

Community Study
Community Study
2017

Rome, 8 May 2018

Dear sisters,

"The Lord has truly risen. Hallelujah."

In the middle of this joyous Easter time, I am writing again to you to send you the summary of the Community Study of the year 2017.

I begin by thanking in a special way the communities that have taken it seriously. They have worked very well and have been punctual in sending their work, but as always some have stayed on the way... I remind you that collaboration is very important and necessary so that unity in diversity of which we speak so much becomes a reality.

Sisters, I believe that you continue studying and working on the document of the "**Meeting of Governments**" 2016 on the community level.

In this document, which is simple to read, comment and make proposals, there is a very practical and necessary material to enrich our life, both on a personal and community level. We have common commitments that, taken up in common study and dialogue, will help us to prepare for the General Chapter 2019, where, once again, we all have to do our part.

In the "**We commit ourselves**" that we mark in this document there is a material which is much related with the needs of the consecrated life, which requires, more each day, to reinforce the weak points of: common life, vows, interculturality, mission... Pope Francis in the audience that we had with him, members of Institutes of Consecrated Life, Societies of Apostolic Life and Secular Institutes, on the occasion of the International Congress on Consecrated Life, held on May 3 to 6 in Rome, told us: Consecrated life needs three things: prayer, poverty and patience.

It is necessary that, at the congregational level, we recognize the signs of our times in the different countries and cultures where we

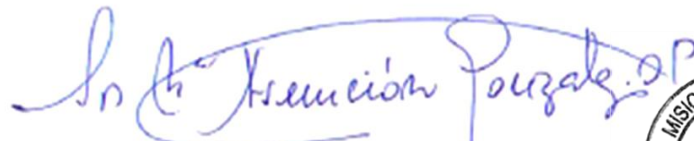
carry out our apostolate, to live and adapt to them and thus grow in the following of Jesus; to live our faith and mission in a renewed way. "A new wine, new wineskins."

In our Congregation, as in the majority of religious congregations, during these last years, we have been insisting on the need to reinforce **intercongregationality and interculturality, thus returning to our beginnings.**

We celebrate with joy and we thank God for the new vocations that the Lord sends us, while at the same time, we must be open to new fields of mission, in order to respond to the suffering of the world that calls us from the different frontiers that we have in all senses.

As we celebrate the feast of Mary, Protectress of the Order, we express the assurance that She will always protect and help us in all our apostolic tasks and we will be able to proclaim with the people we serve: "Oh God, what great things love does ! "

A fraternal embrace,

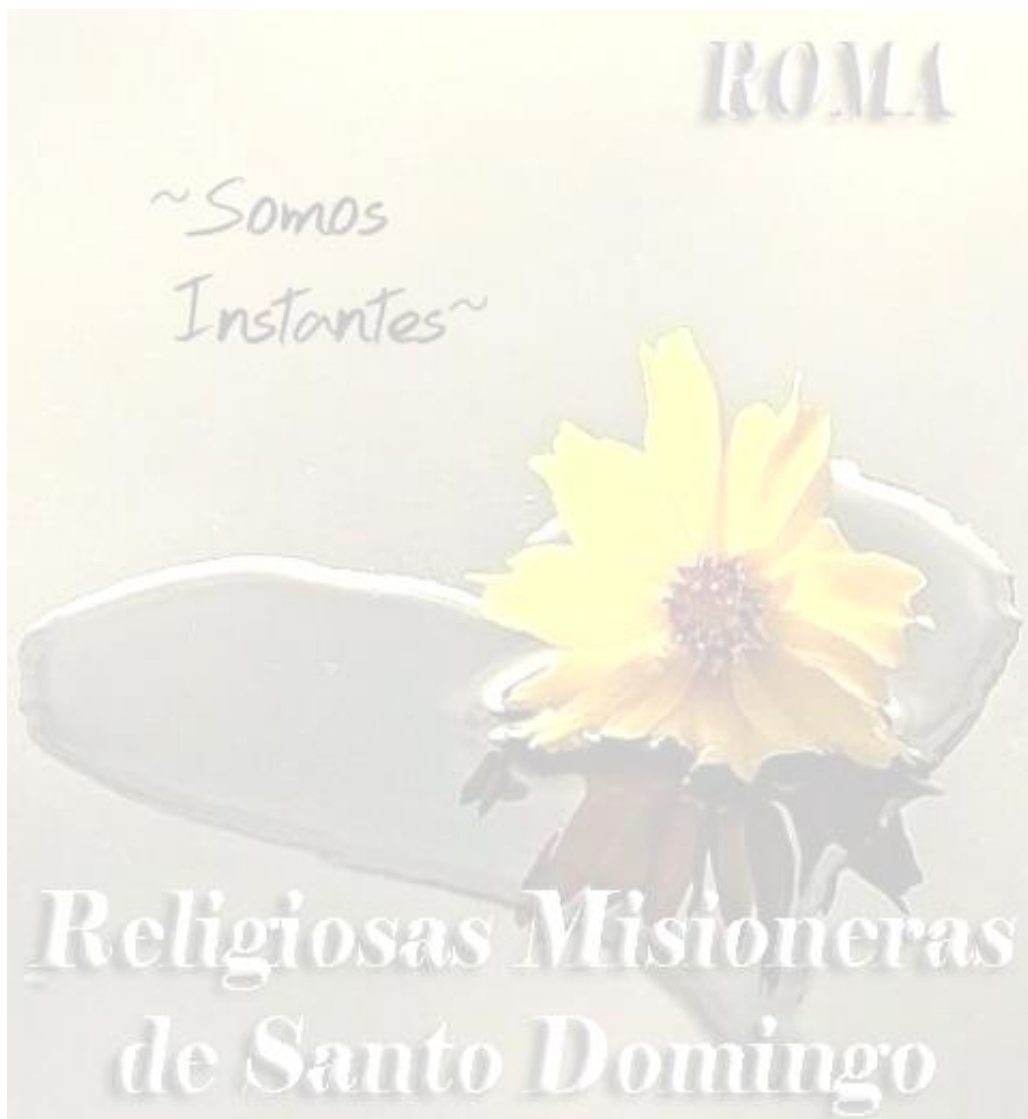


Sr. M^a Asunción González, O.P.

Prioress General



Preaching and Culture
Multicultural Intercultural





Are we aware of this new reality that the Institute has and that it involves us all and in all the places where we are?

- Surely at the theoretical level we are aware, on a practical level we are, only when we live with sisters from other cultures.
- Multiculturalism and interculturality are characteristics of our Institute from the beginning, but now we are being asked 'unity' in that interculturality.
- The experience in this area is very enriching, but undoubtedly on a personal level we have to go through maturing stages in which we understand and integrate things.
- In our multiculturalism we have to be aware that there are aspects of cultures that have to be evangelized. In addition, we see how our culture is contaminated, according to *Evangelii Gaudium*, with our carelessness in living the fraternal life of community, obedience, poverty, etc
- The youngest have always lived in this multiculturalism, and they realize that we must accept the culture of the other and give support so that each one grows in theirs. The communitarian testimony lived in depth is very important, entering into silence and examining ourselves. Sometimes the willingness to listen is lacking. We do not let others speak.
- The multiculturalism that occurs in our Institute is a wealth, although it also supposes a great sacrifice. From the beginning the difficulty of coexistence was evident, which inevitably became more acute among different cultures. It demands much self control and a lot of generosity on the part of each one. One may start to know and understand the culture of the other in order to have a better understanding.
- Yes and I am personally aware of this new reality as a missionary in the places where I am sent either in my country or outside of my country.
- We don't always find interest in all the activities of other countries but with effort we get to live with other cultures. There is more interest in going to the most abandoned places.

- Unconsciously I seek my own culture, I compare and criticize other cultures.
- Only when you know sisters from other cultures or live with them do you really become aware of the interculturality of our Institute. We do not always value other cultures. Sometimes we consider them inferior.
- You have to place yourself more in the country where you are. Sometimes it is scary to assume the reality of cultures.
- There is no equality of cultures. Some are above others and this hurts the sisters.
- When several sisters from the same country live together in another country it is more difficult to inculturate than if one is alone.
- To value other cultures, experience and respect are required.
- I have experienced rejection of my culture, that made me feel not welcomed, not integrated because they do not accept it.
- We must learn to consider and accept the culture in which we preach, encourage each other and act as true Dominicans.
- MULTICULTURALISM and INCULTURALISM are part of our life as missionaries. This has to be learned, welcomed and lived once we are sent. This, I believe, is one of the most important aspects that makes a missionary effective in her place of mission.
- Being a missionary implies being humble. Self-detachment is needed. There is too much nationalism and egocentrism.
- As the Institute is expanding its mission territories, there are new cultures that are being incorporated to it through new members coming from different countries. If in the past we were aware of this reality, now we are awakened again, due to the challenges we face in the community and in the apostolate. We have to recognize and accept these new challenges to understand the needs of the present and apply new methods of response. Examples of these challenges are: the language barrier, the mentality of people who oppose our own cultural differences, practices and beliefs against our Christian faith and age or generation and ways of understanding things, different ways of learning in a global and technical world and how to handle new forms of communication, to name a few.
- With this new reality, we have to be open to what this present generation can offer, while continuing the good things of the past. A good mix of the wisdom of the past and the value of seeking deeper knowledge and understanding of the present can help us build positive aspirations.

➤ This topic will be better explained through the paradigm in the image. As you can see, preaching will surely affect culture as shown in the continuous line, while culture indirectly affects preaching, as shown by broken lines. Why? It depends on the preacher. The content of the preaching is none other than Jesus Christ and his Good News. As it is written in the Bible (Is 55, 10-11), "the word of God is like the rain that waters the earth and produces fruit". And the preacher has a great role to carry out this fructification.



➤ You have to use the three important tools / skills / basic techniques shown in the interlaced circle in different colors:

- a) Cultural incorporation of the biblical Kerygma,
- b) Intertwine the language and the culture,
- c) The need to contextualize preaching.



➤ Fr. Timothy Radcliffe OP mentions in his book on Preaching: "The preacher has a wonderful but difficult task of joining loving hearts: the heart of Jesus and the hearts of the people among whom we preach." This we should take into account.

➤ God wants us to live with joy coming out of ourselves with an open heart in our daily life extending the Kingdom of God. We need to be aware of what we are and we must maintain the balance between the word we preach and the example we live, between being and doing.

➤ To do an evangelizing preaching in a multicultural and intercultural culture, the first thing to do is to know and learn its culture without losing its own. Learn to be with others . Here we can not preach with words but we preach with gestures, with emotions, so we preach as a living testimony of God. If we teach them that we should help each other to grow together, to love one another, if we value their lives without distinction of race or religion and if we live according to what we teach them, then we really are preaching, according to Pope Francis.

➤ Through different cultures, history and preaching, we understand others better.

➤ Wanting to follow Christ is a very simple desire that we have but deep down we question that desire.

➤ The message of truth surpasses culture and it is necessary to live it every day by sharing love.

- In our Congregation there are people of many cultures, this is a wealth that goes in favor of preaching.
- The fundamental mission of preaching is to give life to what we preach, to trust in Christ and to walk with Him.
- It is important to love each other as brothers and sisters so that we can help each other.
- Be prudent, free and generous and accept ourselves as we are.
- We begin by saying that YES, we are aware that our Institute is multicultural and we live with our sisters from different cultures. We are present in different countries and we must, as missionaries, inculturate ourselves to be able to evangelize. We have to take into account where we are evangelizing, that we are different, we speak differently, we have different foods and beliefs, etc. Therefore we need the grace of the Lord to be able to bring the Good News with joy and enthusiasm "to the extreme ends of the earth" (Pope Francis), together with our sisters from different cultures and countries.
- We believe that we are all aware that we are called to live from interculturality, as this has been a characteristic of the Institute since its origins. To this we add that we are currently in a time of change:
 - ✓ The reduction of the number of sisters allows cultural exchange within the Congregation.
 - ✓ The massive migration experienced in places of misión.
 - ✓ The facilities presented by the media which we did not count in previous years.

What does God want us to do?

- As a missionary Congregation, it is all marked with the seal of openness to the evangelization of the People of God, the expansion of the Word, formation in faith, to live as a sign of hope in and for the world and to give testimony that there is a future of communion of all in the risen Lord.
- May we give our lives to the service of the proclamation of the Gospel from our charism. That we follow him in our everyday reality, with more years and less vocations , fulfilling the misión entrusted to us here and now, not tomorrow.

