

CONECTA 86

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Conecta is the internal newsletter of the Blessed Virgin Mary Institute, IBVM, Spanish Province.

A religious community inspired by Mary Ward, who wants to live its spirituality and share it with the people with whom it lives and works.

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Front Page - Amparo Martínez, Ibvm

Coloured fabrics were present throughout the IBVM artists' meeting in Toronto. They accompanied the group in prayer and deep experience.

Meeting of Charism Formation Team

On May 31st, June 1st and 2nd the charism formation group met in Loyola, Basque Country, in the north of Spain. We are in the team Amalia González, Javier Alonso and Macarena Castaño with Blanca Bergareche, Carmen Hormaechea and María Teresa Vorcy, from the IBVM. We began by telling each other our expectations for this meeting. It was an accumulation of feelings before the task and the challenge we have in our hands.

One day, Manu Arrue, sj, shared with us the work that they do with the laity in their apostolic missions framed in the figure of Ignacio de Loyola and the experience of the Spiritual Exercises. We had

time for personal work and then a space where we could express our doubts and make

a common thought to lay the foundations of our task.

BLANCA BERGARECHE, IBVM



Down, from left to right: Amalia González, Blanca Bergareche, Ibvm, and Javier Alonso. On the back: Macarena Castaño, María Teresa Vorcy, Ibvm, and Carmen Hormaechea, Ibvm

Ecumenical meeting in Castellón

Pilar González-Cano attended this National Meeting of ACEMU (Asociación Centro Ecuménico Misioneras de la Unidad), along with 80 other people from all corners of Spain and other parts of the world.



People from all over Spain, Romania, Colombia, Syria, Ukraine, Peru and Portugal were enriched by this space for ecumenical prayer, presentations, dialogues and shared experiences. We thank the Delegate of Ecumenism, the Missionaries of Unity and the ecumenical group for their interest at all times in the outcome of the meeting, which always encourages us to advance in the recognition of one another. **PILAR GONZÁLEZ-CANO, IBVM**

The Pope visits Morocco

Our companions of the interprovincial community of Asilah lived the first visit of the Holy Father to Morocco with joy and emotion, together with the rest of the Christian communities.

On March 30 and 31, 2019, Pope Francis visited Morocco. With the motto “Servant of Hope”, the apostolic journey was characterized by attention to interreligious dialogue, religious freedom, and the plight of migrants. The Holy Father received a great welcome from King Mohamed VI, the authorities and the Moroccan people, as well as from the small Christian community living in a country with a Muslim majority.

On the 30th, on his arrival, he gave a speech on the

“Hassan” esplanade, visited the Mausoleum of “Mohamed V” grandfather of the present king, Mohamed VI, and then he met the migrants at the diocesan Caritas headquarters in Tangiers.

In his speech he stressed that “We need to move from simple tolerance to respect and esteem for others. Because it is a question of discovering and accepting the other in the peculiarity of his faith and enriching each other with difference, in a relationship marked by benevolence and the search for

what we can do together”.

On the 31st, all the Christians living in Morocco went to Rabat, the capital, where the Holy Father held an audience in the cathedral. Then, in the “Prince Moulay Abdellah” sports Centre, he celebrated a multitudinous Eucharist, attended by about 10,000 faithful.

In relation to Islam, the Pope exhorted to “build bridges where many want to build walls,” because “Muslims and Christians are not enemies, but brothers, believers in one true God”.



Meeting of administration team



Last 27th and 28 May, a training meeting of the team of school administrators took place in Bilbao. There were one person from each school, another from the provincial office; they met together with the financial manager and the provincial treasurer, Carmen Hormaechea, Ibvm.

After an intensive course on the management of the new accounting program and education platform, we enjoyed a tourist visit to the school of Leioa and surroundings, with Carmen Arteta and Carmen Hormaechea, both Ibvm, two wonderful guides who made the group enjoy the Basque landscape, gastronomy and culture.

CRISTINA CRUZ

El Lago formation, in Valladolid



Between 13 and 20 May, Juanita Pecharromán, Ibvm, and Beatriz Martín, Ibvm, participated in the formation called 'El Lago'.

