

Inspiring Horizon



Women of the Dawn

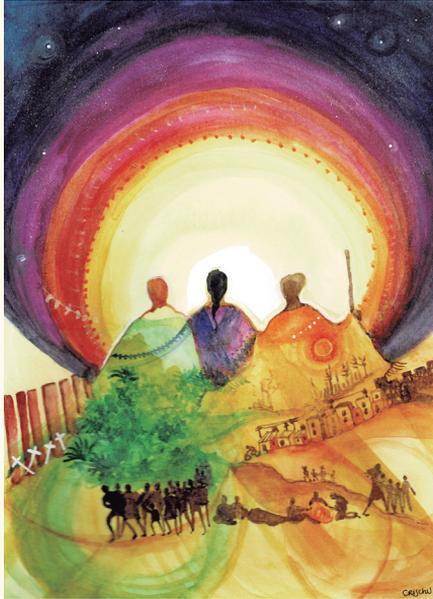
Daring hope at break of dawn

**Latin American and Caribbean Confederation of
Religious Women and Men**

2022-2025

Icon

Description



“And very early in the morning, on the first day of the week, they went to the tomb when the sun had risen” (Mk 16:2).

In the midst of the darkness, the women set out on the road...

Because it is not yet dawn for our peoples: population displacement and migratory movements, poverty, that leaves so many families homeless and jobless, exploitation of the land (deforestation, fires, fracking, soil and water contamination), violence injuring to death particularly women, girls and boys, human trafficking, drugs and weapons trafficking ... shadows of the night and of death still lurking. Yet, every dawn in each of our towns, women and men get out on the road and are the door to each grave, they are witnesses of life, light and Resurrection.

Author: Cristina Hereñú (Argentina)

Presentation

The Church is not an immobile and finished reality, it is a project, that at the impulse of the Spirit and in openness to the signs of the times and places, is transformed to become more credible and coherent, more meaningful and evangelical. In this context, the prophetic value of Religious Life consists in awakening the world from the feminine logic represented in the Women of the Dawn.

At the heart of the desire and the imperative for a greater presence and participation of consecrated women in the Church, is not an ambition for power or a feeling of inferiority, nor is it a self-centered search for recognition; there is a cry to faithfully live God's plan, and God wants all peoples with whom He made a covenant to recognize each other as brothers and sisters. In this plan there is a right to participation and equal co-responsibility in discernment and decision-making, but it is essentially a desire to live conscientiously and consistently the common dignity that baptism gives to all.

The feminine potential has an implicit extraordinary richness: ability to work cooperatively and from the experience of "feeling-thinking"; flexibility to look for alternatives where chaos abounds, empathy and communication skills to generate relationships and connect in the day to day life; caring disposition to collaborate, to weave networks and generate synergies; openness to seek answers and innovative solution channels; resilience to resist in the midst of difficult situations, the joy to propitiate the celebration and prolong the party. We consecrated women and men are called in this synodal hour to awaken that display of gifts and possibilities that arise when the night breaks, when the stones that imprison life slide away, when the Spirit is allowed to dwell, spread peace, and clothe with strength and hope, in such a way that we can contribute to the much-needed reform of the Church.

The Women of the Dawn, those of the most radical boldness, those who sustain hope clinging to the promise, and those who walk breaking the night and in a state of mission, they open gaps to the Spirit so that to enter and impregnate everything.

The Religious Life of the continent enters a new triennium, welcoming the Women of the Dawn as the inspiring icon of its journey. Today more than ever we are convinced that true reform comes from the encounter with Jesus, to the echo of his Word, in learning His attitudes and criteria, in assimilating his style. This is well known by the Women of the Dawn, they who knew how to transform their own existence in the encounter with Jesus, they who, moved by love, set out on the roads.

That contemplating the Women of the Dawn opens space to the Spirit and encourage the Religious Life of the Continent to give life. May this Inspiring Horizon place us in the place of daring hope.

Context:

See - Listen

SOCIO-POLITICAL REALITY

In recent years, the Covid 19 pandemic has created an unprecedented situation in Latin America and the Caribbean. Living conditions of Latin Americans and Caribbean people have worsened, causing the death of hundreds of thousands of people and increasing inequality and lack of economic growth in countries that, on the one hand, are aware of the numerous ills that afflict them and, on the other hand, they do not count with sufficient material, cultural and political means to overcome them. Solidarity not always shone in this fight against Covid 19, some monopolized the vaccines leaving others at the mercy of devastation.

Countries that had made progress in several areas in recent decades have returned to misery and remain in vulnerable conditions. Now not a few people have lost their jobs and returned to extreme poverty. The middle classes have also seen their hopes to prosper fading away. For all the inhabitants of the continent, the picture is not encouraging. The war in Ukraine has increased inflation. Wages are worthless and are not enough to cover needs. Hunger grows.

Since 2019, in several countries there have been waves of socio-political turmoil for different reasons, and public and numerous outcries against inequality have been the common denominator.

Everywhere complaints are raised against the concentration of the economic and political power. Democracy is threatened by the powerful and sometimes by the politicians themselves. The press in some countries is censored. In others, or in the same, independence of the courts is overshadowed.

The fragility of the planet has been highlighted. Becoming aware of the seriousness of this situation is unparalleled in human history. Never before the whole world has faced the possibility of the extinction of humans, and that of numerous other species, some of which have in fact already ceased to exist. Climate change causes devastating droughts and floods in one place or another. The Amazon is in danger. In it, ethnic groups that have always lived in harmony with nature are victims of deforestation caused by the greed of unscrupulous people.

Violence plagues the region. Thirty-four per cent of the world's murders are committed in Latin America and the Caribbean, a continent where 9% of the population lives. This violence is closely related to drug trafficking. Men, women, young people and children are all victims of drug abuse. Many of our neighborhoods are dominated by drug dealers; there is a lot of robberies, fights, shootings at night and crime. There is also violence in families, police abuse, feminicides, exclusion and mistreatment to LGBTQIA+.

But, “who said that everything is lost...?” In this same devastating context there are signs of the Kingdom in which we recognize the power of the Spirit of the Risen Christ, who triumphs over failure, injustice, death and hopelessness. What are these signs?

They are migrants and refugees who finally managed to cross the borders, found a job in a country abroad and a

school to educate their children. Children grow up and make new friends. They bind countries together and transform the configuration of society. Health care workers are a very clear sign of the Kingdom: nurses, nursing assistants, doctors who silently mourn the death of their colleagues but who remain serving the Covid 19 and many other illnesses patients. Another star in the firmament are the defenders of our Common House. They are the new martyrs, women and men killed helplessly for defending the planet and its first victims, the most vulnerable, the poor. Three-quarters of environmentalists' who are victims of homicide in the world are Latin Americans. They die, but they give light.

In Latin America and the Caribbean, awareness of woman's dignity is growing. Women are demanding parity and they are getting it in many spaces. Awareness of the cultural and spiritual wealth of the original peoples is gaining ground. They recover their lands and their languages. They break up with the supposed homogeneity of countries that consider themselves to be white. There are also politicians who manage to free themselves from the lobby, study the reality of the continent and generate public policies that promote the integral development of their countries; and political parties who truly believe in democracy and stand up for it at all costs.

In Latin America and the Caribbean there are many people who "give their heart". Religious Life has many reasons to proclaim the beatitudes of Jesus and spread with boldness the transforming processes that anticipate the Kingdom.

