing in our school for all classes. Students enjoy, learn, and develop many skills. We teachers also find these methods useful, and they relieve our tensions when teaching certain concepts. We also easily achieve discipline in the classroom.



FILIPINAS

YOUNG PEOPLE AS LEADERS:

Seminar on Learning and Leadership in a VUCA World

Ernest Jayka Castro (PSC President), Francine Gayle S. Esteban (PSC Vice President), Rheema Catrina R. Calma (PSC Secretary), Princess Anne S. Bitaña (PSC Auditor), Zoniah Melynn S. Dela Paz (In Charge of Public Relations of the PSC), Colegio Virgen del Pilar, Rodríguez, Philippines

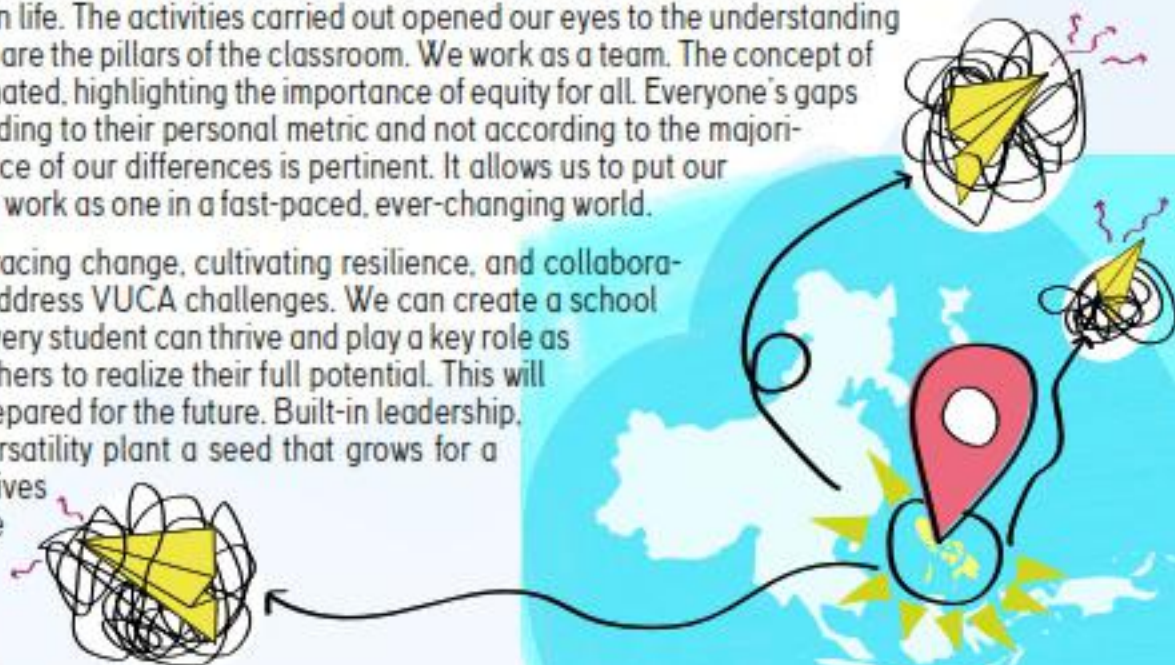
On February 3, 2024, we, the members of the Pillarian Student Council of Colegio Virgen del Pilar, were invited to a seminar held in the Maria Rafols Room of the VDPS. We were fortunate that, as voices of the student body, we learned a lot about effective leadership and management in the new and challenging VUCA world. It impacted all the participants, including the Sisters of Charity of Saint Anne, the teaching and non-teaching staff, the parents, and us, the students. The host speakers of the seminar were Ana Isabel San José, José María Bautista from Spain, and Sister Pilar Omella.

VUCA stands for volatility, uncertainty, complexity, and ambiguity. The world we live in is unpredictable, and we must be prepared to adapt to any unforeseen changes. Understanding this reality is crucial to thriving in an ever-changing landscape. The environment in which we operate affects our daily lives. It imprints new measures on our behaviors and moral judgments. The world is evolving by leaps and bounds, and people will be left behind if they do not learn to control external factors.