- Trust in the Lord accepting fears, mediocrities, problems ... but also, recognizing the free gifts He gave us to put them at the service of His Kingdom, being able to discover Him in His Word, but also, in the most needy. Strive to live our consecrated life through witnessing..
- That we are more coherent with what we "say and do", because most of the time it does not coincide, hence our lack of testimony towards others.
- It asks us to accept the new situation, even to renounce some of the ways in which we have lived, when it comes to taking the Word and the example to society and to the people to whom we want to bring the message of Jesus.
- Live a community life, more creative, more testimonial.
- Living together in unity and mutual acceptance on the road to authentic fraternal love in the midst of a world punished by divisions and differences, broken by excessive nationalism, racism, and other forms of discrimination that strain human relationships.
- In Deuteronomy 10, 12-13, Moses said: "And now, Israel, what does your God ask of you, but fear the Lord your God, follow all his ways, love him, serve the Lord your God with all your heart and with all your soul, that you keep the commandments of Yahweh and its precepts that I prescribe to you today so that you are happy? "
- To fear the Lord means to live according to what Jesus has taught us.
- In the Gospel of St. John we find that Jesus says that the work that the Father wants is for us to believe in his Son, Jesus. If we have this faith, in Jesus, surely we will be on the right path, because faith implies that He is the Lord of my life, the one who rules in my thoughts, words, actions, etc. That is why it is important to renew my faith, my commitment and deepen my personal relationship with Him every day.
- As Christians we have to serve God through our neighbors. As Dominicans we have to save souls.
- As religious with vows, we commit ourselves to serve and love.
- To observe the vows, be faithful to my vocation and to learn more about God and the Congregation.
- God wants us to be loving and faithful to Him and His mission.
- Be united and support each other and be prudent with our works and actions. Being happy and being authentic witnesses
- May we be its messengers, its instruments, faithful witnesses, that we be preachers. May we live the culture of the Gospel,

- purify cultures and have reciprocity in the inculturation. That we do not hide in our culture to live in disagreement with the Gospel.
- Let us do to others what we want them to do to us. Let us do his will.
 - New evangelization with new projects, and going out to the existential peripheries.
 - Have more faith and trust in Him. In this way, inspired by the Holy Spirit, we can share the Word of God with anyone. With faith we see and accept things as coming from the hand of God and with this, we are at peace with ourselves and with others. We have to be more open and accept the challenging problem of interculturality.
 - We must respond coherently to the needs of men today. Continue to search constantly for the truth, being witnesses to it.
 - Preach the truth to the world, to give light to the world like our Father Saint Dominic.
 - Be faithful to our vocation, identity and charism. Be sincere in the things we are doing.
 - In this time, the world we live in abounds in material goods but people's lives seem very empty and they do not know how to appreciate the value of life. The human being is looking for 'something' but does not know where he is going. In the Gospel Jesus told his disciples: "You, give them food" (Matthew 14:16). We have to listen to his words and give ourselves to the people who need us, orienting them towards God and giving relief through our witness of life: to the poor, those who have lost hope, etc.
 - As consecrated persons, God wants us to be faithful and bear fruit. He wants us to work in his Kingdom.
 - God, who comes out of himself to meet man, wants us to continue making him known through his Word and with our life, that we leave our securities and customs to be open to the signs of the times, without becoming attached to the glorious past nor fearing to advance to new experiences of mercy from within our communities, towards the mission we serve.
 - Talking about God is not exactly the same for everyone, nor can we do it the same everywhere, because culture influences the general vision of the world, of life and of God. To embody the Word in each culture is to become one with the other, to lower oneself, not to impose nor sweep or dominate or demand. It is a process that demands evangelization.

What was the reason why I came to the Institute?

- I liked the idea of being a missionary and when I got to know the Institute, I understood that this was my place. Today after several years I feel happy to belong to it.
- The idea of announcing the Gospel as lived by the Dominicans I knew has always excited me. I also liked their lifestyle living in community, prayer, study and missionary projection.
- What moved us to decide to be religious was the impulse of God's call to give ourselves to others, to go to missions, for the inner need to fulfill ourselves as people. But it is also true that, with some sorrow, some feel that they have not been able to have that long-awaited missionary experience because that was never done.
- No one is religious on their own initiative. It is God who calls and trains to respond. Every vocation has an interpersonal dynamic: God who calls and challenges and the person to whom a response is requested. Each person has her own moment of restlessness and inspiration and also her own vocational development. I think it is a time of discernment, that trusting in the Lord one is prepared to follow him, facing the risks and difficulties, but also, the joys and hopes, which are given throughout life. This is the primary reason.
- To enter this Institute was due to the fact that we were the ones who knew and questioned the life of the sisters, their closeness, welcome and simplicity.
- I wanted to help, to get rid of myself and the example of the sisters I knew helped me.
- The desire to be an announcement of the Kingdom was feasible in a missionary Congregation that at first had a geographical dimension ... (moved by the enthusiasm of the missionary vocation, I thought that the mission consisted of "going away", heading to the unknown and wishing to depart sooner).
- I understood to be called to serve and to be an instrument so that God through me could carry his message to all the places of the world, because God is everywhere, but not everyone knows him and that would be my mission, to obey his call: my own salvation and the salvation of souls .
- I was invited by a sister to enter this Congregation while I was making discernment to enter a contemplative congregation.
- To respond to God's call to the service of the Church.

- Personally, as I can remember, I came to this Institute with the intention of serving God. To put my whole life to the service of the Lord and to continue the mission that Jesus began.
- I was moved and encouraged to do service to the poorest.
- For me the greatest joy of my life has been to know the love of the Lord for me. This motivated me to want all people to know the love that the Lord has for each human being. That's why I wanted to be a missionary.
- I want to know more about God through our Institute.
- Returning to the history of our vocations, we saw that we were invited by God to be in his vineyard at work.
- At first, I was not sure why I entered the convent, but throughout my life here in the convent, I realized that I was called to love and serve God.
- I entered the Institute because I was attracted to the habit that the sisters wore.
- I have admired the sisters' lifestyle before, but now I do not know ...
- To prove, I did not know which way to go in my life.
- To do good to others, first in a human and then spiritual sense.
- To live as a nun since the good example of one of Charity attracted me.
- To give of what was received. To preach through teaching.
- For the dedication of the priest of my town who invited and convinced me.
- Against my will, for the almost absolute certainty that God wanted me in this Institute. With time I began to feel hurt when something was not right and I feel happy when things worked well.
- I was attracted to the sisters. I still feel what I felt then.
- Since I was a little girl I felt that this was my way. To be able to work with the sense of availability for the mission.
- The things of the world did not satisfy me and a book about the life of St. Theresa was the last push.
- Always since I entered, I considered that it was the best Institute.
- I wanted to become a saint soon. Have wide horizons of doing good to others. I owe my missionary vocation to my brother.
- First I was in a monastery of nuns and I realized that this was not for me, that I wanted a missionary Institute, and thanks to a seminarian I got in touch with the sisters.
- The reason for the entrance was for the love of God and to give the brothers love, joy, freedom, simplicity and charity .

- The main reason for our entrance in the congregation is: to follow Christ offering all our life. We must be consistent with what we have chosen.
- I received influence from the sisters with whom I found myself in the apostolate of our Congregation.
- The exemplary life of the Dominican Sisters I met and with whom I worked inspired me to enter the Missionary Sisters of St. Dominic
- It's because I'm looking for the truth: GOD.
- Like the other members of the Institute, I want to go on that trip to find the Lord in the depths of my heart.
- I liked the missionary life and I loved the habit.
- Enchanted because I saw the sisters happy, satisfied and happy and I observed that they made others happy.
- I was trying to follow my grandmother praying piously in front of the altar. She became an instrument, so sincere with me that she made me enter the Institute
- I love a missionary Institute and I like life in community.
- We all have come to follow Jesus and serve the people, especially the poor and needy.
- We, thanks be to God, continue being missionaries and we enter our Institute with the desire to preach the love of God to all men. For that, we know that we have to be filled with God and his love because we can not give what we do not have.
- The reason why I came to this Institute is to follow Christ in the style of our Father St. Dominic. He founded the Order for the salvation of souls. He formed a group of preachers who would serve the Church in the affirmation that in the world we can discover and find Christ. As Dominicans, the main motivation for our common life is to live it harmoniously, seeking God in mind and heart.
- Each in his own way with generational differences. Each one felt strongly a call to leave everything and risk her life for the Gospel. The impetus of the vocation, the joy of the Gospel, made us see any obstacle surmountable. To this day, we still believe it. If the community is united, one feels strongly the conviction of the proclamation of the Gospel. One overcomes all difficulties, including those that could come from an intercultural coexistence.

Do I still feel for the Institute what I felt then?

- Yes, because with time the missionary charism has become even stronger, in a more absolute way, without impediments of borders given the universality of our charism.
- As for the personal question of how I continue to feel the Institute, to the extent that our involvement is greater "it hurts more" and is normal. Things do not change from outside or progress without effort and sacrifice. The knowledge of others and the different jobs force us to get involved. Also rediscover the richness of this new situation of interculturality and that this leads us to live a community life always in the process of conversion, more testimonial and more creative.
- Responding to the specific questions, someone contrasted the enthusiasm and illusion with which she sought at the beginning of her missionary journey with the resistances that are experienced now when new assignments are announced, etc. It seems that age prevents us from evangelization, but with attitudes of affection and closeness to people, it can be done.
- If the reason for admission to the Institute was to surrender to Christ and to live as he did evangelically, in spite of the limitations and falls, that sincere desire will continue and the love for the Institute and its charism will be lived more intensely.
- Yes, otherwise there would be no point in remaining in the religious life. Logically, today you are more aware of things and do more critical analysis, but the fundamental root is still there.
- We no longer feel the same illusion when we entered religious life, because "perhaps" modern materialism has also entered our convents, and little by little has led us to conformism, which is weakening our life.
- Today more realistic. I know that to be a missionary is to want to be a proclaimer wherever I am. I do not care anymore about the geographical concept of the mission.
- Yes, and much more.
- Actually, I am still clinging to the fervor to answer the call of God.
- Yes. The more time passes, the more I feel identified with the Institute. I have learned to know and understand more the need of people.
- I believe that being a missionary and preaching the word, is always a necessity and urgent need. Society may have all the

advances we can imagine, but the heart of man will always long for God. Our task is wonderful, proclaiming Jesus to the world.

- Life in the novitiate was very ideal, but little by little it vanished, then what I felt was not for the Institute, but mainly for God.
- I know it is God's will that is the reason why I am here. I am grateful to have been accepted as a member of the Dominican family, from which I have learned to love as my own family.
- Sisters must feel and try to make their own lives better today than yesterday.
- Of course we still feel the same as we did at the beginning, but it is not easy to live with the same intensity constantly. We need to recover the sense of mission that God has entrusted to us.
- I feel that the Church is us, I can say that I lack attractiveness.
- I would say 80% YES
- YES, however, there are some difficulties due to the differences among sisters, which I need to adjust to day by day.
- Of course, but I think there is still something missing that I really do not know, at the moment.
- Yes. But sometimes it is difficult to face the reality of others that are contrary to what I believe is true.
- Our life, little by little, is becoming more and more comfortable, so, the personal and congregational challenge has been decreasing. We have to confront ourselves with this present time in order to accept the challenges of our world and change our life to a more apostolic style.
- Today the reason remains the same, but with the confirmation that gives the time of life. Today, for some, age becomes an obstacle to doing more things. The vocation is stronger and the suffering is greater before the reality of many people. In any case there is always thanksgiving for everything that we live every day. For the younger sisters there are many possibilities to serve, but what we never have to forget is the example of fidelity of the older sisters, which could only be a life of dedication and truth, always centering life first on God, seeking its Kingdom.

What charm can young women see today in our Institute so that they may be attracted to choose our Congregation and follow the call of the Lord?

- In order for young people to feel attracted they have to experience seeing fraternity and joy in us. How can they be attracted when they see bad moods, rejections, etc.?
- Today it is difficult to interrogate young women because their interests are very different from ours and precisely for the majority religious life is not a question. The charm will be that we daily live the service to the mission, as an experience and testimony of the mercy of God. That we show with our life, with our proximity, the values of: welcome, solidarity, mercy, fraternity, gratuity, joy ... etc. These gestures speak that another world is possible.
- We believe that the attraction we can exercise in youth is our missionary charism. Therefore, we see it important the constancy in making it known in our environments, as well as promoting volunteer programs in our missions, given that, just as it happened to us, the mission continues to thrive in our world.
- Young women today can not see in us an example to follow, perhaps for two reasons: on the one hand they, for the "modern nature", are closed and wrapped in everything that is outside of God; On the other hand, we also do not give a good testimony of union and fraternity among ourselves.
- We are assuming a "new" form (new foundations) that may be attractive to youth. In a few years, the geography of the Institute has been transformed.
- We consider also the charm of belonging to a community that is woven through the attraction that the charismatic vocation exercises in people of different nations, cultures, languages, continents.
- The current generations are thirsty for mysticism and the absolute. For this reason, young people often go to satisfy their thirst in different ways: politics (anti-globalization, "another world is possible", "we can"), religious, sports, artistic ... They seek God, but they do not know the way. And those who know him do not show it. They are not visible in this society of ours.
- Among these paths of spirituality we have the routes for those who have preceded us. It is true that today we must re-invent them in the new global panorama and the change of epoch that we are living.