ECCLESIAL REALITY

New change in the Church and in society. Just as poverty was the great sign of the times, in the Latin American post-Conciliar period, today we can say it is inequity. This phenomenon affects living conditions from the economic dimension, passing through relationships of exclusion –be it by gender, race or culture- and generating violence. Many people are

forced to migrate due to wars, precarious living conditions or because they are threatened by powerful groups —whether from drug trafficking or political ideologies. The pandemic has unveiled the vulnerability and defenselessness situation of hundreds of millions of people on our planet who do not have the possibility to have a possibility. The new poor.

At this time, the Church has the pastoral challenge to accompanying so much human fragility and to commit itself to processes of reconstruction of the sociocultural fabric. Looking at the signs of the times we wonder how are we walking together in the midst of so many peoples and cultures. Two images of Church can help us. On the one hand, a missionary Church going forth (EG 20) to meet the excluded(EG 24), with open doors (EG 46) and capable of transforming “customs, styles, schedules, language and all ecclesial structure” (EG 27). On the other hand, a Samaritan Church that makes a stop in her way with freedom and without moralizing prejudices to allow herself to be evangelized.

Exhaustion of the institutional model. We entered the XXI century with processes of de-institutionalization, de-ecclesiastization and fragmentation. The Church has not yet overcome the preconiliar model of the perfect society. The current institutional model, is rooted in a clerical culture that is reflected in the ritualism, functionalism and centralism of the organization that is, many times, expressed in the abusive exercise of authority that has caused abuses of power, of finances, of conscience, and sexual abuses. Some intend to preserve or simply renovate obsolete structures and others ask to create new ones. All this challenges us and demands changes in ecclesial behavior, for which a conversion process is essential. There is a call to review everything - personal attitudes relational models, the institutional/structural model - to find a new way of being Church.

Time for conversion and reform. The current phase in the reception of the Second Vatican Council in light of the

ecclesiology of the People of God calls us to live an ecclesial conversion in a “permanent state of reform” (EG 26; UR 4.6). The Latin American magisterium speaks of a pastoral conversion (SD 30) that affects everything and everyone in relation to lifestyles (personal and communitarian praxis), the exercise of authority and power (relationships of equality and authority), and ecclesial models (structures and dynamics). All this supposes that we initiate processes of “spiritual, pastoral and institutional reforms” (DA 367), which require giving up structures that no longer favor the transmission of faith through proselytism and self-centered efforts that only benefit the institution and create new ones that respond to the current signs of the times.

A synodal Church. This new ecclesial era is characterized by a process of reform, reconfiguration and re-signification of the whole ecclesial life in the light of synodality, seeing in it a constitutive dimension that expresses the form we live and work/operate as the Church People of God. We are not dealing with an abstract principle. Synodality invites us to imagine a new institutional model. Francis argues that this is “the path that God expects of the Church in the third millennium”. His words to the Diocese of Rome recalled that (18-9-2021) “we can talk about the Church as being “synodal”, without reducing that word to yet another description or definition of the Church by anticipating alternatives” Our continental Church has experienced, hopeful but incipient synodal processes, such as the Synod of the Amazon, the Ecclesial Assembly of Latin America and the Caribbean and, currently, the Synod of synodality. In all these processes Religious Life, and directly the CLAR, has played an undeniable role of first order. There is a growing awareness of wanting to be a synodal Church, in which changes are brought about through the engagement of all, but above all by listening to the voice of women and the poor, whose words are excluded, thus breaking with the call to walk together.

Today, two processes of ecclesial transformation are taking place in the light of a model of the Church as the People of

God on the way, which is participatory and co-responsible, that revises the exercise of power and authority and that deepens the practice of the *sensus fidei fidelium*. An ecclesial model capable of creating new ways of functioning based on listening, dialogue, discernment in common, the acceptance of advice and decision-making together. This is the great challenge of the Church in the third millennium: to build a new institutional model.

RELIGIOUS LIFE REALITY

Religious Life has undergone a definitive journey in its history. Now is going through the threshold of a tenuous thread that intertwines the Old and the New; it is in the womb, and groans in pain of a complicated delivery that makes it difficult to venture into a new perspective, thus facing a distant and foggy horizon. It seems that the new way of being and staying that Religious Life needs to give birth is greater than its capacity to gestate novelty, with a face stripped of certainties, and securities that paralyze the glimpse of new perspectives.

Religious Life must boldly venture out in search of the gestation of the new, learn in depth to take freer and more authentic steps. The context calls to Religious people to embark on an unprecedented path, being led by Divine Wisdom, which opens possibilities to give birth to a model of Consacrated Life, more missionary and less institutionalized, which emerges at the margin of our comprehension. The horizon is like burning embers that possess the presence of the apparently extinguished fire, and require the Breath of the Spirit to revive it and thus ignite the life that we so much need and in which we believe.

Let us begin the path of the triennium in the perspective of Resurrection. Let us dare, like the Women of the Dawn, to cross the night, to walk in hope and confidently, with the hand of our God.

Letting ourselves be affected in a “Synodal” way

Religious men and women who are pilgrims today in Latin America and the Caribbean, see with deep concern the deterioration of democracy, of social fabric and the growing instability in politics of several of our countries where fundamental rights are being compromised. It is unacceptable that the threat to democracy, climate change, and the lack of equitable access to economic, social and political opportunities, continue to disproportionately and seriously affect the lives of the most vulnerable people and those systematically excluded in each of our countries.

We, religious men and women on mission, moved by a prophetic-sapiential mysticism institutionally articulated, seek to respond to the challenges of each time, weaving humanizing and intercultural relationships, listening to the cry of the poor and of the earth and embracing the power of the Resurrection.

As Latin American and Caribbean consecrated people, at the dawn of a synodal Church, we dispose ourselves, as the Women of the Dawn to make visible the living memory of the Risen One and to allow ourselves to be affected by its radiance in...

- **The art of listening.** To learn to listen ourselves reciprocally as a Church, as a community, as charismatic families, in the diversity of ministries and charisms, so as to seek together the will of God and listen to the invitations that the Spirit makes to us.
- **The contemplative look at reality.** To create new spaces in which we commit ourselves to the service of the peoples, and inspired by the Divine Ruah from the depths of life, so as to recreate the centrality of our discipleship to Jesus and a renewed mystical-prophetic-communitarian commitment with the most impoverished and excluded.

- **Discernment.** To welcome the new proposal of life that God makes to us personally and communally, with the urgency to unlearn the anti-evangelical ways of being Church and sensing the signs of His living presence, in the “dawns of each daybreak” of this historic hour.
- **Existential and geographical itinerancy.** To throw ourselves on the roads in the open and get ready to “clothe the mystery of life” with the color of our flowers that germinate at the marginal plots of the Continent. To move ourselves to the borders where is urgently needed the fruitful commitment of Consecrated people.
- **Going forth in mission in intercongregationality and interculturality** to weave new networks with the threads of communion and diversity that allow us to cross the night and set out with others on the path of return, in the full light of day, to our “original Galilee”.

For all these reasons, in this triennium, we are ready to:

**Watch the dawn of a synodal Church,
attending the breakout
of this new hour of salvation.**

Biblical Framework:

Judge - Discern - Feel-Think

*Biblical Icon
Women of the Dawn*

Wt 28, 1-10

Hermeneutical brushstrokes

28, 1 After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. 2 And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. 3 His appearance was like lightning, and his clothing white as snow. 4 For fear of him the guards shook and became like dead men. 5 But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. 6 He is not here; for he has been raised, as he said. Come, see the place where he [a] lay. 7 Then go quickly and tell his disciples, 'He has been raised from the dead, [b] and indeed he is going ahead of you to Galilee; there you will see him. "This is my message for you."