Through the seminar's interactive sessions, we explored the fundamentals of cooperation, teamwork, adaptability, critical and strategic thinking, and leadership. The importance of being one with the community to address the challenges of the VUCA world was stressed. Whether you are a teacher or student, leader or member, you have a platform that can change lives for everyone. Our ideas, experiences, and best practices can foster a sense of solidarity and collective empowerment. No person is an island. No individual can handle all the complex problems facing a group.

As student leaders, we gained a new perspective and better understanding of leadership. The various toolkits we experienced firsthand were significant in better understanding what we need to put into practice in life. The activities carried out opened our eyes to the understanding of camaraderie. We are the pillars of the classroom. We work as a team. The concept of redarchy was illuminated, highlighting the importance of equity for all. Everyone's gaps must be filled according to their personal metric and not according to the majority's scale. Acceptance of our differences is pertinent. It allows us to put our pieces together and work as one in a fast-paced, ever-changing world.

We commit to embracing change, cultivating resilience, and collaborating with others to address VUCA challenges. We can create a school community where every student can thrive and play a key role as the backbone for others to realize their full potential. This will help us be better prepared for the future. Built-in leadership, persistence, and versatility plant a seed that grows for a better cause and gives rise to a worthwhile life adventure.



GREAT



MISSION



FOR



ALL

OUR EXPERIENCE IN THE INTERNATIONAL MACRO-COMMISSION OF THE PEI GLOBAL

Ms. Krizzel N. Valmonte and Ms. Aprille Celine C. Gelogo, Virgen del Pilar School, Rodriguez, Philippines

It all started with what we thought was just any training seminar. We were both excited and anxious when we learned that we would be joining this series of online meetings with other Sisters of Charity of Saint Anne. We had to make some adjustments, since the timing of the convocation differed from our usual work schedule. The starting time here in the Philippines was 9:00 p.m., and we finished at 12:00 a.m. So we decided that we had to sleep at school.

The first session was a roller coaster of feelings and thoughts. One of the difficulties was the language barrier. It is difficult to express yourself in a group where the majority does not speak English. Another challenge was the technological gap, which we thought was our strong point due to our youth. Thanks to the wonderful organizing team, these struggles became increasingly easier to endure. The Zoom meeting had translators for each language, and all documents—hundreds of pages in total—were translated into English, French, and Italian.

It was an impactful and productive learning experience, as it was the first time we had this type of session. The sessions were intertwined, and we greatly appreciated the votes on the multiple ideas that arose. Without realizing it, in six sessions we had written 50% of the PEI Global.

It was a great experience to collaborate with other St. Anne's educators, sharing different points of view on the various topics that were presented. It gave us an overview of the entire project, and we were looking forward to having the in-person sessions. We learned to socialize, albeit virtually, with our lay and religious Sisters of the congregation. We think it is important to connect with them, even if we are in different places and time zones. The sessions focused on working on different areas that we should emphasize to be effective and efficient educators in this generation and for future generations.

After going through the in-person sessions here in the Philippines, we know that the macro-commission is and will be a "great mission" for every educator and pillarist of Santa Ana. One of the greatest lessons we learned from this macro-commission is that in order to execute the plan correctly, everyone's concentration must be strong and we must always think of the good of not only one person but all.

The PEI Global in East Rembo

Sisters Cecily Paul and Mary Jean C. Nombre,
East Rembo Community, Philippines

The East Rembo Community was established on July 4, 1990. We recognized that there were many things we needed to address for the people and the community. Today, five Sisters work hand in hand in the community, each with their own assigned ministry.

In the field of education, we offer a holistic approach that addresses the needs of all students for their growth and development. We organize activities where children develop kindness, especially towards the most vulnerable members of the community. We also provide advice and encouragement to parents, partnering with them in the formation of their children's hearts and minds. In family life, we conduct monthly formation sessions, organize prayers, and share faith in each home. We visit families, the sick, and the poor. Scholarships are provided to deserving students, sponsored by generous donors. It is challenging to be ill, especially for those who cannot afford food or medicine. Fortunately, thanks to the collaboration of Caritas Manila, we are able to provide these necessities for free.