- Young women have to smell our mission, communion and welcome. Let them discover the joy and enthusiasm of our follow-up despite the difficulties.
- "See how they love each other"! This way we can cause more impact on the young, by opening the doors of our communities and that they can see an environment of healthy joy in unity and transparency, that we respect each other, we treat each other with affection, kindness and fraternity, worrying about all for one and one for all.
- Anyway, even if the examples of life do not move the youth away and although they do not seek us or ignore us, we see the need to continue approaching us on our own initiative, in a personalized way, as we have proof that personal treatment is often a channel for an approach to what we represent and an opportunity for them to come to appreciate what is indifferent to them while they ignore it.
- The sisters have shared their experiences with young women, all agree on the need to know people and culture, the importance of learning the language to engage in conversation and dialogue, cultivate the attitude of friendship, openness and simplicity to welcome other cultures and from that trust we share the faith.
- I think young women are still seduced by our Dominican way of life and the habit we are still using.
- We must have an outward vision followed by a happy life or a welcoming community.
- As I am Asian and a convert from a Buddhist country, our goal is to help and show love and try to live in harmony. The desire to follow Christ and do his will is what is common to us and can attract young women.
- A community of sisters who are committed to their vocation are always aware of their purpose in life and do not stop asking God what they have accomplished or what else should be done.
- As committed religious with zeal for the love of the mission, we are moved to be more creative, energetic and motivated so that young women feel attracted to us.
- The charms and charism to attract the young are innate, besides the vocation comes from God. What I think we have to do is to maintain our own identity and live it faithfully.
- We have to designate someone to work full time in the vocational campaign, someone who works tirelessly to promote vocations. I believe that God will be moved by the effort we make.
- The charism of Saint Dominic continues to be very relevant and our Institute embodies this charism and also the missionary spirit.

The enthusiasm is still there, but the body weakens with age, it can no longer cope with the enthusiasm of the heart and mind.

- Even if young women today are surrounded by modern technology, there is always that deep desire to have someone to fill and give meaning to their lives. That is why the life of community prayer will always be an attraction for those who are in search.
- Our testimony of a happy, joyful and optimistic attitude to life also helps. Nobody wants to go to a place where you breathe pessimism, bitterness etc. If our lives are centered on Jesus, it will be easy to bear witness to his Good News.
- We asked and interviewed young students, first the physical appearance of the sisters: the habits, the attitude of the young sisters towards them, the prayer and the community life. They said that they like community prayer, so some of them want to join us to attend the prayers of the community.
- The young women of today should see in us Christ, our generosity and spirit of sacrifice. Our way of teaching and acting should be attractive to them.
- We must be accessible and be faithful to ourselves.
- Our communities must be alive, fervent, joyful and be sources of fraternal life. Whatever happens it is our living testimony that attracts young women of today.
- Live our charism with authenticity and joy.
- The coherence between what is said and done. Welcoming without judging.
- The habit, specifically the rosary.
- Respect and union in interculturality and generous giving and nearness. The mission, community life, prayer, harmony, gestures.
- That we are normal people, open, welcoming and live as sisters.
- Charm that we have to attract new vocations are:
 - ✓ Joy of living our religious life despite the wide differences in age, culture, language, etc,
 - ✓ Openness of mind and heart to what the new generation offers,
 - ✓ friendship, trust and love, faithful to our commitment, to our religious missionary vocation,
 - ✓ willingness to listen, an attitude without prejudice towards everyone but especially those who are very different from us.

- New methods of evangelization:
 - ✓ personal closeness to people
 - ✓ responsible work either alone or as a community
 - ✓ intelligent use of technology
 - ✓ attitude of dialogue in life with those who profess different beliefs from ours
 - ✓ hospitality, accommodation
- To attract young people to our Institute and follow the call of the Lord, we need to live our life of consecration with joy and harmony. They will see the joy of living together in community as sisters. The peace, joy and beauty of following Jesus can be seen in us. The spiritual support of the community is very necessary.
- If we live our Dominican charism in the truth, young women will feel the charm of consecrated women.
- The congregations that have international communities are attractive to young women.
- Our way of living in itself is mission, it is preaching and it is the charism of the congregation.
- If we overcome the differences and we can live in common, that in itself is preaching. The testimony of the sisters' life is the best charm.
- Sometimes, it depends on my testimony that the young women find God through our congregation.
- It is necessary to continue talking about God with faith in the world, in the midst of so many cultures and peoples.
- Live, pray, work and recreate together: an expression of our care and custody of the originality of the Dominican charism.
- That love, lived in our consecration that nourishes the breath of our spirituality and gives meaning to our preaching and mission.
- I think it is necessary to venture into social networks because it has become an important part of the culture of young people in most places.
- Testimony of the older sisters and the good examples of the sisters expressed in our fidelity.
- Live the truth of our call (Vocation).
- In China our apostolate is not open and we still do not have a charitable or solidary work or service. With this situation it is not easy to present our Congregation so that young women feel attracted to choose our Institute.
- To see our Institute is to see ourselves ... If we are enthusiastic in the works of our Institute, if we see that we love each other, if we are what we profess: poor, chaste, obedient, and above all,

happy to be wives of Christ , to Christ who is humble, meek, kind, who loves everyone without distinction ... we believe that this is a way of "selling our product", so to speak, in the name of Christ.

- It is not easy for most young people to be attracted to religious life. The social problem involves them in different ways. Technologies distract from the search for God, ignorance of faith and lack of religious practice in families. All the offer of "happiness" that the media presents them together with excessive consumerism. We see that they value that we are close to the poor, welcome and support, but what they do not dare is commitment, this just as marriage scares them. However, they define religious as closed groups with little dialogue, very normative and we do not enchant them with fraternity. The best we can offer from our human weakness is the beauty and relevance of our Dominican charism.
- Charm can be only illusionism, the important thing is that the attraction that young women experience is to live from the Truth, to build fraternal relationships that are sincere, of quality and human warmth, that make us grow, that things, money and power do not occupy the first place in the list of priorities, not to accommodate ourselves in the "always has done well" in order not to risk anything.
- Thus we will be a testimony of life that questions our contemporaries and that, perhaps, if God so wishes, make young people consider the possibility of whether religious life could be their choice of life.



- It is not the same everywhere. Identify in each case, in each place, how we can take the Gospel to concrete needs. What is needed in Europe, in the East ...?

We focus on Europe: Saint John Paul II wrote

in Ecclesia in Europe: "It is worth remembering that Jesus is also today a source of hope for man and for Europe".

Currently "many believe that they can live without faith. This is what our secularized culture wants us to believe. But everyone knows that it is not possible to live without hope! "

In today's society, the dominant culture is hedonism, pleasure, consumerism, violence, destructuring of the family, etc. This is influencing Consecrated Life.

- We recognize that, even without realizing it, the social culture in which we are immersed has a great influence on our lives and affects the putting into practice, the experience of our being preachers. This is an impediment and we are convinced that in both Europe and the East the preaching of the Gospel will be credible if it is guaranteed by our lives, both personal and of a believing group and consecrated in our case.
- Perhaps it is time to emphasize more than ever in the community what we all have in common: faith, vocation, charism, and everything that nourishes our personal relationship with God: his Word, the liturgy, mercy, charity, etc. Thus the differences (the different gifts of each one and the defects, the personal qualities and the limitations, the age, the formation, the culture, etc.) would not be an impediment to our testimony. Working together on what unites us will help our common cause: evangelization, which we can never ignore.
- Knowing and starting from the base that is not the same in all places, we study, reflect and share our opinions and experiences, trying to answer the following questions:
What is needed in Europe, in the East or in Latin America?
As we are a community of sisters from different countries, we see that the reality and situation of how one lives and expresses faith and how Christianity is perceived in different cultures is very different.

- Although in Europe and Latin America Christianity is perceived with distrust and rejection because of abuses of power and sexual acts committed by some priests, there are still many Catholic Christians who participate in the parishes and constitute living communities that desire and challenge the Church to Live the faith in a committed, close and poor way. A Church is expected to return to its evangelical roots and disengage from the image of power and distance from the reality of the people.
- In the East, the richness and strength of a Church that expresses in a large number of faithful faith in Jesus Christ is still preserved, although in many countries Christianity is a minority. Mention aside for the Philippines that being a Catholic country for the most part, the culture and its changes have visibly affected the depth of the experience of the faith.

We agree that it is necessary:

- ✓ Remain or continue to have the encounter with God as the center of our lives.
- ✓ Personal encounter with God, love that is mercy and welcome for all, especially sinners, those who suffer, the poor, being a Church that welcomes and includes them.
- ✓ A community experience like that of the first apostles.
- Our community of four members from different countries is neither too young nor too old, but we should have the interest and love to return to study about our history and foundation in depth and the life of the first communities to contribute more to the Church through our Congregation.

We need to rekindle our Catholic Christian faith. People are surprised to see religious always together as a group and young people are attracted.

The ideal of the sisters should always be to make Christ known and loved because we have known and loved him first.

- Cultural influence is not the same everywhere. There are problems and difficulties in proclaiming the Gospel in Thailand. It has a culture that assumes and expects a Thai and a Buddhist to be the same. To be "other" is seen as rejecting the character of the nation and is tantamount to denying its identity.
- To bring the Gospel to the Thai Buddhist society, we will not be successful if we simply present it without carefully studying its cultural and social customs. We must pay attention to the religious and cultural environment with Buddhist character which is part of the effective strategy to communicate the Gospel to the Thai Buddhist.

- There is another problem and it is the division between Christians of different beliefs. In Thailand there is admiration for Christ but Christians lack unity.
- Third, the relationship between missionaries and the native people, Thais are not always adequate. The missionaries think that knowing the culture they can treat the natives as they think but they need to study how to relate with them. What is good and effective in one place can not be in another.
- As the first community of believers, we must have only one heart and soul, all things are common property, nothing belongs to anyone. Thus, we will form a community with life, with strength, with hope.

How to preach in each place and be meaningful today?

- In our European context, the necessary paths today are not those of conservation alone, it requires boldness and courage, so that supported by the foundations already laid, we can discover how to bring to people the message and the Love of God and maybe experienced in the life of our brothers, often remote, dechristianized
- We have to position ourselves first where we are to see how we have to transmit the faith and what language, culture, social and political difficulties lie ahead. Of course the first thing is the example and our personal testimony, that is understood by all cultures.
- It is true that in Europe there is a Christian tradition, but nowadays it is not only necessary to carry out conservation tasks, but also to break new fields by the dechristianization and secularization that exists in most European countries.
- Here in Europe it is perceived that there is a current that attempts to destroy or eradicate the Christian roots of European culture. Christian values that underline the value of life, the sanctity of marriage and family, the balance of the rights and obligations of people, etc. they are disappearing or have been left out of the values of society. In addition, the level of economic progress makes people feel that they do not need God, faith is no longer a reference to guide one in life. Pleasure and immediacy have replaced happiness and transcendence.

- It is a great challenge for Christians and the Church to face this reality. As religious, in our daily lives we try to give testimony to our faith through our closeness, availability to listen and reach out especially to those who need it most. May others see, through our witness of life to God and we present a merciful God who wants the good of men.
- Also as an institution (Institute, Church) it is part of our mission to actively defend Christian values in this part of the world, to take a stand or pronounce ourselves clearly in situations contrary to the truth, to be present and visible in forums or campaigns that promote the values that we believe. This may be possible if religious Institutes or Orders unite and act together.
- To be closer to people, to suffer with those who suffer and to encourage them in their difficulties, starting with those at home, those who live closest to us.
- In fact it seems that we do little practice of the "theory" that we have learned in the times of formation, we lack good conviviality and union. Each sister has to make a greater effort to build peace and fraternity first inside, in order to be able to reach out. Well, we lack the experience of living together that will make us be like a real family.
- The best preaching we can do today is that which comes from the testimony of unity in plurality. So, like the first Christians, it can be affirmed of us: "Look how they love each other".
- At the same time that young people need and seek spaces of insertion, there is a great ignorance of Christian values and culture. Our young people, who at a material level have been more fortunate and have had massive access to culture, do not value many things and are very fragile and vulnerable in the face of adversity.
- Our life continues to make sense not only on a personal level, but also as social agents that provide a humanitarian vision, but for us today it is also difficult to discover the path and vision, prayer and discernment are required.
- We must ask ourselves what the society in which we live needs from us at this moment. We ask ourselves if we carry 'what is common' of the Institute to where we are.
- We look at history, not as something past, but as a mirror that reminds us of who we are.
- If we do not go out, how can we enter into a relationship with what is outside, know it and influence it?
- We have to be salt, but we become comfortable and it is the other way around, the society influences us.