8 So they left the tomb quickly with fear and great joy, and ran to tell his disciples. 9 Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshiped him. 10 Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me.

In the Glow of the Rising Sun

The episode reported in Mt 28:1-10 has three phases or moments. Initially, women, who are the main characters of the story, are introduced. This is followed by the episode with the angel and the soldiers at the tomb and, finally, the meeting of the women with the Risen Christ. The narrative suggests that this is not the so-called "empty tomb" story, but rather the story of the transformation of these women as a result of their experience with the Risen One.

The episode is written from the female perspective: they are the main character (although, undoubtedly, the central character is the Risen One). The evangelist focuses on the actions of women, thus contrasting them with the soldiers. They act independently of men, they obey the voice from heaven that commands them to go and announce the message of the Resurrection to the disciples; finally, they are the recipients of the first appearance of the Risen One. All this confirms that women are the leading characters of the episode.

Although Matthew refers to them very briefly, he leaves signs that reveal the *parresia* of these two women. They had been close to Jesus prior to the crucifixion, together with many others "who had followed Jesus from Galilee and looked after him" -*diakonousai*- (27, 55) and had remained silent at the tomb after the men had honored the body of the Lord (27:61). Now, as soon as they can, they return to the tomb where the treasure of their lives and, therefore, the treasure of their hearts is (Mt 6:21). It does not seem that they are going to anoint the body of Jesus, since this work had already

been done by men; perhaps they go to mourn their pain and thus to profess their love for the Lord. As love expands, they are carried by the rush in the midst of the darkness, they cross the night perhaps with more confidence than fear. Their attitude is more than a wink to the mission of Consecrated Life in times of difficulty.

What happens around the tomb highlights the contrast between the guards and the women. They are many and armed, they are two and externally unprotected. However, the guards are not witnesses to what happens with the angel; women, instead, are eyewitnesses sent to announce the Resurrection.

In the angel's appearance, the effects surrounding the manifestation, his look, his actions and his words are a clear indication that Matthew is not narrating an "angelic" event, in the usual sense of the term, but a powerful intervention of God in history. The look of the angel and his clothes, as well as the earthquake caused by his appearance, confirm that he is a heavenly creature and that everything that is happening can only be done by the hand of God. He rolls away the stone and sits on it, as a sign that God overcomes death and human securities. It is remarkable that rolling away the stone is not an action that favors the resurrection of Jesus, but helps the women to verify that the tomb is empty.

All the forecasts and security measures are easily defeated by God's action. Full of concern, the chief priests and the Pharisees had requested that the tomb of Jesus be militarily secured. What a fear those with religious and political power have had when dealing with a dead man; with the one whom they themselves had killed! But these fears and dispositions are not aimed to protect life, but to repress hope. The God of life undoes them without any kind of violence, as if to suggest that the powerful are also called to the project of new life that the Lord is generating.

What the women observe is the triumph of life over death: the angel sitting on the huge stone that had previously closed the tomb. The logical reaction is religious fear in the face of the incomprehensible. A fear that does not deprive them of living the experience, although limiting it. The guards, on the other hand, are frightened, they start to shiver and fall down as if dead. The external earthquake is prolonged by the inner shock of what they have seen. They see the angel, but for them it is an experience of death. In fact, they do not receive the announcement of Life.

The angel addresses only the women; a sign of the importance of what he communicates to them is that, until now, no one had spoken. The first word invites them to overcome their natural fear in the face of the incomprehensible. The angel knows that they have gone to look for Jesus without them having to speak. And he is right, for the women had seen him die, had seen his corpse and knew that this was the place where he had been buried. But theirs is a fruitless search, for Jesus is no longer among the dead: he has been risen by divine power. A sign of all this is that the tomb is empty; they themselves can corroborate what the angel tells them because the stone has been rolled away. And he suggests that they should not be surprised by the resurrection of Jesus, since he himself had already announced it to his disciples. Finally, he sends them on a privileged and difficult mission: to rebuild the shattered hope of the disciples with the announcement of Jesus' resurrection.

The territory of death is now filled with a never-ending life; that is what they have experienced in that place. And that is why they leave in haste and unafraid, although with fear of God and a joyful heart, to fulfill the mission entrusted to them by the angel. Fear paralyzes, it is related to death; that is what happened to the guards. The fear of God, on the other hand, is the source of wisdom (Ps 111:10), which sets us on the way to enjoy the gifts of the Lord.

The final verses of the story are the episode's culmination. While the women are on their way, at some corner of the

road, Jesus himself comes out to meet them. In that exultant moment the narrative focuses on the Risen Jesus, the Sun of the new day. It seems unnecessary to the narrator to describe him or to provide any minimal detail about his appearance: the resurrection was a fact so real that it needed no explanation. He is more interested in showing the transformation that the event worked in people's lives, beginning with the women.

The greeting of the Risen One, "*Rejoice!*" confirms the joy they had been experiencing, but now it overflows them. In reaction, women bow down before Jesus and adore him. They do the same as the Magi did in Bethlehem, indicating what should be the logical attitude of the human being before the Creator.

The second word of the Risen Christ confirms the sending of the angel. In fact, they were to be the carriers of the proclamation of the resurrection to the disciples. Once again the transforming power of the resurrection is clear: those who were destined to play absolutely secondary roles in their society, culture and religion, are now the protagonists of the new history, "women apostles of the male apostles," as they were justly called in ancient times. The new day of salvation must begin on the same place where the story of the following of Jesus had begun, and it will be the same disciples who had previously let themselves be carried away by their interests and fears, and had abandoned Jesus. For the evangelists they are a group of betrayers, but for the Risen One they are his brothers.

Two final notes on the story. The experience of the Resurrection leads to a "soro-fraternity"; fraternal love is the locus of the presence of the Risen One (cf. 1 Jn. 3:14). On the other hand, it is in the fulfillment of the mission that the disciples meet the risen Jesus. Remaining locked up in our own fears or securities leads us to suspicion and death. Only to take the risk of proclamation leads to an encounter with the One who transforms death into life and lovelessness into soro-fraternity.



They, Women...

**At dawn awakening,
remembrance of love.**

1 After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb.

“After the Sabbath”, the closing of the day prepares us for a new dawn; the brightness of daybreak marks the beginning of a new week. For the Jews, the old Passover, in which God freed the people of Israel from slavery, had taken place during the night - the night of the Exodus. The new Passover, in which Jesus frees his people from the slavery of death, was also to take place during the night...to enjoy, in daring hope, the dawn.

They, women, went to see the tomb, even though they knew that access to the body of the beloved Lord was impossible, because of the stone that sealed the tomb and because of the guard that watched over the place where the body had been placed.

They, women, who with many others had followed Jesus from Galilee... (Mt 27:55) go to the tomb because they have a remembrance: Jesus had said that he would be betrayed, that his life would be taken, but... on the third day he would rise again (cf. Mt 17:22-23).

2 And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. 3 His appearance was like lightning, and his clothing white as snow. 4 For fear of him the guards shook and became like dead men.

God’s intervention removes the stone; those who guard the tomb are paralyzed by fear. They are there to sustain death, but divine love overcomes it. **They, women**, are witnesses to the triumph of life over the powers of death.

5 But the angel said to the women, “Do not be afraid; I know that you are looking for Jesus who was crucified. 6 He is not here; for he has been raised, as he said. Come, see the place where he lay.