This formation, that lasts three years, deals with the main themes of God, Woman,

World, Project of religious life and biblical icons, collected in the Gospel of Saint John, where the formation is inspired, in Lake Tiberiades.

This type of formation is aimed at retired people, both religious and lay. On this oc-

casion, the group was composed only of religious from a wide range of congregations. For us it was a very positive and enriching experience. We experienced it as an explosion of joy.

BEATRIZ MARTÍN G^a, IBVM

IBVM Artists meet in Toronto

«Bring those forced to live in poverty to
the centre of our life and ministry»



Since we began the journey to deepen the calls of GC.14 until now, we have had several invitations to participate in different circles, in the province and beyond. In the actions of call 2, in section b we were invited to:

“Challenge our artists, musicians and writers to create materials and images that evoke our world’s reality and our response to it”

I was invited to participate in the circle of artists. For me it was a surprise, because several people from the province who could participate in this group came to my mind, but I immediately accepted the challenge.

I arrived in Toronto, at Loretto College, on May 4, our meeting began that afternoon with a celebration of Welcome in the Community.



The next morning we had a meeting that began with a celebration.

The opening was at the entrance of the house, beginning with a rite of the indigenous people of Canada.

We continued with a presentation where each of us was given a blanket and a piece of Canadian history. The exercise was called: “Blanket Exercise”. This exercise traced the historical and con-



temporary relationships between indigenous peoples and the Canadian population, taking you on an inner journey through history to our times. It was a beautiful and profound experience that made the group vibrate.

The next day, we went to Georgina, to "Loretto Maryholme" (retreat center), a beautiful place that invites to interiorization and contact with nature. For me the place was not new, but what was new was the experience of a group, of people from different provinces and places with something in common, each an artist of her own consecrated life and artists gathered and invited for a common call.

Every day we had many moments of reflection, questions, dialogue... presentation and meeting in which on different days we each pre-



sented the various gifts received. Some with their music, others with their paintings, etc. In these moments, not only was personal art reflected, but also spirituality, the depth of life and the personal encounter with the One who called us to this concrete lifestyle. It was a time of inner

travel and sharing what was being lived.

The days went by and the feelings that flooded the group were deeper, it is difficult to express such a deep experience.

I am grateful to Mary Macnally and Jane McDonnell, facilitators of the group, who led us into the inner world from art, music, poem, writing, photography...

On the 17th, before we returned to our respective places, we went through the labyrinth. On the way back, you contemplate your spiritual life, revealing that our life is not simple.

The labyrinth is a mystery, not a problem, the difference is that problems must be solved and mysteries demand to be lived, because they transform us.

AMPARO MARTÍNEZ, IBVM



Amparo Martinez, Ibvm, brought this fan to the Toronto meeting, accompanied by a prayer

In the land of Islam: Taking Roots



For some years, I have explored some aspects such as breathing, silence and contemplation, using aids such as photography, pastry, ecology, art ... to allow people to make an inner journey.

Arriving in Morocco I felt the desire to continue exploring in this field and, with time, I became a storyteller ... an option and an interesting support in a country with so many tales and legends coming from a popular and rich oral heritage.

During my first year I started a training with the women staff (administration, teachers and house workers) core group, of la Kanisa and the center of Morj Boutayeb ten minutes from us, which

depends on the association Attadamoun. From the beginning, all the training is translated to Darija, dialect of the place. I found it important to live from within what I wanted to convey to other people. I was very encouraged by the approach, interest, appreciation and deep exchange of the participants. But I also felt resistance in the participants to explore new aspects. On the journey, I felt the fear of walking in a new land with all the questions that I was asking the participants and myself. In retrospect, I am fully aware that the challenge was/is huge.

In the second year, I continued to create stories and animate sessions of silen-

ce and contemplation for the two hundred Moroccan women in both centers, and through on-going training of the core group giving them responsibility little by little. I have already seen changes in all of them.

I, myself experienced many changes during these sessions. I want to recall two that occurred in other places, outside the training, just to say how they impacted me deeply, since they went beyond the sessions.