- The first great challenge we have is to recognize and understand the profound cultural changes that are taking place in society.
- The social culture that is lived today, has certain characteristics that undoubtedly affect our living today's Christianity. It is a culture of abundance and satisfaction, this culture obscures God and on the contrary deifies man, everything is subjective and relative, Another feature that we can not forget is the globalization and pluralism that we have reached, we are also aware that every day we are better communicated but at the same time we see how coexistence is more tense and difficult ...
- Promote evangelical values such as peace, justice, freedom, fraternity.
- The best preaching is the example. We have to be an example of service both in one place and in another. We bring the mercy of God to all.
- Today there is more difficulty in preaching Christ in Europe than in Asia.
- We remember and dialogue around the words of Fr. Timothy Radcliffe of being presence, epiphany and proclamation today.
- When we are limited by language in the expression and pastoral action of our faith and mission, it becomes very necessary to keep in mind and be aware that "all mission is presence, is to be there as a sign of the Kingdom, with those who are the most different, separated from us by their history, culture or faith ".
- Our mission drives us towards epiphany, and finally to proclamation. The Word becomes flesh, and the flesh becomes word. Each stage in the development of our mission demands from the missionary different qualities: fidelity, poverty, freedom, veracity and silence.
- Silence sometimes translates into not being able to freely express our faith, not only because of the situation in the country of mission but also because of language difficulties. However, our mission is to accompany young women in their training process where these three elements are fundamental and challenging because the difficulties of being from different cultures, although it is a richness in itself, in practice, sometimes leads to fatigue, bad understanding and frustrations.
- But in spite of that, we believe that being presence, epiphany and proclamation should lead us to be women with " OPEN EYES and HEART" to see the newness of the Spirit of God that dwells in each time and place.

- We must be a true witness of our life in the place where we develop our preaching today. We can not give what we do not have, therefore, we have to nourish ourselves with the Holy Eucharist.
- Try to be inspired to face the different challenges through prayers and open up to new opportunities for preaching and apostolate.
- The first thing in our evangelizing action is inculturation. If a sister is inculturated, she will have strength to learn her language, eat their food and adapt more easily to anything. In this we must also take into account the inclinations of the sisters.
- Our community needs more harmony, communion, joy among the sisters so that our life may be a true Gospel witness in a world in which individualism and materialism are omnipresent.
- We must use fewer words and more truly Christian gestures and actions.
- Preaching accompanied by action is very effective. First we have to practice what we preach. A concrete example is Mother Teresa of Calcutta, who was a living witness during her time. Her gesture of love for the poor radiates from her whole person. Without saying a Word she was a pole of attraction for others.
- First, we adapt and respect their cultures without bias. When you touch the culture of the people where you are, that is where you will get it.
- We connect with the people in any type of apostolate, such as students, co-workers, teachers and parishioners.
- We must bear in mind that today, social networks have a significant impact on our way of seeing the world, they have become a part of everyday life. Social media is changing our world. Today more than 50% know the latest news through social media instead of reading a traditional newspaper. We believe that we don't use enough these means to evangelize.
- The Pope tells us that we must "wake up from the world" "be a projected Church", look outwards, have prayer, let the mind be missionary.
- The Gospel is and will always be the same. But the world, the missionaries and the peoples will always find themselves in a deep and constant change.
- That is the reason why some traditional methods are no longer applicable in the mission in Europe specifically.
- The European of today is very different:
 - ✓ grown in a time of many changes,
 - ✓ connected with all the new technology,

- ✓ with high academic levels,
 - ✓ has traveled and known other cultures,
 - ✓ open to the new, sensitive, self-critical, very creative, highly motivated and able to work with people from other latitudes,
 - ✓ A high percentage of society consists of people who come from broken and dysfunctional homes and families and from parental relationships that are the basis of many modern evils.
- Now what is worth are the momentary emotions, the acceptance of all opinions and lifestyles. This leads to the bankruptcy of society itself, since everybody has their own truth and they have short and unimportant relationships. Religious freedom is very important at this time, and each one manufactures her own spiritual reality trying to satisfy her internal need without leaving aside the expression of her sin through her passions. In these cases we must evangelize.
 - Another major challenge, seeing the previous scenario, is to accept that mass evangelization is not the solution.
 - The development and strengthening of healthy and lasting personal relationships is one of the ways to confront the postmodernism rooted in many people and that is leading them to live in extreme loneliness.
 - There is a need to foster true friendship, community life, effective and transparent communication.
 - To evangelize, Jesus must be our model. These are some of the principles of evangelization, in the manner of Jesus.
 - ✓ Have a deep respect for people. We never have to force anyone to believe.
 - ✓ Know how to listen, be open to the needs, desires and aspirations of those around us.
 - ✓ Live at all times giving testimony of who we are. There is no preaching more effective than the example itself.
 - ✓ Act with conviction, faithful to what we believe and who we are.
 - ✓ Always proceed with gentleness. People are lacking in tenderness, they need understanding and affection.
 - ✓ Show cordiality, transmit joy, optimism and hope.
 - ✓ Act always with kindness. We are all subjects of being loved. Without fear of being criticized, even rejected or insulted because of our beliefs.
 - Always trust in God, offering him all our chores. Jesus devoted long hours to prayer in solitude with the Father. We need to drink from the source to have the necessary strength and inspiration.

- Putting the maximum effort and dedication on our part. As St. Paul said, "evangelize on time and at the wrong time" without faltering. But, at the same time, with humility, knowing that, finally, God will make our efforts fruitful.
- When we study the history of our Congregation, the root of divine grace, like a spring through our heart, inspires us to move forward. We need to have enough courage to preach the Gospel. In what way should we influence society? We have to think about it We care for the elderly, among Catholics we organize groups to care for the people and an evangelization group etc., and also to visit the poor and preach the Good News of the Lord.
- The human being is an eminently social being, lives and develops in a specific society, where he creates a culture. We as missionaries must adopt some social practices where we evangelize. We know that culture is different in many places and if we want to evangelize and make known the Lord it is necessary to speak their language, eat their food, etc.
- We have houses in Europe and in the East. How are we going to evangelize? It is true that working in places where there is a Christian tradition is not the same as in countries where it does not exist.
- Spain has been the cradle of evangelization, from which all the missionaries left for the missions of the new continents to carry the faith. We must help her in these moments of lack of vocations.
- Now Europe goes through a postmodern and secularized age and as a consequence of postmodernity, great importance is placed on individual "freedom" over collective welfare and the search for personal experiences that satisfy different personal desires.
- That is why today the cult of the body, nihilism (denial of all religious and moral principles), electronic games, the doctrines of individual success are sold in every corner with frenzy.
- Europe is also secularized and with secularization, the sacred gives way to the profane and the religious becomes secular, the mass does not attract, the religion classes are removed, the crucifixes, etc., the respect is lost to priests and religious, the sacraments of initiation are not received: Baptism, First Communion and Reconciliation, they no longer marry in the Church, the churches on Sundays are almost empty ...
- Another phenomenon occurs in Asia and in America where the faith that missionaries have brought to these lands from Spain for centuries is still alive, thank God. It is the opposite of what

happens in Europe, churches are filled on Sundays, popular devotions: Month of Mary, processions during the month of May , devotion to the Virgin of the Rosary, etc. They have kept alive the faith of the people.

- Today there is an important discredit of Christians and the Church. The Church is constantly criticized as an institution and one of the main accusations, perhaps, because society does not perceive coherence between its message and the behavior of believers. That is why our testimony is the key as committed and responsible people of our faith. Every Christian is a beacon in the midst of a bewildered and apathetic world. In order to evangelize and shed light, our life must be filled with God.
- Jesus preaches with authority and conviction because he talks about what he lives and has inside. We must live the Gospel and apply it in our life. Through the word and the eucharist we are nourished and strengthened to become other Christs and to satisfy the hunger of others. In this way we can excite people. If people do not believe in transcendence it may be because we have not been able to awaken the desire for God.
- We need long periods of daily prayer that will give us charity with the people and firmness to be consistent with the message of Jesus. We are called to become a moral reference for others and to release the perfume of God around us.
- To evangelize means to announce the Good News. Today, people lack faith, hope, love, joy, they lack something or someone to live and fight for. People who turn their backs to God are dry inside. We all need love since birth until we cease to exist.
- The content of our evangelization is a God of Love. The Good News is a God who reveals himself and is incarnated in Jesus of Nazareth, with the sole purpose of making man happy and finding meaning in his life.
- Evangelizing requires taking action and becoming agents of peace, love and joy.
- Internet must be a tool that allows us to complement the activity and be much more effective in the work of taking the Gospel to others.
- The means we use are no more than instruments to make our fellow human beings aware of the message of love and salvation contained in the Bible. From there, it will be his interaction with us or with other believers, which will allow, in many cases, that the Holy Spirit can do his part.

- Let's use technology to reach many people, to make Jesus known and to awaken God's call for religious and priestly life. Nowadays, it is essential to be present in social networks, especially on the internet, making use of MCS is not optional but obligatory for evangelization. If we use these tools well, we can awaken the world and be an open-door Church, not framed in the past.
- In Myanmar the mission has to consist more in visiting people, training them, educating them and helping them along with preaching, they need catechism and spirituality, creating Bible groups, seminars.
- In Europe people are disenchanted and disillusioned with religion, we need to approach people with simplicity, reach them through our selfless testimony.
- We must proclaim the Gospel by being faithful to our identity, to our vocation and living authentically, accompanying and educating people. Our identity today has to be built in our present context.
- We must inculturate the charism and make it attractive. Listen to people without prejudice, go to the peripheries.
- In order to be meaningful in the world in which we live, the first thing we have to do is to listen, to know what are the joys and shadows of the people who inhabit the world with us . We can not interpellate or be called to anything if we speak in a language in which nobody understands us.
- The hardest thing is for us to give a credible and understandable testimony. Just as children learn to speak by listening, we can make an announcement of the Gospel when we know how to listen to what the world has to say to us.
- In addition, in doing so, we are the first beneficiaries, living with our feet on the ground, knowing what our brothers are going through, makes us relativize many difficulties, makes us look towards a greater objective that is common to all: the evangelizing task in the world to be able to announce and transform. If we keep looking towards this greater objective, we will avoid looking to the side, to the less significant in our life. Focused on the struggle for the Kingdom, it will draw us strongly and prevent us from getting stuck in other things.

What is it that we have in "common" so that we can form a community with life, with initiative , with hope and with interrogation for those who see us in this society?

- The first thing that people get is our testimony as people and as a group. What we have to be very clear about is our condition as consecrated persons, called for a following and a common mission where we have not chosen ourselves.
- We form community of life insofar as we feel part of it.
- We will be a sign of hope when we respond to the needs of that society and we are an element of humanization. When our action contributes to make their living conditions better, that people feel dignified and valued, that we do not seek other interests.
- We are continuators of the seed that one day was planted in Ocaña. Returning to the sources and origin of our common charism, we connect with them, our first sisters, drinking from the Dominican-Missionary charism. They trusted in the Lord and entrusted their difficulties to Him and with the power of the Holy Spirit they were able to carry out the mission that He himself initiated. They gave the best of themselves after having "listened" to the needs of the men of their time. This is the path that we have to travel, if we want to "waken-up" the world and contribute to be a Church which "goes forth".
- The important thing is that we are clear that we want to respond to the invitation Jesus gave us when he called us to follow him to live and preach his Gospel. And he called us with the positive and negative that we all have.
- He wants us to be able to recognize our limitations ... that falling and rising we continue to be his witnesses. May our testimony, our attitudes, make his WORD present. Today in our society words say little or nothing.
- Together we must carry the message of Jesus in daily life fulfilling the commandment of love of God and of our brother and this is difficult for us. Nowadays people demand a coherence of life between what we say and what we live.
- The common adherence to Jesus Christ leads incessantly to a deep interior communion.
- Vocation is the purpose of an existence that must be built on communion in the same Gospel ideal. The brothers did not choose themselves, but it is God himself who, through the call, that is, through the vocation, he has given to us and has given us to them.