There are people willing to support our mission in the community, including the Santa Ana family. We have several aid programs, such as delivering items to the elderly, sick, and bedridden; providing formation and support to members and inmates at Makati Prison; and conducting medical missions for the less fortunate, including indigenous peoples, the elderly, and those abandoned by their families.

In our experience, if everyone plays their part, we will be able to fulfill our mission of reaching out to people and the community, making a positive impact on their lives.



PEDAGOGICAL DREAM IN MY SCHOOL

Cruzette C. Gurieza, Virgen del Pilar School, Rodriguez, Philippines


Being a teacher at Virgen del Pilar School for 13 years is not something extraordinary. There are many distractions, questions, and competitions outside of a school like ours. But because of the love and dedication at our school, I personally decided to stay and aspire to the Pillarian ideals of our school.

Being an educator today is not easy. With the technology we have now, the changes in the beliefs and values of our students, and the difficulties they face in their lives, we must equip ourselves and use different strategies and techniques so that our students become more involved and learn the lessons better. Today's teaching requires a greater understanding of students' cognitive, social, and emotional development in order to teach them effectively. Our students are now more dependent. Therefore, we need to adopt teaching methods and materials that respond to the diversity of student learning. We must provide activities that help our students reach levels of understanding higher than they would achieve without assistance. Teachers' teaching methods and the practice of techniques are crucial.

One of my pedagogical dreams at my school is to have a more varied type of training seminars for our teachers to improve our skills and styles in teaching. The PEI Global macro-commission training seminar in February 2024 was a great help to all of us. It allowed us to better understand the different methods and styles that we can use in our classes. It broadened our minds to the changes in the interests of our students. We can build ideal leaders if teachers are also ideal educators. Again, practice what you preach, so we work for the good of our students.

**"PRACTICE
WHAT YOU
PREACH"**





VIRGEN DEL PILAR SCHOOL

The **LEADERSHIP** line at my School

Mrs. Hazel A. Fulanco, Virgen del Pilar School, Rodriguez, Philippines

Leadership itself is not just about being in a position of power and authority. Rather, it requires adding value to each task and effort while simultaneously blessing the lives of others through the work you do. It is not surprising that not everyone accepts or embraces the responsibility of leading or even initiating it.

On a personal note, leadership at my school is even more challenging: it is not just about guiding teachers and parents, but also the students. The goal is to improve the quality and outcomes of student learning, which is not easy. To support teachers in their role as facilitators of learning, they are expected to demonstrate innovative practices and strategies while positively engaging students.

The current challenge is to promote deep learning not only for students but also for parents and teachers. As a mental health counselor and advocate, the first thing I do is connect with people and help them fulfill their dreams and potential. In my view, it is important to create an environment conducive to success. I believe it is necessary to promote open communication and collaboration among others.

I believe that everyone is a leader in every sense. Anyone can hold a high position, but they must have commitment and passion to achieve the true essence of leadership. Everything must be lived in practice; it must be done by living and applying it.



“IF YOUR ACTIONS
INSPIRE OTHERS
TO DREAM MORE,
LEARN MORE,
DO MORE,
AND BECOME MORE,
YOU ARE A LEADER.”

My PEI: Experience as a **SANTA ANA EDUCATOR**

Sister Myrna D. Avila, SCSA, Virgen del Pilar College,
Rodriguez, Philippines

I want to share my experience during the visit to our country led by our dearest Sister Pilar Ome-lla, General Counselor of the Ministry of Education, along with Ana San José and José María Bautista, to present the PEI Global. I am grateful for the opportunity to be part of the group that experienced and encountered PEI Global during three days of training seminars.

When I found out that they were going to come into the classroom to observe, I couldn't wait for them to visit my class. I saw them walking down the hallway to visit different levels. When they entered my classroom, my students from Grade 9B-St. Thomas Aquinas stood up and greeted them with, "Hello. Good morning!"