To **this women**, as to Mary, the angel, the messenger, tells they have nothing to fear. The crucified One is risen as he had said. He confirms what was announced, he ratifies their remembrance: “...he is risen, as he said”... “come and see”....

7 Then go quickly and tell his disciples, ‘He has been raised from the dead, [b] and indeed he is going ahead of you to Galilee; there you will see him.’ This is my message for you.”

They, women disciples, who followed Jesus from Galilee to Jerusalem, at that moment, by sunrise, at the dawn of the first day of the week, receive the sending to announce the Good News of the Resurrection. And as in the culminating moment of the annunciation to Mary, in the same way they:

8 ...they left the tomb quickly with fear and great joy, and ran to tell his disciples. 9 Suddenly Jesus met them and said, “Greetings!” And they came to him, took hold of his feet, and worshiped him. 10 Then Jesus said to them, “Do not be afraid; go and tell my brothers to go to Galilee; there they will see me.

Jesus appears to the women and the reaction they had was different from that experienced in presence of the angel. The difference tells us something about how the first Christians came to know the risen Jesus: faith in the Resurrection of Jesus is a consequence of the personal experience of the presence of Jesus as the risen Lord.

They, women, constant and resilient, receive consolation, a teaching and a mission.

They, the Women of the Dawn, strong, upright, of sharp memory and wise, are sent as apostles of the Good News of the Resurrection.

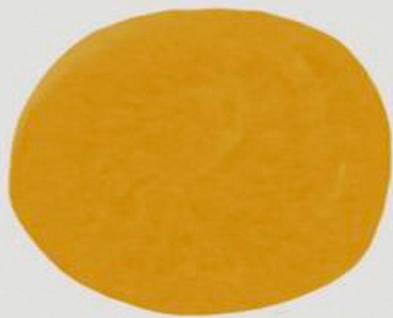
They, women, are the first to receive the greeting of the new life: Do not be afraid.

They, women, and the whole community of disciples of that time and of all times, will receive the Gift of the Spirit, the gift of the Divine Ruah, which renews all that exists.

They, women and men, will bear witness that the Resurrection of Jesus redeems life in all its forms forever.



Movements of the Dawn



1st. Movement

Towards life in hope.

On the way to fullness of life. This first movement by which the Divine Ruah pushes us is the awakening to life from a deep and disturbing hope. Approaching the Women of the Dawn is to plunge into a deep contemplation and on a challenging spiritual journey towards life. They, despite everything, against all odds, are capable to cross the night until they meet the glimmering light of dawn.

Their remembrance is a movement towards life, because despite the impact of suffering and the cross, the Women of the Dawn show us a resilient hope that is ready not to flee, but to stay and walk together through the night without being paralyzed by fear. The deep desolation, helplessness and grief cannot erase from them the call to be close to Jesus. With Him their whole life was filled with stories, meaning, dreams and loves; because their remembrances, even in failure, moves them not to be far from the Master; because even in the face of death, the Spirit whispers in the depths of their hearts that, on the threshold of pain, space can be left for new life to be born. These women are sustained by a hope that recognizes that love unto the cross is not fruitless suffering and that behind this pain there can be a movement towards life and fulfillment.

Their remembrances are a movement towards life, because the Women of the Dawn are able to engage in dialogue with the mystery of suffering, the cross and the tomb, clinging only to the hope of the encounter. In those gaps and voids of the human journey, they recognize the price that must be paid because one loves. Refusing resignation, they plunge their lives into a profound dialogue so that, in the midst of ambiguity, perplexity and unfinishedness of the empty tomb, they may be encountered by the Crucified One who is Alive. In this way, amidst confusion and tears, the encounter with the Risen One is an explosion of life that becomes a way to access the mystery of God, to discover the truth of life, to reaffirm their commitment to serve and love, and to look at the future with new hope. There, at the break of dawn, the

Risen One consoles them, speaks to them, challenges them, encourages them, and brings them peace and joy. In this way, rebuilding their wounded hearts, He roots them in the New Life that is reborn at Easter; an identity and belonging that nothing and no one can take away from them. Their remembrances are a movement towards life, because the Women of the Dawn, from the joy and newness of Easter, are impelled by the Divine Ruah to be witnesses of hope in the heart of the community. Thus, with all their trust in God, they go out in haste and proclaim with deep joy the news for which they had been sent by the Risen Christ. Beyond their strengths and their socio-ecclesial accreditation, the Spirit gives them the undeniable authority to be the first witnesses of the Resurrection, thus becoming the “apostles of the apostles”. Thus, driven by a daring hope, they are witnesses and prophets of restoration, consolation and restitution, giving birth to new possibilities for life to flourish. In the end women who, emerging from themselves, commit all their creative energy, becoming offering and *kenosis*.

Let us approach with respect and reverence this source of hope, which like a spring of living water flows through the entrails, heart and soul of the Women of the Dawn. They are those of the most radical boldness, those who uphold hope, clinging to the promise, those who walk breaking the night and in a state of mission they open gaps for the Spirit so that He/She can come in and fecundate everything.

It is time to embrace the power of the Resurrection and ***“to sail through the night, to walk in hope and confidence hand in hand with our God”***.

- placing Jesus at the center, for He is the One who gives fullness to our existence;
- living our vocation with meaning, radically and renewed enthusiasm;
- embracing the future with hope in post-pandemic times.

2nd. Movement

***Towards the
essentials of
following Jesus
and the centrality
of human
relationality.***

To journey is what we do and we have to make the road together. This is perhaps the deepest and simplest spiritual implication of the synodal reflection in the Church. Today we realize with greater conviction that in the People of God there is only one vocation: Follow me! All the rest are forms of life and ministerial functions that concretize the many personal and cultural forms of response to this call from God in the commitment to the only mission of the Christian experience: the Kingdom of God.

Walking together reminds us of our relational essence and is a transversal axis of the most urgent dialogues of humanity and particularly of modern trans religion: solidarity, collaboration, integral ecology, itinerant, generative dialogues and meetings, as well as all *inter* relationships.

“To follow Jesus” is a metaphorical expression that has a double purpose in Mark’s Gospel when he explains the vocation of the early church: “to be with him,” a call to mystical-relational closeness, and “to be sent out to proclaim the message” a call to prophetic-missionary commitment (Mk 3:14).

The Gospels also insist on the metaphor of the “common path” as a requirement for the following of Jesus (Mk. 1:2; 8:29). The texts express concisely the engagement of the entire personal, relational and functional life of the Christian in the exercise of discipleship. This discipleship must be expressed mystically, prophetically, communally and missionally so that it can be a comprehensive development experience capable of humanizing the person. The humanization of the consecrate one, like that of every other baptized person, happens in the following of Jesus in community; this is their horizon and their vital space.

Discipleship is born of an all-encompassing and totalizing human experience and not simply of an intellectual exercise or a moral choice. “Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a Person, which gives life a new horizon and a decisive direction” (DC 1). The encounter with the person of Jesus

makes the disciple leave the mass of curious spectators (the multitude) and fulfill his or her discipleship in a radical commitment to the cause of Jesus. This option takes the disciple to the summit of the experience with Jesus and transforms him/her into an apostle. Commitment to the Kingdom and evangelization should be understood today as the incarnation of the values of the Kingdom in all cultures and not as a colonialist apostolate engaged exclusively in religious proselytizing.