- To be like the first sisters, we need a total surrender, but we, when a sacrifice is required , we ask for explanations and look for reasons.
- We know what the others need, but we give ourselves with measure, without a doubt that perhaps we can give a little more.
- Although we are different in place of origin, culture, age, formation, however, we are equal in the charism, we all have the same charism and we also have the same pillars on which our life is based: prayer, study, preaching and community.
- We live with different people, but in the same place, the same time, etc. And we have to support each other and also be a support for the one who goes out to preach, etc. We have to collaborate to make a good environment, without it even if we live in community, we lose the sense of community .
- We must be aware of being invited and called by God, and not by our will, to live and proclaim the Gospel as Good News for all humanity.
- To strengthen community life, faith, prayer, fraternity, which strengthen us in daily life and in our mission, even if it is not without difficulties.
- Welcome and openness to what is new and different in each sister and culture, seeking what unites us and impels us to be authentic sisters and missionaries. Understanding and acceptance of other cultures.
- We must always look back, to our origin, our first love, the original intention when entering the Institute, our enthusiasm to fulfill the mission that God entrusted to us.
- All of us should have a single goal that is to bring the people around us to Jesus, who is our center, the one who unites us and makes us look in one direction: seek his glory. If Jesus is our center all community life will be easier.
- We must nurture our faith on a personal level to become credible carriers of the Gospel wherever we are.
- We need to know the changes that are happening in our society, so that we can respond with evangelical criteria among ourselves, in the community and before the whole world around us.
- We must be aware of the importance of individual and community study according to our charism, especially when it comes to knowing the history of our Institute to appreciate the mission entrusted to it from the beginning.

- To have a community that is full of life and energy, each one has to contribute something and participate voluntarily in the programs, plans, and activities of the community.
- Our community is convinced that only the experience of deep faith and love of God gives meaning to our community and to the consecrated life.
- In common we have: faith, vocation, charism, although unfortunately in our community groups are made by nationalities, they join with those with whom they feel better. We are united by the official language of Spanish. To speak in common other language that others do not know, does not unite, on the contrary it separates.
- What attracts in all places is the testimony of life, from respect but first one should know the cultures, the realities of the different countries at all levels: religious, cultural, political, etc.
- Each individual is unique, but we have something in common that makes life meaningful. We must be more sensitive and creative. There must be acceptance and willingness to serve by sharing and putting the talents that God has given to each one.
- We need to return to the roots of our principles. We urgently read and reread the history of the Congregation. We need to update our charism and of course walk with the Church.
- We have the Gospel or the Gospel has us to have it preached. This is a source of questions in search of the meaning of our existence, of response to the widespread dehumanization and life for the Christian.

What was the force, the energy (power) that helped them to live in those difficult beginnings, like all the beginnings, to carry out the foundational work of the Institute?

- The force, the motor, is the desire to be faithful to a vocation that led them to accept with resignation the trials and find ways to get ahead thinking that God does not abandon their own.
- Also a manifestation of the period was the valuation of the missionaries as true messengers of the love of God to the world. I remember hearing older sisters many years ago, how proudly their parents would say "she is our missionary daughter". Of

course, the families had a hard time allowing their daughters to leave home but the reason was considered good, since it was based on a deeply religious and practicing environment.

- The strength that helped our first sisters to live those difficult moments was the trust in the Lord and the call that made them to extend the Kingdom, trying to be faithful supported by his mercy. They let themselves be illuminated by the light of the Word and the contemplation of the Mystery.
- Rereading the booklets of the Congregation the life of sacrifice of the sisters in the beginning continues to draw attention . In spite of the hardships even with deaths they went on. The authenticity of their vocation is admirable.
- In the first place, a deep life of faith centered on Christ, where prayer, sacrifice, and illusion were present. All these together with the "youth" in years and spirit.
- Absolute availability to assume the mission. The deep conviction that their mission in that historical time was necessary and significant, that it was worth all the suffering to carry it out.
- We believe that, perhaps because of the distance they felt from what was theirs, they placed themselves more in the hands of God, and this was manifested among the sisters, which produced more fraternity and the ability to accept others as they were, assuming the problems of the others as greater than their own, something that we lack today in our lives, because there is a lot of indifference and sometimes even rejection in accepting differences of character or different personal abilities or aptitudes.
- They were very self-sacrificing and were animated by the illusion of the Mission. The love for Jesus Christ kept them together and the zeal to bring the Good News of the Gospel.
- A radicality of experience of faith and very heroic, which also was helped by the social culture of the time.
- They led a life of prayer, faith and love, supported each other, had a simple heart and above all were faithful to the charism of our founder: Saint Dominic.
- They had an authentic spirit of sacrifice, humility and a missionary spirit of salvation of souls especially to go to pagan countries.
- It is very clear that their way of life was totally different from the life we have today - a contemplative and risky life to go to the East and help the Dominican fathers in their apostolates, to be missionaries in China - all for the glory of God .
- They were inflamed by the love of God and the love of missions to serve the Church, so they were able to maintain the

determination to move forward despite the many difficulties encountered.

- They were convinced that only the experience of deep faith in God can give meaning to community life and consecrated life.
- Their faith and trust in God are the two forces that helped them to found our Institute. Thank you for your sacrifices, your mutual support in times of difficulties, your fidelity in the life of the community and, above all, for your prayerful lives.
- Looking back to our roots, our first sisters gave their best to lay the foundations of our Congregation.
- The common force that helped them live those difficult beginnings was their faith, their ardent zeal for mission and the courage to face the trials that awaited them. As missionaries they were clear about their mission in life: "To be witnesses of the Gospel in places where it is not known".
- "Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Mt 28, 19). This commandment of Jesus to his disciples is also required of us as missionaries. We only need constant updates so that our life and our testimony are more meaningful and more effective, as they were in our predecessors.
- We believe that the strength that helped our first sisters in their difficulties in the first mission was that they established a fraternal community of mutual compassion among them. I believe that in our time we need this aspect of our Dominican life to continue announcing and proclaiming the Kingdom of God with hope and love.
- The sisters were motivated by an ardent charity. Their spirit of sacrifice, mortification and humility to perform abject and disgusting tasks and above all their spirit of self-denial, patience and missionary spirit helped them in their evangelization.
- In order to evangelize, the first missionaries first learned the language of the natives and indigenous people. These, at the same time, learned the language of the missionaries.
- They built schools where people learned Christian doctrine.
- There was interaction and closeness between the missionaries and the people, interest for their well-being, especially for their pilgrimage in the faith, etc.
- As for the first sisters: they lived intimately the fraternal life among them and with God, they had a deep life of prayer, great missionary spirit, desire of fidelity to the vocation, to announce Christ, moved by compassion, the desire to help and educate. The strength came from Jesus Christ, from the Eucharist.

- They were very aware of the call of God, they did not save efforts and energies, they did not calculate the risks and difficulties.
- Goals: to serve God through community life, that is, to leave everything, to practice self-denial, to sacrifice oneself in silence, to live with joy the vows of obedience, chastity and poverty.
- Their motivation was based on the love of God, always trusting in Divine Providence.
- Their lever of support was the PRAYER - Yes, with fervent prayer nothing is impossible. Without doubt with their hearts of prayer and sacrifices, our Institute was born.
- The Holy Spirit will always be the main driving force behind the great works of the Church. The origins are the first impulse for the great works and they have been presented throughout time and in different places of the world to our Congregation. It is the Spirit who opens the roads. Prayer, the strength of the Eucharist, fraternity and constant formation and discernment are the pillars needed to face and see how the current culture is influencing the life of the Christian.
- No doubt that the first sisters did not live without difficulties of diversity, but they had a greater goal that impassioned them and made them move forward, overcoming minor conflicts, their common goal was the new Congregation and the mission, it was their concrete call to make the Kingdom a reality. That was something much greater than any other circumstance, in addition to the personal way each one was focused on.
- And to be able to live centered on this, surely a life of strong faith and a community experience of true fraternity made them advance. We have to make possible the structures that favor this. And something very important is the personal maturity, as well as accompanying each other in order to avoid losing the illusion on the road, that we are going to accommodate or settle.

What would be your objectives, motivations, leverage of support for those beginnings, difficult and uncertain?

- Surely their goals were marked in the short term to find out the problems that were arising. We have the conviction that only the adherence to that call of the Lord and the conviction to be fulfilling

his will gave them strength in the difficulty and the courage to move forward.

- When there are times of greater difficulty, small problems are reduced, which cause the displeasure every day and we focus more on the most important things, looking for what unites us.
- At the present time we have to value the positive we have and the time we have and develop the ability to find where we can contribute. The lack of Christian experience is increasingly evident in religious ignorance and in the blocks that reject it.
- The first sisters had the authenticity of the vocation, of the desire to follow the Lord above all. And what united them was the shared suffering, the abandonment in Providence and the acceptance of what happened with a spirit of authentic trust in God.
- Both in the beginning and today in our current reality, it was not easy, nor is it today, it may be due to different situations ... but problems and difficulties have always existed and will exist.
- What helped the sisters to live in these difficult times was their firmness in faith, their commitment to fidelity, they let themselves be guided by the Spirit, they did go out to the periphery ... with a great spirit of sacrifice, spending their lives for the Gospel of love.
- Their love for the mission, especially his love for the girls of the Holy Infancias, supporting the Fathers in the mission both materially and spiritually.
- The sisters went to China to fulfill a purely evangelical and Christian mission, as well as highly humanitarian, such as helping and saving souls, the victims of infanticide, a monstrous crime that shocked Europe.
- Strong community life that gave them strength to persevere.
- All the courage and motivation that sustained the sisters were rooted in God, along with a deep trust in Him. Only by God could they overcome all difficulties with joy and hope. This should also be our strength in our time.
- Their love for Christ and the salvation of souls.
- The importance of the power of prayer, the grace of God, a life of firm faith, love, humility and missionary commitment to serve the Lord.
- No doubt the Word of God was their strength in times of difficulty.
- The strength that helped the sisters to live those difficult beginnings of our Institute is due to their great spirit of sacrifice and strong faith, hope and trust in Divine Providence.

- They themselves became the foundations and roots of the Congregation and strongly felt this apostolic zeal in grace. It is necessary to summon them in our time and to live within us the apostolic zeal, the faith, the sense of challenge and the consciousness of the mission as they lived.
- We can not forget our roots, but starting from yesterday, we have to build today and continue to project the future. Thanks to the pioneer sisters who started our Institute and thus we have been able to reach today. We can not compare, but we can relate and do much better today. Yesterday was different: when they traveled to the other side of the world for the mission, they sailed on ships for months or even worse ,for years, before reaching their destination. When they communicated, they used handwritten letters to get information. In truth , how we are now has nothing to do with what we should be or what we once were.
- They were aware of the needs of the society of their time.
- Thanks to the efforts and sacrifices of the first sisters, the congregation was formed. It is important to live that charism and be grateful.
- Revalue the starting point of our congregation, from its origins. We must prepare the sisters for the mission in the Far East.



Is formation a necessity to share my life with all the sisters regardless of their culture or race? Do I demand that others adapt to me and my way of life or do I try to understand where I am and also accept other cultures?

- Formation is necessary, so knowing each other better (culture, customs, language, etc.), coexistence is easier.
- Sometimes the difficulty is not so much in the host community, as in the sister who arrives, if she does not open and integrate. The adaptation must be mutual.
- In general, we see that other cultures are accepted in our Province, having contributed to this the knowledge that is derived from the international formation of the last years and the different encounters that we had.
- We value the reality that currently occurs in the Institute that of learning the most necessary languages.
- In our Institute we live multiculturalism in a natural way since its origins. The next step: the interculturality which continues to be the task of each day ...
- Yes, we need to be formed in interculturality through the experience or opportunity to live together, discover and experience the richness of each culture.
- We currently live in a multicultural community, we look more at what unites us than what distinguishes us and we learn to appreciate the culture of each nationality.
- We try to live interculturality, however, we see that many times in our communities it costs us the welcome, the dialogue, respect, tolerance, fraternity, etc. , even in our own culture.
- Diversity should not be an obstacle that can not be overcome. The important thing is that we recognize our strengths and limitations.
- Interculturality should lead us to look at the other with new eyes, where no one is better or worse, but one more.

- It is important that younger generations know the different cultures that make up our Institute. We want to highlight the experience of the international juniorate. They have the opportunity to put interculturality into practice.
- We consider that it is important to live with an open heart, we are of different nationalities, different origins, but the same vocation and we have all been called by God to work in the mission.
- In general we consider our inculturation as an evangelical value before our society (especially here in Europe) where there is a growing racism in some areas and where the difference can be the cause of the ruptures or division (of family, of nation). Today we look more at what unites us than what separates us and we have learned to appreciate the culture of each nationality. I think that one does not need specific training for this aspect but experience or an opportunity to live together, discover and experience the richness of each culture.
- Given the situation of the lack of native vocations, do we see it as a difficulty or as an opportunity for renewal?
- In other times we Spaniards were the ones who carried the message of Jesus to other continents ... Today we must be humble, welcoming and thank the people that God calls and sends us to continue with the mission that God gave us through Jesus, no matter what nationality they are, God will open roads.
- Formation is important, there is no doubt. It also assumes information. But the most important thing to live with is our way of being. We do not have to suppose that we are superior, nor inferior. Assuming the differences requires perhaps a lot of enthusiasm and starting from the assumption of the dignity of all people. In addition to our condition as equals in the call, in the vocation and in the search to fulfill the will of God. Accepting others in their individuality is a difficult task and requires time, patience and knowledge. It is clear that we have to make that effort that will broaden our horizon and help us to get out and get to know ourselves better
- Ongoing formation is presented as NEW WINESKIN in an "intercultural Congregation" when it favors the integral development of those who are being formed, freedom and responsibility. The ongoing formation assumes the task of building fraternity from the weakness of each one.
- Formation is very important because the ministry of preaching or evangelization is too serious to leave it to the occurrences of the moment.