I visited the village of Moulay Idriss (the one that brought Islam to Morocco) that is not far from Meknes and where there are many pilgrims. Sitting at a cafeteria for a long time drinking mint tea, I took the time to observe the people around me. Suddenly, I became aware that I was being “deprogrammed” of my judgments, principles and my racism towards the Moroccan people.

In Fez, during a visit to the Little Sisters of Jesus (Charles de Foucauld), I was deeply touched by my meeting with this consecrated woman while having a cup of tea. I understood the meaning and implications that this meant during my 8-day retreat, a few days later, at the Cistercian Monastery in Midelt in the Middle Atlas. I experienced great changes during this retreat, mainly at the level of my inculturation



in this country. I returned to Asilah transformed, with great tenderness towards the Moroccan people. Also with the lyrics and music of the Lord's Prayer in Arabic and other unexpected changes in me!

The adjustment to daily life has not been easy ...

During the third year, the core group started to create their own stories, to become facilitators/animators of the sessions, and my role was to supervise. We discovered that it was a safe space, where women could communicate with each other, but it was also a place of inner healing where the group plays an important role. The participants, also have the opportunity to come to me to have a personal encounter.

We have just done our annual evaluation. This is what the core group have said about the participants:

The sessions talk about everyday life with its joys,

sorrows, successes and failures, are very rich, because it teaches the participants to be silent, listen respectfully at the time of sharing. As time goes by, the participants have the courage to stand up and speak freely. There is more openness and, an understanding of the sessions which brings about the respect of confidentiality and creates closer links in the groups. Women are able to tell what they are living deeply and there has been a big change of attitude between two classes that did not talk to each other.

At a personal level, some phases from Fatima, Malika, Asma, Fatime Zora, Ihsan, Fatiha, Rahima:

"I have more confidence in myself and I overcome my fears".

"By telling the story it allows my inner sufferings to go away. It's a new way of transmitting knowledge and it helps me a lot as a teacher!

"The experience of silence helps me to better understand myself and my students. I have fewer judgments in myself".

"I have more confidence

in myself; I can overcome my fears and let my abilities emerge".

"Controlling myself to listen more than talking".

"I experienced personal healing and I work in a good atmosphere".

"It helps me overcome my shyness that kept me from doing things. I have overcome my fears".

A Sufi proverb says: "You have to be crazy to take the mountain path alone". I say thank you for these moments of growth experienced with the core group and participants, for the professional structure that I got and for the people who encouraged me to do this exploration on interiority in collaboration with these Moroccan women, respecting them for who and what they are. For being in a country, a culture and a religion different from mine.

It is an exciting and challenging search that has started ...in our mission in Asilah.

Thank you for continuing to carry us in your prayers.

C. DE MAROUSSEM, IBVM



The group of participants in the sessions, together with Clotilde de Maroussem, Ibvm, and María López de Haro, Ibvm

Transformative Education conference in Madrid

In May, there were a Transformative Education conference in Madrid, named *“Is a true education for social transformation and global citizenship possible?”*

The event, attended by more than 50 people from various organizations, raised questions to reflect on how can the schools be truly transformative.

At the beginning of the day, experts in education showed the projects in which they work to achieve a real social transformation in their schools. Diverse experiences, some more focused on the teaching staff as the engine

of change, others putting the students at the base of the transformation and others integrating all the dimensions of the school (from the courtyards to the out-of-schools through the choice of providers or decision making).

Practices that demonstrate that it is possible to educate for Global Citizenship. They all agreed on some key points:

1. the importance of the involvement of management teams;
2. the motivation and participation of teachers and families and
- 3 the incorporation of all

this into the educational curriculum, so that it is not just an “appendix to the school” but much more.

In another panel, various reflections arose around the educational model (what is considered success and failure, competitiveness, exclusion); the importance - or not so much - of new methodologies and technological innovation; and the difficulty of creating Global Citizenship when diversity is not always present in the classrooms, whether religious, racial, sexual, social...