We immediately moved the tables into rows and formed cooperative teams. We began to use various techniques, and it was as if my students had transformed in a few seconds, demonstrating a desire to learn and participate that gave me great joy. It was both easy and complex at the same time. In a minute, they were already functioning with their roles. The captains led their teams, and the spokespersons shared information in an agile way...

The highlight of the experience was the opening of a new horizon and the adoption of techniques to unify practices where our congregation is present throughout the world. As a coach leader, I must be well-trained in the keys of the PEI Global: Empathic, Existential, Experiential, and Spiritual Empowerment.

The time for metacognition has arrived. What did I learn from the seminars? I experienced cooperative learning in my classroom, in the seminar with 140 teachers, and in the Oceania micro-commission. Key elements included teamwork, effective time management, roles, techniques, and agility as a way to generate spaces for pause and depth, among other aspects.

Furthermore, I discovered that PEI Global provides a new perspective for viewing the world and growing according to the signs of the times. As Johnson and Johnson remind us, the keys to cooperative learning are: assuming personal and individual responsibility, positive interdependence, encouraging face-to-face interaction, social skills, and multiple reflective processes.

I used to think that traditional practices were good and essential. Now, I believe that I need to be consistent with the signs of the times, learn new techniques, and be effective in the Mission. Spiritual life is always in motion and does not stagnate. It cannot stay in one place but needs to continually improve for the transformation and enhancement of the educational institution and our centers of interest.

COOPERATIVE Teams





The PEI Global as an **INTERGENERATIONAL EXPERIENCE**

Sister Marychelle B. Gruta, Rodriguez Community, Philippines

In the context of today's VUCA world, the PEI Global seminars propose pedagogical models that involve all participants in building a common vision. We learned to integrate PEI Global methods and techniques into teaching to plan our institutions in collaboration with stakeholders in this VUCA world. The PEI Global seminar also offered an intergenerational networking experience that brought together all age groups and fostered positive collaboration and educational learning.

The different types of workshops taught by the facilitators encourage authentic intergenerational cooperation. Sisters, experienced teachers, younger educators, parents, students, and non-teaching staff worked together to generate a collaborative dynamism that allows all participants to develop flexible educational tactics and approaches and improve the culture of our institutions.

PEI Global seminars promote knowledge transmission, mentoring, coaching, collaborative innovation, and community engagement. The participants developed a sense of belonging to the Congregation of Sisters of Charity of Saint Anne. By learning and practicing new and different cooperation projects, the participants honed various points of view to create innovative solutions. Emphasis was placed on empowering teaching to foster emerging leaders, cultivate lifelong learning, nurture resilience among teachers, students, and all stakeholders, and promote engagement and inclusion in creating collaborative partnerships within the community.

The intergenerational style of the PEI Global seminar not only encourages and supports different teaching styles and techniques, active student participation, collaborative partnerships, and group resilience, but also shapes the future landscape of education through the application of transformation, innovation, flexibility, teamwork, and lifelong learning from our Charisma.



AUSTRALIA



The #aulaflow: In Search of the Secret of Catholic Schools IN AUSTRALIA

José María Bautista, LearningFlow training teams, Madrid, Spain

For a Spaniard, going to the end of the world means traveling to Australia. We were at the Nursery School of the Sisters of Charity of Saint Anne in the city of Darwin, enjoying the hospitality of the community of Sisters and spending time with the babies, children, and their educators.

The world is almost infinite, especially in Australia. To our surprise, we found there Sister Nuria Miró of Nazareth, a great friend of ours and a great friend of the community of Sisters. The hand of God is truly unfathomable.

We spent a few wonderful hours having dinner with her and with the community, reminiscing about our times as #innovativeprofessors, dreaming of transforming schools in our country.

Nuria told us about her work at that time in the Diocese and Catholic Schools of Darwin, Australia. Although there are almost no religious people left there, I believe they are a model of institutional leadership worldwide.

From there, we traveled to Sydney to visit the schools of the Catholic Diocese of Parramatta, which are possibly the most advanced schools in the world. Ever since I brought its leader, Greg Whitby, to the Catholic Schools Creative School conference, I had always dreamed of getting to know their schools.