- The plural world demands that we encourage ourselves in community to assume this challenge of formation in a multicultural world.
- The preparation and formation must be for all the members of the Institute, each according to their abilities. Not all are worth everything, therefore we must discover the capabilities of each, so that talents are not buried and put at the service of the common good.
- We start from the fact that training has to be integral and equal for all, and it is more than necessary to share life with all the sisters, regardless of their culture or race.
- Yes, we sometimes demand that they adapt to our ways of life, although we know that, among us, unity in interculturality must take place and that our communities have to be pluralistic. Pluralism is not an enemy of unity, and diversity is not an obstacle for the community, but an enrichment.
- The formation has to be integral and equal for all, and it is more than necessary to share life with all the sisters, regardless of their culture or race. But we see, a reality, and perhaps it is because we have been educated and trained towards the reality of the East. We accept the Asian culture better than the others.
- We agree that the formation is a necessity to share life with all the sisters regardless of culture or race, trying in daily life to understand where I am and accepting what is proper in each culture.
- Yes, of course formation is a necessity.
- From the beginning of our formative years we have been taught the need for study and formation, and more as a missionary congregation, which must be open to other cultures.
- For me ... it's not necessary. It is necessary to reorient ourselves in our missionary charism, in our mission.
- I must try to understand and accept the culture where I am, although it is difficult sometimes to accept. Nor should I demand others to accept my culture. Instead we should meet at a certain point to live in harmony with other cultures. The acceptance of our diversity is very important.
- Dialogue, learning and acceptance is what we need. Because wherever we are, in missions we must enter into a dialogue with cultures, religions, traditions and the socio-economic realities of people. And this dialogue requires above all the openness to learn and have an open mind or spirit of trying to accept: language, culture, religious traditions, history etc.

- It is a difficult challenge, an experience to learn continuously and every day.
- Following in the footsteps of Saint Dominic and to be authentic witnesses of God's love and the salvation of souls, we need to leave our selfish vision and our secure life to go towards the other.
- Formation is still necessary for the growth of sisters in all aspects of religious life.
- The goal of reaching our personal and spiritual maturity is always the sister's personal responsibility. However, the Institute's programs and community activities can help the sisters grow in maturity.
- If not all, at least most of the sisters are spiritually and personally mature, especially in how to manage their lives as religious, by adapting to difficult situations in their lives, whether personal, cultural, relational, social, etc.
- A theoretical education must always be accompanied by practicality, otherwise it can be a failure.
- Yes, formation is very necessary in our religious and charismatic life. In formation we learn everything about the consecrated life and the following of Jesus.
- It is not easy to live in the community where there are different nationalities with different culture and language. But it is possible to live fraternal life. We have to look at culture in the light of the culture of the Gospel. The differences should be considered as enrichments, not as threats.
- Our life here as a religious missionary has many challenges. Thailand is a Buddhist country and very faithful to Buddha and their king. Our mission is to proclaim Christ and his Kingdom through our life of love. May the Spirit of God work in them and conversion will take place later.
- Another problem is lack of understanding of religious and missionary life on the part of diocesan priests. They think we can work at any time, any day without thinking about the community and our duties as religious.
- We believe that the problems will be avoided if we send young sisters to international communities and prepare them before sending them to the missions.
- The formation and living in community with sisters of different cultures and races help me to understand the unity that must exist in diversity. This is very important since our Congregation is a Missionary Congregation.

- It is very good that we have our International Formation in the Juniorate, this prepares the sisters, helps them to have a more open and welcoming mentality from the first years of their religious life.
- Continuous personal formation is very important. We must update ourselves and know how to read the signs of the times, the challenges of today's society to be able to respond to them.
- Yes, we have to constantly remember, renew and share with others what we are and what our thoughts are. In this way we can know our sisters, we can accept them as they are. Sharing will make us closer to each other and, therefore, understand them.
- The best solution when one is assigned to other countries, when their culture is different from ours is to know, learn and accept them as their own.
- Demanding that others adapt to my own way of life is too selfish.
- Speaking from my own experience, living in a country different from mine not only made me grow in wisdom, but also in my spirituality. I grew in understanding others as I expect to be understood by them, too.
- Different cultures, languages, people and beliefs should not be an obstacle, we can embrace each other with an open mind and heart.
- Our community agreed that transparency is an essential factor in the understanding of different cultures.
- The process of inculturation can help us in our personal maturation. It is a process through which we can recognize the richness and limitations of living with other people from different cultures.
- In inculturation there is always a dialogue with the other culture. You arrive with a cultural baggage and at the same time enter into dialogue with the new cultural reality. Case of Abraham.
- One should be open to the current challenges in the mission of the consecrated life as part of the Church.
- Sometimes we do demand that everyone adapt to our way of being, regardless of how each one is. And it is good that the sisters who participate in formation encounters, be generous in sharing it with the others when they return to their communities.
- The word INTER (as an author says) "is the art of contemplating life. INTER life is a life in attention. Attention is a prayer. It is a vocation to make the present prophetic because only then will there be future. " The future of our Institute goes through intercultural conversion if we are able to accept and integrate. If we are closed to change we have no future. Because the world is

always changing. In our communities we must face the cultural identity of the new sisters who come to our community. Each sister must be open to intercultural life. We accept the weaknesses and we help each other in our difficulties.

- To learn from the sisters coming from abroad who are able to read the faces and hearts of people.
- The privileged place of deepening of the permanent formation is the communal liturgy, we must strive for its good preparation. We must work so that fraternal love is enriched and deepened in prayer and dialogue. It is necessary to constantly rely on the shared spirituality of overcoming among all the sisters.
- It is important to overcome all differences and be one in the Lord.
- Since we are an international congregation we must deepen the confidence of all the sisters.
- It is necessary to talk about ongoing formation and its importance from the start of religious life
- It is important to come to share and accept each other as something natural, overcoming all differences.
- Each of the sisters strives to overcome the different cultures and races that make up the sisters of our Congregation and they make an effort to accept each other as they are.
- We are aware that we are all children of God and we are united by faith.
- We must know how to deepen and love the culture of our country, have pride and love it.
- Have an interest in knowing and admitting the culture of other peoples and races, history, the meaning of customs and the scale of values.
- It is important to read the signs of the times of today's society and strive to form leaders who can make the mission alive in that environment.
- Permanent formation is necessary where the culture of the past, the history, the generosity, the sacrifices, the simplicity that characterized the beginnings are known and valued.
- Knowing the culture of other countries, the way of thinking, customs, etc., leads us to a true dialogue and understanding.
- Young people from other countries teach us a lot about their lives and customs. They encourage us to continue because we glimpse a ray of hope.
- No special formation is required to live in an international community because we already have Christian formation as a strong principle.

- It is very positive and necessary to know the cultures, the reality of the other for a good understanding. We can only love what is known. But this has to be reciprocal between those who welcome and those who just arrived.
- From the beginning we knew that our Congregation was intercultural and we have to accept different cultures.
- What should be formed is the attitude, we have to look at the person herself and not the culture she represents. The acceptance must be mutual.
- A balance of cultures is required. Mutual inculturation on Catholic land and on land of mission ad extra.
- Flexibility is needed to adapt schedules and structures of the mission and not vice versa.
- It depends on the responsibility of each one.
- There is a great risk of activism, sometimes there is no serenity, it is required to spend time in community, to make community and to live together.
- Importance of contemplation and community life, balance between action and contemplation so as not to end up being civil servants.
- It requires more flexibility and openness. Adapt the schedules to the mission giving possibilities so that the sisters can keep balance between contemplation and action.
- I do not always do what others want. You have to give in on both sides. Sometimes I do demand that others adapt to me.
- We must be open to each situation, it also depends a lot on the formators that we have had.
- In an international community, mutual adaptation is required. I try to adapt to the culture of the country where I am.
- In an international community the only culture that should prevail is the culture of the Gospel.
- You have to know the cultures, to know how to treat the sisters, the cultures are very different.
- Being alone of my culture has cost me a lot to adapt.
- It is nice to share the beauty of our cultures as food, it is not about imposing it but about offering it.
- "A formation is formative insofar as it allows each of its members to grow in fidelity to the Lord according to the charism of the Institute" (Directives on formation in religious institutes # 27).
- Tensions can exist in a community when members of the community have different work schedules. Suggestions to resolve this tension: community dialogue, self-discipline, self-control and understanding the situation of the other.

- Formation is not only listening, but also responding to the needs of the apostolate.
- I believe that formation is necessary to share my life, my culture, the characteristics of my race. By sharing my life, they feel that I am one with them and in return they express themselves freely. I demand that others adapt to me and my way of life or try to understand where I am and my culture.
- Absolutely not. I will not demand or expect others to adapt to me and my ways of life. On the contrary, I will do everything possible to adapt to the way of life of others to gain their trust and companionship.
- Definitely yes, the formation is a necessity to share my life with all the sisters of any culture or race.
- From the beginning, from the novitiate, our FORMATION molded us and instilled in our hearts and minds that we are missionary Religious.
- The formation of each sister is very important, especially in multiculturalism: Juniorado Internacional. We need to be honest with each other and accept each other, it would help to create a better community life.
- The formation of formators and leaders is very important, especially in China it is necessary to form formators.
- Formation is not teaching knowledge, the formator must give a testimonial example.
- Undoubtedly, ongoing formation is very necessary, not only for personal formation but also for the interaction with our sisters from other cultures and with the sisters assigned in other missions that we have not seen for a long time.
- Formation at all levels is fundamental in our process of personal growth. It is essential that the sisters have a wide range of information about what is said or studied on various topics. On the one hand, this helps us to position ourselves objectively, helps us to dialogue knowing well-formed reasons and arguments, on the other hand, it opens our minds to the fact that the truth is what we build among all, that requires a dialogue, a consensus to be able to reach some conclusions. It avoids that we close ourselves in a single vision and that we become incapable of understanding the one in front of us or with whom we dialogue.
- . At the time of coexistence, we believe that today there is a temptation: we want to become owners of different plots, sometimes small and absurd things, but the temptation to "power" or "command" or "to do what I want " is a reality. Therefore, we

must give the sisters all those experiences and structures that are within our reach so that our hearts are welcoming and understandable, for example, formation.

- Interculturality is an aspect that can be very enriching for each of us because it gives us that open and welcoming heart, it makes us understandable when it comes to seeing the person in front of us.
- All sisters must enter into this dynamic of acceptance and adaptation both those who come to a new culture and those who receive a sister from another culture, the effort is mutual not only demand for the one who arrives. We need the willingness to welcome, understand, tolerate and care about the problems and difficulties of each sister and their achievements and make a personal and true review to leave those attitudes that tend to set as examples for others as if there were perfect and faultless sisters .
- The confrontation between "being religious" and "being missionary" is something that should not happen, but in fact it is. We are all aware that they are two essential aspects of our life. The objective of a missionary community is the mission, a community without apostolate is not a missionary community, it is not our charism. In addition, the apostolate is the way to give channel to the fertility of our religious life, what we contemplate, we take to the preaching. And that is even the instance that they know us and that we can challenge others to follow the vocation that we live.

An important issue is to find and prepare the best leaders for leadership in an international and intercultural context ... Identify leaders When should you start doing it? In the formative years? How to prepare them for leadership in international and intercultural communities? Prepare all the sisters? To prepare only some? ... the importance of continuity in planning ... Is our leadership in the Church / religious life too European? How to learn to work in international and intercultural teams? How to delegate? How to work with the laity? (Message to the International Forum of Catholic Action of Pope Benedict XVI, August 10, 2012)

- We are leaders from birth. The foundation of leadership is character and not a personal charisma. Leaders are made daily, not in a day. It is a process to grow. Being a leader is being a server, this service is for everyone, it is not for one person. The development of being is important.