The constitutional charters of all the Institutes admit the obvious, the essentials: we come together to follow Jesus with all the radicality and universality that the following has in the face of the commitment to the charisms with the Kingdom. We believe that the experience of Christ is not something exclusively reserved for heroic minorities, nor do we link faith in Jesus to an ethical, idealistic and impractical altruism for most of human beings. The Gospel is for us a utopia that can be accomplished in history, step by step, in the experience of communities of faith and life - with open doors - communities that are self-fulfilling in meaningful relationships capable of making visible, historically the mystical, prophetic and communal experience to which the person of Jesus always invites us.

Relationships in these communities evolve in equity and justice. In this sense, the local communities are communities that are humanized in the following of Jesus with relationships that are continually healed, recreated and enriched. This experience makes the communities into living referents of the charisms that make real the Kingdom and that, naturally, exercise the vocational attraction by the contagious force of the testimony. This testimony can also heal the lost credibility and reviving the hope of the hopeless of the earth to whom we owe our vocation.

From the ecclesiality and reforming character of all the charisms, today we feel committed to a Church that, guided by Francis, intends to overcome its internal fears to the radicality of the Gospel of the Kingdom. The following of

Jesus, in communities that plunge decisively into new and vital relationships in all directions, calls for a commitment to integral ecology, the sustainability of life and the permanent listening to life that cries out and calls to all those who have decided to take care of it.

If Religious Life does not drive everyone to the person of Jesus and his passion for the Kingdom through all its human, economic and functional structures, it would be dead in itself, in its identity and in its mission.

The turning point that Christianity needs, and within it today's consecrated life, is a radical and decisive conversion demonstrated simply by a return to the totalizing experience of Jesus' discipleship so that we embody in our lives the values that His historical person revealed to us in a relational way. These embodied values will help us to humanize our lives and our relationships and to be a permanent reference that it is the time and that the Kingdom of God is near us forever (Mk 1:15). Discipleship's fullness lies in the fact that, like Jesus, we become pro-existent beings with a profound freedom to fall like the seed, to be an explosion of life from within, to transform from below, to witness from the little, to summon from silence and thus to give life always and in everything. Let us return, then, to the Gospel, which can heal and give new meaning to our humanity, and let us do it quickly, with urgency, without rushing, but without hesitation, as the Women of the Dawn did when they dared to sail through the night.

I t is time to embrace the power of the Resurrection and ***“promote a relational and vocational culture that humanizes”***:

- humanizing the structures and processes of Religious Life;
- giving priority to formation as a journey to be better witnesses, more radically sisters/ brothers;
- continuing processes of reconfiguration and re-signification.

3rd. Movement

***Toward human
dignity and
the culture of care.***



The Church is shaken. Instead of being cared for, our sisters and brothers have been abused by ecclesial referents. It's about sexual abuse, abuses of power and abuses of conscience. They are crimes, offenses and faults. It has been the same bishops and priests, religious men and women who, with these behaviors, have seriously damaged the credibility of the ministry, of the Church and, at times, even of the very proclamation of Jesus.

This has been appalling especially when the victims have been children and vulnerable people. Catholics are shocked and outraged, moreover, by the fact that church authorities have covered up for clerical abusers. It has become outrageous to the lay people that the Church's hierarchy, instead of listening to the claims for justice of victims or of their fathers and mothers, has covered up for the offenders.

Abuses within Religious Life are little known, perhaps because they have not been called by name. Religious women have much to tell. They often endure mistreatment, both in interpersonal relationships with priests and bishops and in the pastoral work. In religious communities themselves there are improper practices.

This situation demands of us as Church a process of conversion and reform, to begin with the vindication of victims. In the words of Pope Francis: "This recent time is a time of listening and discernment to arrive at the roots that allowed such atrocities to occur and be perpetuated and thus find solutions to the abuse scandal, not merely with containment strategies -essential but insufficient- but with the measures necessary to take on the problem in its complexity" (Letter to the Pilgrim People of God in Chile, No. 3).

Conversion is needed. Changes are needed at all levels. We should begin by learning to see what happened with different eyes. The victims kept silent for years because they thought if they told others about the abuses they had suffered, others would not believe them. Institutions usually have the benefit of the doubt especially when, as in this cases, they represent the Church of Jesus. The experience of these years teaches us that a change of mentality is necessary. Practices or

behaviors that were considered natural should no longer be considered so.

In addition to conversion, there must be reforms, structural changes, changes in decision-making processes and even in seminarian formation. International studies on abuse teach that the commission of this abuse, is closely related to a type of clerical ecclesiology. There are ways of being Church that facilitate crimes, mistreatment and lack of respect. Pope Francis has pushed for amendments in Canon Law that favor justice processes. But the problem is even greater. It seems that a clerical way of being Church must be disassemble. It cannot be that the sacerdotal establishment is not accountable for its performance to the People of God. Clergy is a separate group that, in order to represent a misunderstood sacredness, is formed, trained in seclusion, apart from others, is self-selected. Indeed, their mere sacral investiture has an impact on the faithful, attenuating their freedom and critical capacity. In the Narrative Synthesis of the Ecclesial Assembly for Latin America and the Caribbean, clericalism was attributed to seminaries. It would be desirable that lay people, women, families and communities also participate in the selection, formation and conferring of orders to seminarians. The People of God as a whole should be able to decide which authorities should guide them.

First and foremost, the ecclesiastical authorities must bring justice to the victims without delay. There is no time to wait. Existing channels must be used and new ones must be created. It is essential to provide the conditions so that those who have been abused can come out into the sunlight with their demands for justice. It is urgent to listen to them carefully. It is essential to repair their honor, their psycho-emotional integrity, and to contribute to it financially, especially when appropriate. Their complete reparation, we know, will take place in Christ, but already now Christ lives, heals and recovers through his Spirit, and the Spirit through us.

It is time to embrace the power of Resurrection and to ***“listen to the groans of the victims of all kinds of abuse, repair them as soon as possible and generate in the Church relationships and care mechanisms”***:

- promoting the culture of encounter, care and good treatment;
- evidencing the dynamics of abuse, clericalism and verticality that, within the Church, make it impossible to live the relational way of Jesus.

4th. Movement



***Towards the possibility of being sign,
word and credible metaphor.
Walking to the interaction
and encounter of charisms.***

Today's history calls for a Religious Life that takes the risk in the journey of ceasing to be individual and institutional referents in order to be referents of the Kingdom, and to be so by the significance of its gestures, words, options, attitudes and expressions of communion. It is time to transit together into the deepest waters of evangelical littleness, to awaken and sustain the prophetic hope from the little, the small, the poor and insignificant. It is the moment to move, with Jesus, towards the anonymous, the gradual, the marginal, the contemplative silence and the spirituality of minority. Today, the mystical-prophetic and communion story of Religious Life is expressed from vulnerability, in which life is embodied and exists only in an interrelated way.

Living the mission in communion with the lay people, in inter-institutional affinity, promoting and diversifying new leadership, ministries and services allows the Religious Life of the continent to unfold the seed of *parresia* that contains in itself and that enables it to create and sustain bonds, open and inclusive, sororal and fraternal communities that radiate communion, social friendship, Kingdom. From the richness of the diversity of charisms, of the Intercongregational journey and the seeds of the Word incarnated in the various cultures, Religious Life has the opportunity to express through itinerant and missionaries networks the radical option of serving in the midst of excluded or vulnerable contexts, existential frontiers where people struggle and risk their lives for the sake of life.

Open dialogue becomes the place for the encounter, vitality and affinity of charisms and persons who are at the service of the Kingdom of God, because each charism embodies a concrete way of the Good News and therefore a way of being fully human. The credibility of the meaning and symbolism of Religious Life will be possible only through the interrelational, the communal, and the collective, shared and sustained generativity that transcends geographies, statistics and individual economies. Only in this way can it be a credible

metaphor, only in this way can it propitiate what enhances resurrected lives.