Sister Pilar Omella, General Councilor of the Pastoral Ministry of Education and the area of Pastoral and Missionary Animation; Sister Marivel Montiveros, delegate of Education for the province of San Francisco Javier; Ana San José; and I were excited, searching for the secret behind the success of Parramatta Catholic schools.

THE MOST VIABLE HYPOTHESES WERE THREE:

Architecture and furniture, which allow student mobility, decoration with bold design and colors—what we know here as the flexible classroom model.

Freedom of options and gamification. The freedom for the child to choose what they want to do at all times—what we know here as the seasons model or learning landscapes.

Technology. Screens and the digitization of content. It is true that there are classrooms with up to 8 giant screens—what we know here as the inverted classroom model.

However, architecture, gamification, and technology are not the main factors. It is true that we are light years away—at least 20 years—from these schools, but these three aspects are actually secondary. So, pay attention, because the secret lies elsewhere, and our schools with fewer resources can learn from it.



THIS IS THE ABC OF PARRAMATTA SCHOOLS:

Time management

When you arrive at St. Luke's school, in the waiting area, there are obviously no waiting rooms, only a message. It is not a brochure selling furniture, multilingualism, sports, or technology. It only talks about time management. That is the secret of #aulaflow. It says that if you lose 10 minutes per class, you lose 1 hour a day, 1 day a week, 8 weeks a year... and so on. Students will be 2 and a half years behind academically throughout the mandatory stage.

Programming

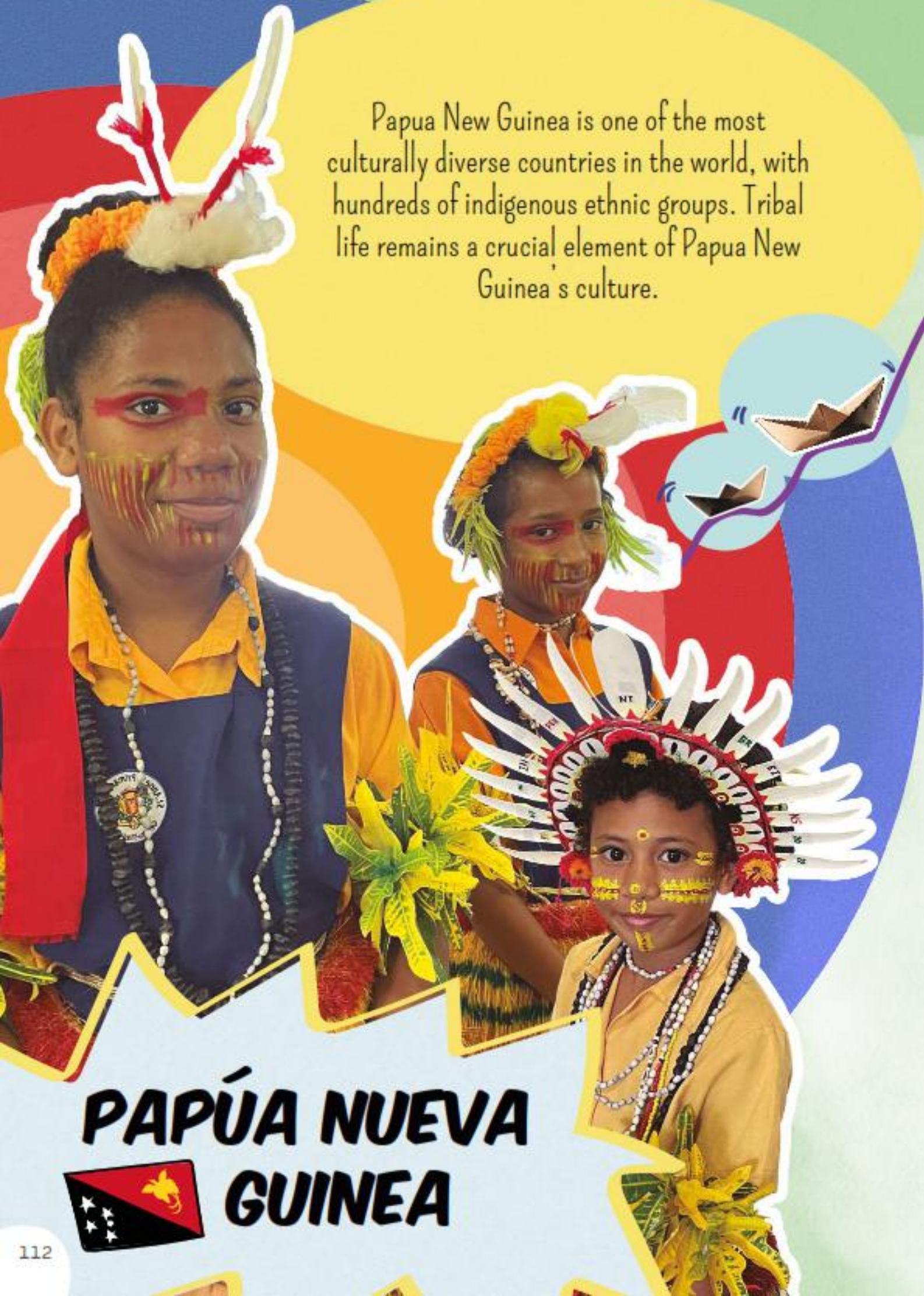
The director of St. Luke's accompanied us throughout the day. She was remarkable company—deep, attentive to all the details. So, we took the opportunity to ask her the question: What is your secret? She answered without hesitation: programming. Oh really? That seemed like the epitome of freedom flow. Indeed, it's all the result of detailed programming—what Wiggins and Hattie call "intentional alignment." In Australia, there is an academic curriculum. It doesn't matter; St. Luke's fulfills it, but far above it is the curriculum of the competencies of its educational project.