- It seems of utmost importance for us to prepare sisters who can lead the different fields of our apostolates, especially in the field of formation. From the early formation we should try to discover who among sisters have special abilities in some field, to extract all the abilities that they show to have for something determined. All the sisters have qualities that must be exploited for the common good.
- We think that leaders "arise", they are not made, nor are they trained, nor are they prepared for it. Yes, you can influence a person who is more charismatic in that sense, to promote those values, so that they are more fruitful. Perhaps the concepts of "superior" and "leader" are sometimes confusing.
- It is complex. Once you have the sisters in front of you, you can appreciate the capabilities, characteristics and abilities. In the day to day experience you can see how far you can go. In this aspect, it only occurs to me to look for experiences of other institutes and their achievements in this field. It can help you plan, looking for what is best for you.
- First of all one has to be very clear about what leadership is and what a leader is. The leader is to bring the group to fruition, he has to know how to work in a group and be open to dialogue. Never the leader has to impose but serve.
- The formation for leadership must be for all the sisters and not only for some, chosen "by hand" and this training must be integrated already from the initial formation. Formation is important to develop leadership skills based on the awareness that each one has the responsibility to actively build the community.
- The pastor - as Pope Francis said - must smell sheep, but he must also smell a library, because only a constant and profound reflection will allow him to visualize the future and enable it to open roads to reach it.
- The formation for the leadership must be for all the sisters and not only for some and this formation must be integrated already from the initial formation.
- It is important that the training to develop leadership skills is based on the awareness that each one has the responsibility to actively build the community.
- The formation has to be given to all equally regardless of their age, culture or apparent capabilities, because the true capabilities and skills will then emerge at the time of need if you are prepared. This is to avoid choosing people who do not respond to it or they go. On the other hand, there are people who because

they have not been prepared in their time, they say, they can not do this or that thing even if they see that they have the talent for it.

- It should start during the formative years. The formator can clearly identify the person who has the ability to become a good leader, although there are often surprises.
- Yes, although we must bear in mind that people change and mature progressively and some persons who had not been considered in the beginning can develop this capacity as they mature in their growth and formation.
- To prepare the sisters for leadership in international and intercultural communities, the following should be taken into account:
 - ✓ The formator in collaboration with the superiors, and the Institute must provide a good program that involves all the sisters' formation.
 - ✓ Give them the opportunity to "expose themselves", to live in another community in a different country and in an international community so that they have the experience of living in that reality.
 - ✓ Giving them opportunities to exercise their leadership potential by giving them responsibilities.
 - ✓ Attend seminars or leadership training courses, international assemblies ...
- Yes, we must give all the sisters the opportunity to experience the same program because we never know what the Holy Spirit has deposited in each one and we must respect the rhythms of God.
- Therefore, only a few should be prepared. No. As many sisters as we prepare, the greater the opportunity for those who have to exercise the responsibility to know and be able to select the best of each community.
- The formation of leaders is very important. All sisters must be prepared to be leaders in the future. That is why from the initial formation we must begin the integral formation and little by little and through the years we will discover who has the capacity and the gift of being leaders of the communities.
- A good leader can easily find gifts and abilities in the sisters with whom she lives. Therefore, one must know who has the capacity and delegate your work.
- Leaders are sometimes innate or acquired. It starts from the family and continues in the school or in the formative years in the

congregation. However, the choice of a leader in our community often depends on personal interests or particular empathy.

- Yes, all sisters should be prepared.
- In my opinion, from the beginning of our congregation we have had good and bad leaders. Even if we prepare a group of sisters to be potential leaders, this does not guarantee that they will become good leaders.
- We can describe a series of features that the charismatic leader should have, but not all people have these qualities. A good leader is a gift from God and these qualities are fulfilled only with humility, sincerity and authentic trust to God.
- Not all of us are born to be leaders, but we can be trained as leaders. The International Juniorate is a good stage to identify, train and develop potential leaders.
- Of course, forming leaders must always begin at the beginning of the formation, the formator can have an idea of who are capable of being future leaders, because she can observe closely the charism of each sister.
- They should be formed after professing the temporary vows.
- After the sister is assigned to a mission land with a different culture so that the training can be ordered to a particular context that has the new culture.
- The program should be standard for all sisters who undergo training. Leadership training should be open to all young sisters with perpetual vows.
- I think that only a few should be prepared, because not all have the charism to lead. They should be prayerful people, with a strong commitment, responsible and transparent, capable of understanding, loving and forgiving and not having favoritism.
- Prepare only a few? If only some are prepared, a breach may occur. Continuity in planning is important because waste of time, money and personnel is avoided.
- Our community agreed that the best time to find and prepare good leaders should be in the formative years. During this period, everyone should have the opportunity to discover their gifts and talents through the little things they do in the house of formation.
- Not all are born leaders, but for those who have the capacity to acquire greater responsibility should be given due attention. And if more studies are needed, we must offer our confidence and support even after the formation.
- LEADERSHIP: I believe that superiors fear the "risks" in preparing new or young sisters for leadership due to negative experiences already lived.

- Find and prepare the best leaders for leadership in an intercultural and international mission.
- On the other hand, there is the challenge of working with international and intercultural teams, to which is added the work with lay people.
- Open the life of the Institute to the participation and collaboration of the laity. This requires giving them responsibilities, sharing the charism and the mission with them, making them participate in the search for the will of God, from their specific vocation.
- I see the work with these teams complicated, but not only for the interculturality that makes a reading determined according to the lived experience and the connotations of the culture. To this is added the way of being of each one, the facility to accept or reject people, the personal barriers that influence the reading of reality, the ability to have a certain objectivity and the social skills at the time of relating in the community itself and with the daily work and planning.
- I think it is fundamental to have a clear conception of mission and the ability of people to do a job and live together sharing a mission. Circumstances have also forced us in some way to share mission with the lay personnel. Their vision can help us focus our interests and know how to define what people ask, need or demand. Perhaps they give us the vision of the street, of the ordinary citizens. It may be that we, in some occasions, see things more from within. These two visions can be combined in life and in the mission to seek to channel things as well as possible. We will also need humility to keep in mind that we do not know everything and to refine our social skills, which also means an effort to improve ourselves.
- We find it difficult to work as a team, it is difficult for us to delegate, even among ourselves, and it is accentuated when we try to give way to the laity.
- Learning to work in an international and intercultural team is to be willing to accept any culture and to live open to the diversities of each sister.
- In this sense, the work shared with the laity is something that is perceived as little accentuated and common in the Institute. We are late with respect to most of the Congregations.
- This causes us to be delayed in updating our apostolic works because we lack young sisters who can be taking over with the mentality, preparation, etc. that demands every moment.
- In order to work with groups of different cultures, the first thing we need is a deep respect for everything that everyone, from

their reality contributes to the common good. We all have something good to contribute, it would be counterproductive to cling to what is ours, to always, thinking that only that is good and the rest accept it only if it goes in that direction. With respect to what others say or think always and have an open mind to welcome what is good for everyone, we can work in common. Precisely today we have to unite dispersed forces, among all the members of the Institute, and further expand the range among all the members of the Dominican Family and the Church.

- On the other hand, in the same way we can find the gifts and the capacity of the laity where we are working or doing apostolate.
- We have to know how to trust the people with whom we are living or working and delegate without partiality and favoritism, being objective.
- With the lay people, we must work with prudence, humility and sincerity.
- European and Asian cultures are different. So each one must adjust and comply at a certain time so that there is harmony and not insist on their culture or thought and respect each sister.
- Our leadership in the Church, we believe, is perhaps too European.
- I do not think so, because there are also Asian leaders who are strict, conservative and have attitudes not far from the European mentality.
- Leadership in the Church is still too European in the sense that the ecclesiastical hierarchy and liturgical activities are dominated by male leaders. For example, in Thailand, the distribution of Holy Communion is reserved only for priests and deacons.
- Each country has its own culture and customs. As missionaries we must try to accept and adapt to the local culture in life, but it is also necessary for local people to understand and accept foreign sisters.
- The only thing asked by our sisters who do not understand enough the Spanish or the English, is that during the conferences which are so good and very important, that there are interpreters (translators) so that they can follow the conferences. Or, to have a preacher who speaks English and Spanish at the same time.
- About the tension that exists between "being religious" and "being missionary", first, one has to be a lover of the community, that sends her to that mission and take into account that without the support of the community, without community life, the apostolate will not give her that "certainty" that her work is the work of God and for God.

- It is true that the language in an international community, sometimes, creates difficulty in coexistence. What can be done is that if there is a sister who understands and speaks, for example, Chinese and Spanish or English, interprets it to the sisters who do not understand it during the course of the conversation and make them feel part of the group.
- Certainly having adequate leaders is going to be a key point when it comes to facilitating life in interculturality among the sisters. To have someone who knows how to act as an intermediary and who knows how to see with open mind what each sister needs to expose, is a great help for all.
- To form a sister for leadership, we must first see a whole life trajectory, her relationship with the sisters, her capacity to transmit, to welcome, her mission life, spiritual and psychological maturity ... and if the sisters would choose her to be a leader
- Perhaps later, we can see the sisters who have an adequate profile to it. And as long as the sisters have been chosen by the community, we must also accompany them with the formation they need.
- If the community, which is the base, is composed of well-formed sisters, capable of living in interculturality, capable of welcoming, dialoguing and living passionately for the mission, the community being thus composed, presumably they will know how to choose the leader suitable. The community with well-disposed human resources, in the light of the Spirit, will know how to make an appropriate choice out of personal interests that will guarantee the proper functioning of the community
- . Leadership should be in all and be formed in all, even if one of the sisters is the one who assumes as the first among sisters, because humility, mercy, understanding, charity, listening, dialogue and prayer are traits that every Christian must cultivate above all, the leader. We have to take care not to put the leadership more in human abilities or capacities than in these qualities and Christian virtues. Understand that a leader also varies according to cultural traits and must adapt to the culture where she is and should not impose her cultural mental form because the life of each community moves between the cultural features of its members and its health will depend largely on good leadership.
- Yes, the leadership of the Church is still very European. One of the key words to face it is interculturality. It is not to impose Christianity at all costs, ignoring the culture of the place, nor to mimic the place of mission, which is what happens a bit with

inculturation. Interculturality implies a relationship between cultures, a valuation, a building together.



Regarding the customs of the sisters who are not of my culture, do I try to understand their way of being or whoever does not adapt to my way of thinking and living is wrong?

- The way of being and the way of thinking we see them with different nuances although in both the culture and the experiences influence a lot. There is a personal part that is characteristic of our character, of our way of being, where each person has to work. There are cultural issues that weigh on all of us and make us value differently and accept or reject, depending on how we have lived since childhood. Once this comment is made, it is important to analyze what can be a personal taste or whim and what favors or disfavors the common life, the work of each day and the mission that we share. In an international community, there will also sometimes be a need to share and value ways of doing things.
- I do not think there is someone who is always right and someone who is always wrong. Sometimes the acceptance of the culture of the country where we live makes us adopt some or other ways of proceeding, which are neither better nor worse, but it is a custom of the country and it is better because it does not interfere with the mission. That is why I think it is very important to analyze the reasons for the way we act.
- Coexistence with sisters from other cultures will go through several phases, from ignorance to knowledge, there are a series of previous or intermediate steps. When we meet for a few days, almost everything seems ideal, especially when we meet to work and everything is very marked by the programming of the work that occupies us all the time. Another thing is the coexistence in the community and the need to work together. Surely there will be friction because we need to adapt, organize ...
- We start from that we have to have mutual respect, within our own culture, since in this same area, we think and we are convinced that there is also a certain interculturality, because each one comes from a family and specific environments.

- Yes, we respect each other and try to understand each other theoretically, but in practice and the reality of each day we try to make the others conform and adapt to us in all realities and circumstances.
- It is becoming more and more frequent that in our communities there are sisters of other nationalities and cultures. In general, there is no difficulty in understanding other customs and other cultures because they have been well integrated into ours.
- This happens in a special way in ours. And we consider it a gift and a duty. A gift that opens a range of possibilities to strengthen the quality of our fraternity. And a duty that consists in carrying out a process that helps us take the step from multiculturalism to interculturality.
- There must be a mutual respect and an openness to the new on both sides, accepting what is "new" and at the same time respecting the "foundations" of the old.
- Our community is a multicultural community. We try to respect the customs of the sisters of different cultures and welcome each other in our differences. This process can be slow.
- Yes, we try to understand another culture and we try to accept who they are, after all we all live and belong to the same Institute.
- Each sister in the community has a role to play in maintaining the health of the diverse community. The sense of belonging and the attitudes of the sisters are very important aspects to maintain the growth of a multicultural community.
- Our community believes that our simple and harmonious lifestyle is a living testimony of joy in our life of following and preaching the truth. We need to grow in humility and other virtues to persevere in our mission.
- Respecting and understanding the customs of the sisters, even if they are not of the same culture and mentality, is a sign of maturity.
- I believe that living in international communities is a great challenge and forces us to review our customs, habits ... constantly. It is a daily exercise to have to learn that my culture, my country, my people, my habits, etc., have everything: good and bad. This demands humility.
- After living for many years with sisters of different cultures, life has taught me to make the necessary adjustments in terms of language, food, self-expressions and practices.
- Need to acquire skills and practices that allow the creation of an environment where all members experience a sense of equality and the ability to fully express themselves. Give and receive

forgiveness where the damage and incomprehension have occurred.