In face of the evident relational crisis in the world and in the Church, the prophetic resistance will consist in walking towards the interaction and encounter of charisms.

It is necessary to let creativity flow to find alternative seeds and new forms that allow us to lift anchors of what is already known safe and learned in order to be ready for the journey of minority, of the tentative and of the progressive unlearning of outdated forms and obsolete schemes, that have become natural in everyday life and prevent prophetic dynamism as well as the possibility of new ethical relationalities, pregnant with the Kingdom. Prophetic resistance to radical individualism, uncritical consumerism, idolatry of image/appearance and double life as daily conduct cannot be done alone; it demands intentional corporate actions, fruit of encounters, dialogues, consensus, joint actions with transforming effects on reality, and behaviors consistent with the disciples' options.

Our way of being human will be the greatest prophecy for today's reality, the only one capable of revealing that we are persons in relationship, integral, integrated and integrating, who strive to reflect the Trinitarian Communion. The mysticism of the *inter* thus becomes the place of revelation of the One in whom we believe and love.

I t is the time to welcome the power of the Resurrection and **“serve in itinerancy, intercongregationality and interculturality, until the transformation takes place”**:

- carrying out the mission in communion with the laity and in dynamic interrelation with other Institutions;
- deepening in what today means and impacts the mission of Religious Life on the Continent: Itinerancy, Intercongregationality and missionaries on the go;
- promoting new leadership, ministries and services.



5th. Movement

Towards synodality.

The Divine Ruah encourages in our time the rediscovery of synodality as the most characteristic dynamism in the journey of the Church-People of God in history. As Religious Life we also experience this interior impulse that urges us to rethink our choices and our practices.

To row or walk together with others is, indeed, a movement that is born in the very essence of the human being and of all creation. Our Creator God, who is Trinitarian communion, has left his relational imprint in everything and in everyone (cf. LS 239). In the Holy Trinity everything is relationality, reciprocity, interdependence, shared love. And our Tri-One God wants to make us participants in his relationships and to be part of ours: to live and interact with us and among us. It is all about letting ourselves be led and enter decisively into the same dance that generates networks to unite us in the commitment of responding to the pain of Mother Earth and of our excluded brothers and sisters.

This is what the synodal call is about: rediscovering and promoting this dynamic and committing ourselves to live our consecration radically, witnessing that the Kingdom is already in us and among us. And to make possible the needed capacity to harmonize us who are so different, respecting the ways, rhythms, diversities, overcoming our own known ways to participate in the gestation of the new.

Synodality is a spirit, a method and an attitude: it requires shared time, space and willingness to listen, joint discernment, consensus construction and deconstruction, and decision making that leads us to transformative action on reality. It is a priority path to make possible “a new way of being Church”, and, therefore, “a new way of being Religious Life”, since synodality demands internal conversion of our ways of being and of our ways of making decisions, collaborating in the achievement of this same conversion within the whole Church.

The Document on “Synodality in the Life and Mission of the Church” (CTI 74) explains how a new understanding of the place of Religious Life in the Church expands our possibilities and responsibilities to participate in this process as there “needs to be a decisive promotion of the principle of coessentiality between hierarchical gifts and charismatic gifts in the Church on the basis of the teaching of Vatican II[86]. This entails involving communities of consecrated women or men, the group movements and new ecclesial communities”.

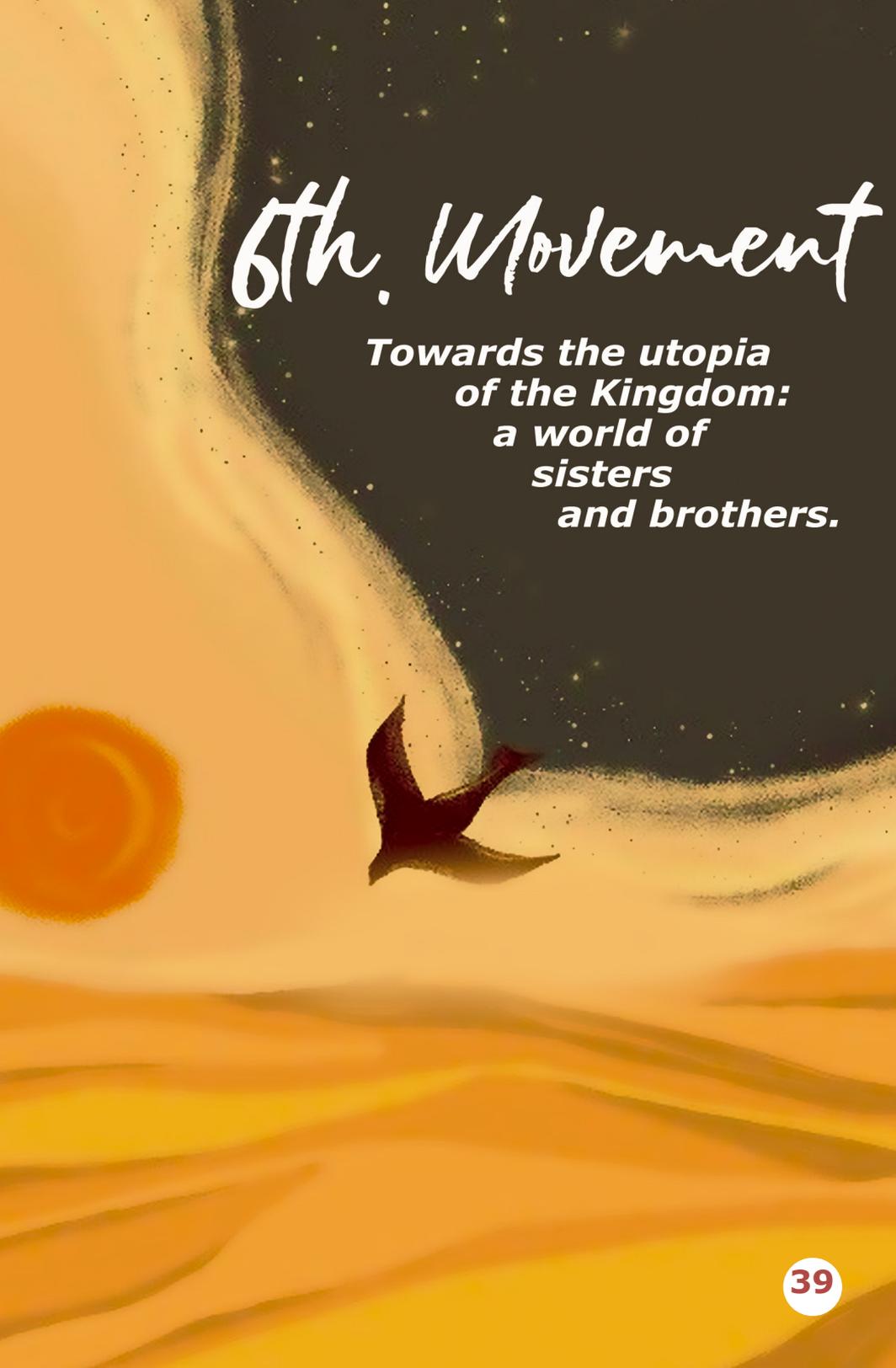
Likewise, clues are suggested to us about what can we offer from our identity as Religious Life to recognize each other and to articulate the synodal journey as a prophetic sign of communion and service to the Church: “the charisms given by the Holy Spirit for the renewal of the life and mission of the Church can offer:

- significant experiences of synodal articulation of the life of communion,
- dynamics of community discernment put into practice within them,
- incentives to individualize new paths of evangelization. In some cases, they also propose examples of integration between the various ecclesial vocations in the perspective of the ecclesiology of communion.”