Training and coaching

Its pedagogical model is based on Project-based Learning, Cooperative Learning, and Personalization of Learning. This doesn't happen by magic, the director told us. They dedicate hours and hours to training, external coaching, coaching of the management team, and horizontal coaching among colleagues.

I don't know if these schools are a mirror to look at or a horizon to aspire to. What was reinforced was our faith in PEI Global as a compass to achieve utopia.

Papua New Guinea is one of the most culturally diverse countries in the world, with hundreds of indigenous ethnic groups. Tribal life remains a crucial element of Papua New Guinea's culture.



PAPÚA NUEVA GUINEA



Papua New Guinea: **A MISSIONARY JOURNEY INTO THE UNKNOWN**

Sister Ancy John, Gerehu Community, Papua New Guinea

It was on September 22, 1992, when we left our homeland to journey to this land of the unexpected, Papua New Guinea (PNG). We accepted the invitation from the Hospitaller Brothers of Saint John of God to work collaboratively for the promotion of women in the diocese of Kerema, in a mountain parish called Kamina. Our mission was to be a leaven of hope and light in this part of the world, serving the poorest of the poor, as women witnesses of the love and mercy of God, and to expand the Charism of our congregation.

Sisters Mary Joseph, Hedwige Swaminathan, Kanti Lakra, and Ancy John were the pioneers who came to PNG, accompanied by our then provincial, Sr. Primitiva Vela, and the Vice-Provincial, Sister Begoña Villar.

Many hopes, happiness, and emotions filled our hearts—perhaps even anxiety—about becoming missionaries in another country. Yet, we were all very happy, willing, prepared, and ready to embrace the challenges and risks. We were passionate about being the voice of the voiceless and powerless. The preparations were even more intriguing with all the minute details, such as packing suitcases with matchboxes, pencils, and erasers, just in case.

We first arrived in Port Moresby and then took a small plane to Kamina. The Brothers of Saint John of God, their novices, and many local people descended from the mountains to welcome us. We were surprised to see people dressed in grass skirts and chewing betel nuts, which are typical of Papua New Guinea. Civilization, as we knew it, seemed incomprehensible.

We resided with the Brothers, a group of young men in their formation program, along with the Australian and New Zealand Brothers. Although we did not have daily Mass, we received Holy Communion. We missed the celebration of the Eucharist dearly. We attended language classes with them and undertook long patrols to the substations, crossing streams, rivers, and mountains. These challenging journeys provided us with a deeper understanding of the lifestyle of these simple, humble, and poor people, who were remarkably happy and content with the bare essentials of life.