AURORA MORENO



Mary Ward Institute, the journey

Difficulties and restoration during the 18th and 19th centuries



The political situation in the 18th century is very different from that in Europe today, the empires were very important. During the 18th century the Institute underwent a great expansion, especially in Austria and southern Germany. The superiors of each place, although considered to belong to a single institute, experienced pressure from local bishops and the rulers of the countries where they were. The superiors wanted to maintain the spirit of Mary Ward and a central superior, but the bishops opposed and created great difficulties.

This eighteenth century is called the Enlightened Despotism, during which, through secularization, kings and rulers sought to control religious orders and came to suppress some as the Society of

Jesus, in 1773, and others. They closed several houses, such as the one in Munich. Only a few remained open, the most important being that of Augsburg. The Chief Superior, resident in Munich, was not replaced by another after her death.

At the turn of the 19th century both the church and the institute are being restored with the end of secularization.

After the French Revolution and the Napoleonic Wars, the Institutes, houses and religious ministries returned to open little by little.

The Society of Jesus was restored in 1814. The Munich community was also restored. A new Superior General was appointed in Rome. And the Institute had been completely restored by 1835.

At the same time, other events were taking place in York. The superior of Bar Convent finished her term and there were elections in the house. A superior was elected and confirmation by the superior general of Bavaria was necessary. But she was no longer alive, and there was no one to ask for it, so the local bishop insisted that the house in York should come under his jurisdiction.

At that time, Ireland was experiencing great events. The rights of Catholics were gradually being restored.

In 1848, the coadjutor bishop Murray of Dublin asked the community of York to found a house in Dublin that would be a school like that of York.

The Church and its works of mercy, charity and education were being restored...

Educational innovation in Irlandesas / Loreto schools

The schools of [Madrid](#) and [El Soto](#); [Loreto](#), [Aljarafe](#) y [Bami](#), in Seville and [Leioa](#), in Bilbao, reach the deserved summer holidays after a whole course full of educational innovation in the classrooms of all stages

In all six schools of IBVM Loreto, educational innovation is present everyday life in all stages, from nursery to primary and secondary school.

We encourage the use of new technologies, such as the use of Chromebooks, but we also encourage cooperative work and the symbiosis of multiple intelligences.

Through our own curricular contents, we teach our students to generate ideas and then synthesizing, clarifying and analyzing them, evaluating also their reasona-

bility. To do this we use thinking skills or routines, with them the students analyze, evaluate and solve real-life situations and challenges, encouraging them to think creatively, analytically, critically and autonomously.

One of the innovative methodologies implemented in our schools is the PBL (Project Based Learning), in which students learn various disciplines and work on different intelligences and skills, while researching a particular topic. Another innovative methodology is the Work

Plans, through which they learn to organize themselves into groups and to take responsibility for the tasks assigned by the teacher. With different work dynamics, we put into practice learning techniques worked throughout the course: mental maps, routines and thinking skills...

We must not forget methods such as reading clubs and subsequent dialogical discussions, with which we promote in the students much more than just language competences.

ALEJANDRO DELGADO

In the El Soto School, cooperative learning is put into practice in Infante and the rest of levels. In addition to Project Based Learning, Thinking Based Learning (TBL) and multidisciplinary projects





Reading club and Dialogical Discussion in Economics of the 4th year ESO courses, with teacher Isabel Diáñez, from the Bami School, Seville, a way of reinforcing linguistic competence and other values like compromise, among other skills



Primary level in Loreto School, Seville, exhibited and presented a recycling video game created by them at the Science Fair. They also exhibited musical instruments they had made from recycled materials in Plastics class, for the 3 Colores Festival



Students of Social Sciences 1st ESO of Leioa School traveled to the past to learn about the origins of human beings, with a pre-historic art workshop and a trip to the caves of Altamira



One of the Work Plans, by which they learn to organize in groups and to take responsibility for the different tasks, of the school of Madrid was that of the students of Biology and Geology of 1º ESO, who investigated on the terrestrial Geosphere



In Primary and Secondary levels of the school of Aljarafe, Seville, the good use of the new technologies is encouraged with the Chromebooks, among other methodological resources based on the cooperative work, the TBL and Work Plans


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If you would like to collaborate with the **Conecta** newsletter by writing, sending some photographs, suggesting a topic, or telling us something interesting to share so that we can write it, please contact us.

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