We can say that, if we assume in depth the “walking together” with the different charisms and vocations in the heart of the People of God, we enter actively into an authentic ecclesial *perichoresis*, in a historical dynamism in the heart of the Trinity as the leaven for a humanity reconciled and in solidarity.

It is time to embrace the power of the Resurrection and “*rowing with others in synodality and towards a new way of being Church*”:

- contributing from the identity of Religious Life to the reform of the Church;
- promoting formation in synodality and discernment;
- generating dynamics of participation in the searches, process and decision making in and of the Church.



6th. Movement

***Towards the utopia
of the Kingdom:
a world of
sisters
and brothers.***

Mysticism, prophecy and witness are intimately intertwined in the path of the one who accepts God's call, opening up lovingly to the voice that asks the woman and the man: "Leave your country and go..." (Gen 12). Finally, to be a religious in today's world is a continuous exercise in the search to become sowers of universal sorority-fraternity, the only medicine able to heal the wounds caused by selfishness. "There indeed we find true healing, since the way to relate to others which truly heals instead of debilitating us, is a mystical fraternity, a contemplative fraternity. It is a fraternal love capable of seeing the sacred grandeur of our neighbor, of finding God in every human being, of tolerating the nuisances of life in common by clinging to the love of God, of opening the heart to divine love and seeking the happiness of others just as their heavenly Father does." (EG, 92).

A constant effort to live in this way becomes a beautiful portrait of what the experience of living consecration in total freedom for God and for our brothers and sisters means today. It is a testimony of love and joy of those who discover the beauty of living, not for themselves, but for others, open to the totally Other, who is God.

Discernment. The Utopia of the Kingdom invites us to desire and ask for the prophetic way of being and doing of women of the first Christian community. It invites us to seek with the same strength and fearlessness "where" Jesus is and "how" to remain with Him.

When Jesus died, the community of disciples entered into a deep night of bewilderment, with the risk of disintegration. Mary Magdalene, Woman of the Dawn, breaks the night looking for Jesus, wanting to recover the one who brought them together in community. Mary needs to know "where" to find, at least, the body of Jesus. She expresses this in her dialogue with the angels and with Him (Jn 20:13, 15). There is a whole theology around the word "where" in the Gospel: "Where are you staying?" (Jn 1:38) "Where are you going?" (Jn 14:5). Preceded by "Where is your brother?" (cf. Gen 4), with which God invites us to turn our gaze towards the other. "Where" does not refer to a geographical location but to the interior union with Jesus present in the sister/brother.

The Risen One invites Mary not to hold him back and reveals to her “where” to find his Body. He sends her from his new mode of resurrected presence to rebuild the bonds of community: “Go to my brothers and sisters [adelphoi] and tell them that I am going to My God who is your God”. It is the first time that He uses the expression “brothers and sisters”, highlighting the sorofraternity in the sending. Mary and the other women, “the Women of the Dawn of Christianity,” will always and in everything be witnesses of sorofraternity, lending their home to the local Church like Nympha (Col 4:15), being Paul’s prison companion like Junia (Rm 16:7) or collaborating to the point of putting themselves at risk like Priscilla, to whom the Church owes a debt of gratitude (1 Cor 16:19; Acts 18:26; Rom 16:3-5).

I t is time to embrace the power of the Resurrection and **“to form ourselves to be always and in all things a witness of sorofraternity”**:

- placing ourselves in the logic of contemplation of the territory and the inclusion of diversity;
- promoting the pastoral conversion that places us in the condition of sisters/brothers and disciples, on the way, with our peoples;
- reviewing structures and ways of assuming the mission (personal, communitarian, congregational, local, continental).



7th. Movement

**Towards
systemic change
and political advocacy.**

The “paradigm shift” is an expression that Religious Life has used to intensify its commitment to the poor and to the earth - invisibilized, systemically tortured-, always trying to understand the signs of history that Religious Life never ceases to contemplate. Understanding this paradigmatic transformation is essential to be able to assimilate the meaning and scope of what is today established as an urgent commitment of all charisms: systemic change and political advocacy to make this change sustainable.

The pandemic is leaving us with a “festival of uncertainties”. The current cultural moment is structurally opposed to the elements proper to the identity and mission of consecrated men and women on this continent. Personal or congregational good will is not enough to maintain our options. Today it is urgent that we implement a new way of being, thinking and acting. We must imperatively measure the magnitude of the crisis that human civilization is going through, the crisis of the decadent model of Catholic society, and the crisis of the structural and testimonial apparatus of Religious Life. The systemic vision of these realities will help us to commit to a new prophetic vision that will take us out of isolation and generate systemic solutions in the short and long term. In this way we will be able to overcome fear and assume change as a way of life and as a way of situating ourselves in a history that is always in the making. Today we must strive for a fidelity that is not blind, ritualistic, naive and that knows how to give a reason for its hope (cf. 1 Pet. 3:15).

The dominant “one thought” even in our communities, inculcates the infeasibility of all change, especially systemic change. The impossibility of finding an alternative, the conviction of being “in the best of all possible worlds” or even in the “end of history”, are some of the arguments that are systematically used to lobby in favor of the social and ecclesial status quo. This movement generates in our society and in our communities, especially in the youth, a deep despair, loss of confidence, disenchantment, the death of the creativity of

life, and the destruction of all utopias that point to systemic change as the solution and that can become a central agent of social and ecclesial transformation in the commitment to the liberation of the poor and of all the invisibilized of the earth through the force of inclusion and equity at all levels.

The reform of the Church and the re-signification of all Institutes of Consecrated Life that this new evangelizing stage and the synodal journey demand, is inseparable from their contribution to social transformation which, in turn, includes social and environmental justice (Cfr. LS). The Church will emerge from itself - and will overcome its self-referentiality- insofar as it is committed to the sustainability of life, of humanity and the planet. This ecclesial reform and the resignification of charisms will only happen from the conquest of equity as a relational foundation.

Systemic, social, political and economic action is today a possibility of ministerial and prophetic outreach in the work we permanently do, to bring the Kingdom of God closer and establish it in our here and now. We do not militate in political movements, our militancy is always in the global movement in favor of life, dignity and peoples' rights, especially those who are socially or ecclesially invisible. Our militancy is an evangelical and charismatic one and is based on the values that every day we try to embody, from life, to influence politics, society and the economy, the places where the present and the future of all of us is decided. Political advocacy is an essential element in understanding systemic change and how this change becomes truly sustainable.

The relationship between systemic change and political advocacy is based on the deepest relationship between locality and globality and is expressed in a mega-trend of history that goes beyond the limits of political parties and confessional religions and cultural or racial tribalism, and opens them to the horizon of networks and social fabrics in defense of life with all our human, economic and structural resources.

The congregational charisms that are born in the Ruah of God and do not belong to their Founders or Communities but to the Kingdom, are all impregnated with the novelty (systemic/enveloping) proper to the Spirit, all contain a force of uncontrollable implantation of justice as an expression of the arrival of the Kingdom, are interrelated by their point of departure and arrival, which are the Spirit and the Kingdom, and are nourished by a specific reading of the Word of God in the continuous interaction between history and Scripture. Religious Life is part of a global prophetic current that runs through all of history. Today we are called to recover our most primitive prophetic origin in the commitment to the poor and to the earth, which is expressed in the prophecy of the proposal: of collaboration, of overcoming isolation, of re-enchantment, of being signs of newness, of reconciled and missionary communities, of radical availability for the life of the charism, of trying again and again without faltering, following in the footsteps of the Women of the Dawn.