Meanwhile, the Brothers completed building our house, and after a few months, we moved into our beautiful new home, constructed with local materials and furnished appropriately.

There were no roads, cars, or shopping centers, and basic products were scarce. The Brothers had a small store that supplied essential items to the community. We had to wait for small planes to bring necessities from the capital. People had no concept of time as they relied on the sun and its shadows for timekeeping. There were no postal services, so we depended on planes for almost everything, including consecrated hosts. Correspondence was minimal; if we wrote to our families at Christmas, we would receive a reply almost by the following Christmas.

The only means of transportation was by plane, which was dependent on weather conditions. The people were incredibly simple, kind, and loving, especially the women, who faced very difficult life situations. They barely knew how to thread a needle or what lay beyond the mountains.

One day, we received the news that all the Brothers were leaving due to tribal fights and conflicts. For safety reasons, we also had to leave the Kamina hill station in August 1994.

Thank God, after 31 years, there have been many changes, developments, and progress across this land in Oceania. We are happy to witness these differences and say, "How great You are, Lord!"

In Papúa Nueva Guinea: How to CHANGE A SCHOOL in 12 Minutes?



José María Bautista, LearningFlow training teams, Madrid, Spain

Of all the trips we took with PEI Global, perhaps the visit to Papua New Guinea was the one that aroused the most passion and intrigue in me, and at the same time, the most respect—a subtle way of saying fear.

Would it be possible to bring the good news of PEI Global to Papua New Guinea? Sister Pili, Ana, and I had absolute faith when almost no one believed this was possible.

In my early youth, I was a Missionary of the Sacred Heart, a very small congregation founded in France but as bold as the Sisters of Charity of Saint Anne. Just 26 years after being founded, they were already traveling to what was then known as Melanesia.

I met Father Pin, who had told me how he came to Papua New Guinea to a tribe that practiced cannibalism, where no one knew how to write, and where he ended up being named chief of the tribe.

It is true that when we arrived, we were struck by the uniqueness of its culture, people, and landscape. We immediately understood and admired why so many ancient customs have been protected and safeguarded.

We lived with the community of Sisters: Mary, Manisha, Lucy, and Ancy. As soon as we arrived at the school, they welcomed us with what I would call a beautiful ceremony of hospitality, full of color, dancing, and music. At that precise moment, we knew with certainty that this community would easily welcome PEI.

In the morning, we started coaching in four classrooms. They had not heard of the cooperative. On Instagram, we published the before and after. We taught them to use small techniques, to create heterogeneous teams effectively, to communicate with the mentor student, not just the one

in need, to provide feedback, and to work with both agility and depth—a paradox that is so difficult to grasp.

We dedicated the first training seminar to co-creating the PEI Global. This means that to understand and engage with the PEI, you have to feel that you and your community have built it.

On the second and third days, we continued with the formation of the PEI Global, especially focusing on the cooperative model. Would the PEI be viable in this center? The quality of a center is gauged based on the quality of the moments of metacognition. We can say that this is possibly the center that has best understood the mystique of the PEI. One by one, all the interventions of the Sisters and the educators hit the mark.

They immediately saw that behind those simple techniques, there was an entire model of life, education, and evangelization that can transform people, an entire town, and even a country.

We had never felt such blind faith in the power of PEI Global. We had never seen so much hunger to learn, so much humility—the kind that is accompanied by audacity and ambition.

Normally, doubts arise in the second year of implementation. Here, they came up on the second day: “It’s just... my class is very small, and there is little space...”

We all stood up, made teams of four, and I set the timer. I asked them: How long do you think it will take you to change everything, yes, the entire school, and put all the tables in all the classes into cooperative?

They were taken aback. The end of the story was that it took 12 minutes to transform an entire school. Or rather, the beginning of the story.

"So in Christ we,
though many,
form one body,
and each member
belongs to all the
others".

Rom. 12, 5