- We believe that all of us should try to understand the ways of being of other cultures, however there are dangers that we try to change in any way to maintain the institution.
- The evangelical mission that we share today invites us to interculturality. It is an invitation to all the sisters to live together in unity and mutual acceptance of our differences: race, culture ... with authentic fraternal love. Living intercultural relations is at the core of the mission. In this context, our mission is also an INTER mission. Interculturality is true, it is a challenge for us missionaries. The mission is to share, not only meet but also respond. Not only organize, but also take care of our organization. Also the mission is not only to teach but also to help grow, not only to be but also to learn to be in others. But if we are open, flexible and we know how to embrace multicultural changes and above all know how to dialogue with one another, understand individual differences, live in unity, so that our convent or community is a preaching community.
- Within the community, while listening to other people from other cultures, we must not lose our identity, but make it one and walk together. The reading of Fr. Felicísimo's book on the re-foundation of religious life helps us to dialogue in community.
- Giving preference to other people is key to community peace ...
- When we are sent to a mission country it is important to know the culture, customs, language, etc.
- Through prayer we can understand and accept the customs of other cultures and accept their people.
- To live deeply Consecrated Life we must respect the sisters who have different cultures and customs, ways of thinking, it is important to overcome differences.
- As a member of an intercultural community, I can rethink and think about changing my personal way of being and admitting sisters who come from other countries, with other cultures. I can live in community and it makes me think about the variety of beings that God created in creation.
- It is important to keep the missionary spirit alive when one goes to mission countries and want to be sent to the places where they need our presence.
- As the situation of society changes and becomes more intercultural, we see the need to raise the demand for formation and to have a higher quality of community life.

- We must struggle to give a mission for the present time and become one with the differences that the multiplication of cultures brings us.
- Community prayer, positive dialogue, the apostolate we do, everything is linked to the mission. Everything is mission.
- The sisters must be formed to understand the cultures of other countries from the first stage of formation.
- When I was sent abroad it helped me a lot in my formation to be "praised in the small things".
- One of the points that we have the weakest is to welcome each sister as she is, and favor the inclusion of the sisters with their personal history and above all with impartiality, a lot of difference is perceived in the treatment depending on whoever is the sister.
- We have also considered that we should strengthen formation and practical management in economics and raise awareness of the cost of living.
- Each sister is an embodiment of cultures apart from the culture that shaped her. She is a mysterious world that interacts with many worlds. This mystery of oneself unfolds as she builds relationship with others. Therefore it is a "duty" to respect the cultural identity of each person as one expects to be respected and accepted.
- It is very enriching to live in community in a multicultural Congregation. We come to know the customs of other countries and we also learn to love our sisters from other countries, their way of seeing things, their way of being, their values, etc.
- When one enters our Congregation and knows that it is a multicultural Congregation, she is ready to accept the sisters of different cultures and to live with them.
- We thank the Lord for our missionary vocation in a multicultural Congregation.
- I will try to understand their way of being, this is the only way to earn their trust and friendship.
- I try to understand that sometimes there is resistance, but thinking that she is my sister, I will accept the sister to the point of covering her limitations especially before the laity.
- Yes, understanding that we come from different cultures and that we belong to a family, a community, a province and the same Congregation, and so I must accept all the sisters.
- History helps us to understand the past, but unfortunately, it does not give us the recipe for the future. Our methods of evangelization need an update.

- We must return to the origins and roots of our charism. This will avoid the meaningless imitation of traditions.
- Re-study in depth the founder, life and works of the first sisters.
- Constant pastoral updating and a healthy immersion in the prevailing society and culture.
- Living with diversity is not natural. We must acquire attitudes, knowledge and skills to value differences and accept them.
- I try to do a self-exploration in relation to the values that I appreciate in other people and see these values in the light of the Gospel.
- We are all children of God created to the same image and likeness of God and we are also one in the Congregation living under one roof, a common charism.
- They are God's gifts with their talents to help build a community of sisters.
- Intercultural life is wealth, but it requires both sides to welcome the reality of the other with charity, respect and tolerance. All the sisters with their different cultures are important and have a personal and cultural richness to share, and this not only with respect to the foreigners but even being from different areas and regions within Chile.

Do I feel that the new sisters in the Institute contribute values and enrich my life and preaching, or do we believe that they only serve to maintain the Institute?

- When we speak of new sisters, we can not generalize because each one will grow as a person and as a religious with a different rhythm due to individual and cultural differences and to their own Christian experience. In addition, the assimilation and sedimentation of the religious experience is not the same even if all the formative elements are the same. We have all the time needed, not only for formation but also for the involvement and assumption of tasks and responsibilities.
- Personally, I feel that young and perhaps not so Young sisters are currently more fragile when it comes to taking responsibility or getting involved in tasks. Surely they are the fruit of a different society and their aspirations and needs are also different.
- If there is no revitalization the maintenance seems very poor and falls by itself. If it refers to maintaining communities because they

are very old, if that were the case, we would have to look for another approach.

- I do not understand the incorporation of young sisters more than in the case of being people who want to live a vocation from a call from God, to follow Jesus in the style of Saint Dominic and in the specificity of our Institute.
- We thank and share with other people and their values, because there is no doubt that the great values and qualities found in other cultures enrich us and also come as fresh and new airs.
- We are also convinced that there may be environments, in which the work is so urgent that it is thought more to keep the works, than keep the Institute continue to have life and be charismatic in the Church.
- We must be alert so that we are not dominated by the idea and thought that young sisters are for the maintenance of the Institute and we must think of them as new shoots and gifts from the Lord to work on his work: "the extension of his Kingdom".
- Sisters from other cultures contribute values and enrich the community, they help but are not so introduced to the community because they do not have responsibilities like us, they are limited to meet in many cases.
- As for the new sisters, whatever the origin, they are like the ones we already have, because we have all reproduced the same process: admission, formation, profession; from that moment, each one, equally we are the Institute. The Institute exists for each one, no member is different from another member and as a constituent element. They are fresh air for the Congregation and we appreciate that they are from Asian countries for which we were founded. When they come to Spain, we try to put ourselves in their place and understand their difficulties.
- We feel that the presence of the Juniorate gives us life, gladdens the atmosphere, solemnizes the liturgy.
- We verify, appreciate and value the great wealth that international and intercultural communities represent in our lives, without that , we don't recognize the difficulties that the language implies, etc., but this is overcome with a dose of love, mutual acceptance , taking into account that what unites us is a common vocation and call and the same ideal.
- Yes, we believe that the new sisters in the Institute really contribute values and enrich our preaching. Especially in this era in which there are many changes in the world with the advancement of technology.

- The new sisters have brilliant new ideas that also contribute to the good of preaching.
- For me, each member of our Congregation has something to contribute, whether old or new, both to continue our ministry and to maintain our Congregation.
- The new sisters in the Institute are vocations given by God, therefore, they have something to contribute for us.
- When Jesus is the center of the community and of our life, I believe that there is no problem in accepting and cheerfully welcoming all the good things that exist around me, wherever they come from.
- We must know how to value all young sisters or those who are advanced in age.
- We must consider the new sisters as gifts of God to the Institute. The presence of the new sisters in the Institute contributes with values and enriches our life and preaching.
- Certainly there are differences between the new cultures and our cultures of the religious life and of the way of being and thinking between the elderly European sisters and the sisters of other countries is also great. This is also a great challenge that must be overcome and to seek a way of living together recognizing the goodness that God has given to all for the Kingdom of God.
- It is important first to recognize oneself capable of assimilating and adapting to the culture of others while preserving their own identity. Think positively of others, accept them as gifts to be opened and appreciated. It is a step towards a process of avoiding conflicting attitudes that can destroy harmony in the community.
- Undoubtedly, the new sisters are blessings from God. Their presence helps me to be more understanding and to have patience They enrich my life and apostolate. I learned many good things from the sisters of another culture.
- I would say that the new sisters bring values and enrich my life and my preaching because they have something to offer and share to increase the values I have and enrich not only me but the Institute as a whole.
- We must try to understand the thoughts and lifestyle of the sisters, because they come from different countries. We do not know their cultural origin and their life, so communication is very important. If we keep silent, we will not know their situation. The value and importance of each sister must be respected.
- Yes. The new sisters can contribute values and can enrich my life because they have new ideas, energy and are highly

informed in modern technology that will contribute more to the preaching, at the same time that they will be the ones who will maintain the Institute.

- The difference in culture is not something negative but, on the contrary, a possibility of greater growth in community. But we have to respect sisters with different cultures, understand each other, learn from each other. Living with sisters from different cultures can enrich our lives.
- We have a great challenge because the new vocations of other cultures demand new approaches to formation for religious life.
- As for the new sisters, there is no doubt about the contribution that each of them may give for evangelization. We must be aware of this and that their experience within the Congregation does not mean an increase in the number of sisters, but personal growth, even if they decide to leave the Institute.



♣ **To assume shared responsibility in the progress of the community and the mission in which we work, as part of the Institute. To grow on a human, social and spiritual level.**

♣ **We need a serious and firm commitment to be and to live what we are in the human, Christian and religious aspect. To be understanding, welcoming and very reflective. We have to live with hope and transmit it. We must further strengthen all the bonds that unite us. In our fraternal / community life, there should be no borders. It is the common consecration and ideal that unites us.**

♣ **We want to show that we love each other, that we are sensitive to the needs of others, that we help each other, that we understand each other well ... so that our residents will see us as good example. May we be a preaching community.**

♣ **To have a greater sense of belonging to the Institute, to be aware of what we have professed and to what we have committed ourselves and from there to live our religious and missionary commitment with responsibility and fidelity.**

🛡️ **To always look for the positive in each person and to avoid unfavorable comments. Preach from the community trying to manifest the "see how they love each other" to people around us.**

🛡️ **We set out to undertake some other form of direct apostolate, within our possibilities and limitations, to take concrete steps to carry it out and we put ourselves to it; as a result, during this fourth quarter we have already begun new apostolates and resumed a previous one.**

🛡️ **As we are few and becoming older, we will try to help each other more in everything we can, especially in the care of the elderly and the sick sisters, providing them with the best possible living conditions.**

🛡️ **To listen attentively to the sisters, open up to others in order to reach a mutual understanding. Try to communicate and understand others more. Not to criticize.**

🛡️ **Let the laity take responsibilities.
Avoid pastoral conservation. Have more creativity**

🛡️ **To go to the peripheries. To be an inclusive Church, to be for the poor and marginalized.**

🛡️ **To enhance our liturgy more. Have a multicultural liturgy.**

🛡️ **To celebrate a multicultural day: will prepare our typical meals (Vietnam, Korea, Philippines and Chile), traditional dances and share in the community on December 25th.**

❖ To encourage the sisters of the Thai mission to meet more often to help each other and break the monotony of our lives.

From now on, the communities are committed to preaching, with the promotion of the Holy Rosary in this highly Buddhist country.

❖ **May our community be a preaching community, live a simpler community life.**

❖ **We commit ourselves to accept our sisters, accept their culture, values and help them to integrate and live the values of Christ.**

❖ **To be more active in the promotion of vocations in our region.**

We will continue to pray for our sisters in initial formation. We will try to be good examples for the young sisters making them feel welcomed and appreciated by our support and encouragement.

❖ **We will try to understand and accept each one regardless of who she is.**

To spread the word of God with joy with our actions and words being aware of our beginnings.

❖ **To have an open and united heart trying to understand and recognize the differences of other cultures, whether within or outside the country.**

To discern the meaning of the mission in the light of the Gospel.

To accept plurality as a wealth in the Institute.

To get used to have good attitudes to improve the quality of life as Dominican preachers.

🛡️ **To have Lectio Divina by turns in such a way that all the sisters have the opportunity to share their thoughts.**

🛡️ **To revitalize Lectio Divina. Take it more seriously.**
Work to simplify structures and make schedules more flexible.

🛡️ **"Building bridges instead of walls" - establishing a good relationship with all.**
To make an effort to study the cultures of the people with whom we live. The web is very useful for this.

🛡️ **To try to resolve community conflicts within the community. Avoid unnecessarily divulging problems with the sisters so that the sisters are not labeled.**

🛡️ **To count on the grace of God.**
To transcend the relations of the merely human to the supernatural "with God everything is possible".

🛡️ **To have patience and understanding of the ways of being of each one. Dialogue and respect.**
To share more about the apostolate and the mission to stimulate and encourage us in this direction.
To promote unity in the community for the mission.