I t is time to embrace the power of the Resurrection and **“not allowing anyone to be made invisible in society and in the Church”**:

- favoring political formation, participation in public instances, work of advocacy and transformation;
- unraveling the mystical-prophetic dimension of Religious Life, locating ourselves in the place of the poorest, of the migrants, of the victims of human trafficking...;
- accompanying from dynamics that make visible and empower especially women, lay people and young people.

8th. Movement

***Towards a responsible care
of the environment
and the rights of future generations.***

All of us can collaborate as instruments of God for the care of creation, each one from his/her own culture, experience, initiatives and abilities (cf. LS 14). The common origin that unites us, the mutual belonging and the future shared by all of us, demand more and more urgently from Religious Life, a basic awareness that allows the development of new convictions, attitudes and forms of life, in order to favor the cultural, spiritual and educational challenge as a continuous process of regeneration (Cfr. LS 202).

Society has gained greater awareness and responsibility in relation to the harmony and care of the Common Home, but the achievement of socio-environmental balance is still a long way off. Negative impacts persist on the climate, water bodies, animal species, forests, crops and human life in general. The main cause of pollution continues to be the lack of responsible consumption habits, together with the lack of policies of sanitation, protection and environmental recovery policies, both in the public and private sectors. Encouraged by the leadership of Pope Francis, there is a growing number of civil society organizations and local initiatives, particularly among young people, working for the care of the Common Home and in search of a new way of life.

Our common future animated by the creative Spirit makes us walk as a body, in awareness, coherence and practical incidence for the care of the Common Home. The projects to be undertaken oblige us to contemplate the needs of our environment and to get involved in the search for the common good by transforming what is close to us, listening to the most impoverished and to our sister, Mother Earth, in order to recover the conditions for a dignified and sustainable existence for all.

Reality, which presents itself to us as a whole intimately related, demands that Religious Life in Latin America and the Caribbean promote strategies for a dialogue between economic, social, cultural and daily life ecology, and this dialogue includes the ethical perspective of the common good and justice between generations, in order to be a presence serving life, committed to the care of the common

home, the promotion of human and peoples' rights, the defense of the family and of the most vulnerable in society.

Understanding ourselves from this dialogue and in the key of an Integral Ecology, will imply a clear option for austerity, simplicity, humility and sustainability (poverty); that implies a common obedient listening to the Creator in the synodal living with all creatures (obedience), and that leads to transparent and interdependent relationships with our communities and the laity (chastity). These three commitments will converge in the prophetic dimension of our consecration and in the dynamism of an ecological conversion that will mobilize in all consecrated men and women a "generous and tender care" (LS 220), unleashing processes of transforming conversion and active influence in the reality of our peoples.

I t is time to embrace the power of the Resurrection for a ***“renewed option for Integral Ecology from the awareness of the sacredness of creation”***:

- promoting ecological conversion as a dynamic that privileges human dignity, cares for the sacredness of creation and interrelates everything in search of the common good;
- interweaving and participating in networks of care and defense of life, the earth, the poorest and of cultures.

Projection:

Take action - Let it Flow

Deepening and socializing the pastoral and interdisciplinary theological reflection on the Icon of the Women of the Dawn and the motto: ***Daring hope at break of dawn.***

- Contributions of the Team of Theological Advisors to the Presidency (ETAP) and the Commissions.
- Accompaniment and strengthening of the Theological Reflection Teams of the National Conferences.
- Animation from the centrality of the Word of God and the Biblical Spirituality, through retreats and prayerful resources, to wake up at dawn.
- Diffusion of the CLAR Journal (free access on line) and other Publications.
- Animation from the institutional Portal and social networks.

Regional and National Seminars and Diplomas -on-site and on-line- of the CLAR COMMISSIONS:

- Religious against Human Trafficking
- Migrants, Refugees and Displaced Persons
- Integral Ecology
- Amazon Itinerant Network
- Indigenous Religious Life
- Afro Religious Life
- Towards a synodal Religious Life
- Religious Brothers
- New Generations of Religious Life
- Education Religious Life
- Charismatic Families
- Care and Protection of Children, Adolescents and Vulnerable Persons

- Vocational Culture
- Communication and digital culture.

Animation of the Presidency, ETAP and Secretariat

- Socialization of the Inspiring Horizon 2022-2025.
- Evaluation and follow-up of the Inspiring Horizon and new emerging challenges: meetings of the Presidency-ETAP.
- Accompanying the National Conferences: General Assembly, Boards of Directors, Meetings of Secretaries, participation in National Assemblies and formation of the Religious Life
- Articulation of the National Conferences and the Regions.
- Meeting and articulation between Commissions.
- Strengthening and consolidation of the work in Inter-ecclesial and Inter-institutional Networks, maintaining a special link with the CIVC-SVA, CELAM, UISG, USG, CONFER, LCWR, CMSM, CRC, AHLMA, CIEC, AMERINDIA, JCOR and International Aid Agencies, among others.
- Support for the use of new information and communication technologies.
- Socialization of human resources and training proposals.
- Animation and follow-up of Institutional Projects.

Anthem

Hope Begins To Dawn

We decided to go out in the middle of the night
facing the headwind,
the cold and fear in the dark.
At a steady pace women and men
we give ourselves courage to arrive,
our pupils have dilated
hearts accelerated
AND WE SEE HOW HOPE BEGINS TO DAWN

WITH TENDERNESS AND COURAGE
WITH THE WOMEN OF DAWN
WE SEEK OUR LORD, JESUS WHO SAVES

We have fresh in our memory
Your living Word
Your cross unveils and challenges us
Your love makes us remain.
Up to the place of the wound
we are moved by the pain of our brothers and sisters.
On our feet goes the prophecy
Of a thousand witnesses who are seed.
AND WE SEE HOW HOPE BEGINS TO DAWN

WITH TENDERNESS AND COURAGE
WITH THE WOMEN OF DAWN
WE SEEK OUR LORD, JESUS WHO SAVES

We are the Church that humbly opens
listening to the voices
of those who always remained on the edge,
of the groans of creation.
In that encounter You come, Lord.
So beautiful surprise!
our pupils have dilated,
hearts have speed up
AND WE SEE HOW HOPE BEGINS TO DAWN

Lyrics and music: Sr. Marcela Bonafede, ODN

Vocals:

Sr. Marcela Bonafede, ODN
Fr. Pablo Ordoñez, O. of M.
Cantoria de la Merced

Musicalization: Manuel Ruiz Juri

English version (adapted): Jeanette Cecilia Rincón

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Directed by:

Sr. Gloria Lilitiana Franco Echeverri, ODN

Br. Olavo José Dalvit, FSC

Fr. José Luis Loyola Abogado, MSpS

Sr. Inés Greslebin, ACI

Sr. Carmen Ferrer, HH.C.C.S.

Sr. Daniela Cannavina, HCMR

Edition: Secretariado General de la CLAR

Design and layout: Martha Viviana Torres

Cover image: Cristina Hereñú

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**Latin American and Caribbean Confederation of
Religious Women and Men (CLAR)**



Latin American and Caribbean Confederation of Religious Women and Men (CLAR)

Calle 64 No 10 - 45 Piso 5to Bogotá, Colombia

www.clar.org clar@clar.org

