

CATHOLIC EDUCATION, AN OPTION FOR CHRISTIAN HUMANISM, FROM AND FOR COMMUNION: BASIC CRITERIA FOR THE APPLICATION OF VERITATIS GAUDIUM

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INTRODUCTION

The Apostolic Exhortation *Veritatis Gaudium* (VG) is not an isolated fruit of the teaching of Pope Francis. It is in harmony with other documents: *Laudato Si'* (2015), *Evangelii Gaudium* (2013), *Amoris laetitia* (2016), *Gaudete et exsultate* (2018) and with all the theological-pastoral orientation of his thought.

In other words, to understand and harmoniously apply the GV, the indications of *Evangelii Gaudium* must be reflected on (mission, kerygma, society, encounter; the TRUT principles - time superior to space, reality superior to the idea, unity prevails over conflict, all superior to the part), *Amoris Laetitia* ("welcoming, accompanying, discerning and integrating"), *Laudato Si'* (integral ecological ethics or harmony of the **cuaternity**) and *Gaudete et exsultate* (against Gnosticism and Pelagianism).

The VG replaces the '*Sapientia Christiana*', of John Paul II in 1979; although it includes the preface as an annex to the new regulations, to undertake a new phase of evangelization with a determined process of discernment, purification, and reform and an adequate renewal of the ecclesiastical study system. It basically applies to 289 ecclesiastical faculties and 503 associated centers with 64,500 students and 12,000 teachers currently existing. It takes on the Bologna process, which the Holy See joined in 2003, the UNESCO regional conventions, and the work of the Agency for the evaluation and promotion of the quality of the ecclesiastical universities and faculties of the Holy See (AVEPRO). It is a system of its own studies based on the quality of the educational offered, as happens today in all the countries of the world

1. A NEW CHRISTIAN HUMANISM

In 2015 the Pope presents "The New Humanism in Jesus Christ" (2015)¹. It is not exactly the repetition of what Christian humanism is for previous popes, but introduces some

changes of perspective. Already Pope Benedict XVI had begun to accept a new way of conceiving integral or Christian humanism:

"A humanism that excludes God is an inhuman humanism. Only a humanism open to the Absolute can guide us in the promotion and realization of forms of social and civil life - in the field of structures, institutions, culture, and ethics - protecting us from the risk of being caught by the fashions of the moment "(Caritas in Veritate, 2009, 78).

But already in *Deus Caritas Est* (2005) it raises a true epistemological revolution in the theological reflection of the Church, passing from the doctrinal presentation of a conceptual type to a mystical experiential vision. It presents methodologically a phenomenological theology, that is, what appears in the eyes of faith also appears to the world. We can summarize the ideas of *Deus Caritas est*, in this sentence: "He who has received the gift, can only witness to it". Believers who have had the experience of love are driven to be its witnesses in the world. Mysticism has a social character: what is received and lived is what is given. In a world that lives on the surface, which seeks the immediate, which consumes and excludes, wonder, contemplation, and fascination before the unconditioned have disappeared. That's why today, the important thing is the fleeting, the liquid, the ephemeral. It doesn't matter if many people fall by the wayside, excluded from history and life. The Encyclical, on the other hand, recalls something solid: the mystery of love that is revealed, which decentralizes humans and puts them face to face with those who suffer, who ask that love be witnessed. This is the task: to be credible witnesses of love because credibility is in the witness and not in the concept. Although the encyclical does not deny the traditional sources of the social doctrine of the Church as reason and natural law (DCE 28th), however, it places them in another perspective: the contemplation of the gift that is given and the testimony of that gift, the good, go beyond rational conceptualization. The concept explains, but the gift gives life. Christianity is not an ethical decision or a great idea, but an encounter with an event, with a Person, which gives life a new horizon and with it, the decisive direction. (DCE 1)²

Faced with criticism of modernity and from modernity, of conceptualization and its foundation, mystical ecstasy lays other foundations for action: to show love as a total phenomenon that requires witness and which makes ethics possible.

¹ Papa Francisco (2015). Meeting with participants in the Fifth Convention of the Italian Church. Recuperado de http://w2.vatican.va/content/francesco/en/speeches/2015/november/documents/papa-francesco_20151110_firenze-convegno-chiesa-italiana.html

² DCE, 1.

The experience of the divine is a vital experience and, after having lived it, we communicate. "Eros ... carries us into ecstasy towards the divine [...] and agape expresses the experience of love as the discovery of the other, overcoming all selfishness."³ Eros and agape are essential for the Christian message. Eros gives it flesh and agape gives it the spirit. If they were separated, the essence of Christianity would be disconnected from the vital and fundamental relationships of human existence and would constitute a singular world, which could perhaps be considered admirable but clearly separated entirely from human life⁴. The human and the divine are neither strangers nor overlapping. They are the expression of the totality of the human being. In the depths of the flesh resounds the call of love and the gift of love vibrates its innermost entrails. In the immanence of the flesh life is revealed and in the self-affection of the human being the gift manifests itself as love.

This opens up the possibility of thinking of humanism in another way, not as a philosophical or theological current, or as the ideology of a group or a region, but as a way of evangelical life. It could almost be said that it is better to call it "The human plan according to the Gospel" which allows an intercultural, open, ecumenical, and largely human application, allowing us to recognize the contribution that all religious traditions can make to building a good society (p. 20)⁵.

1. THE MYSTIC AS THE FUNDAMENTAL BASIS OF AN EVANGELICAL HUMAN PLAN

The term "experience" begins to enter slowly into Catholic reflection. Ratzinger, speaking of the early church, says: "The conversion to Christianity of the ancient world was not the result of an action planned by the Church, but the fruit of an observation of the faith that became visible in the life of Christians and in the church community. What constituted the missionary force of the ancient church was the real invitation, of experience through experience"⁶.

The encyclical *Deus caritas est* assumes the theology of donation by abandoning a conceptual, ideological or simply undisciplined approach to the divine reality, to give rise to the mystical experience of love that is given and manifested. Christianity is an encounter with a person who changes and is committed. He gives Himself in the experience of the disciple and manifests Himself in his testimony. And the encyclical *Caritas in veritate* not only reaffirms the experience, but also sets it as the basis of social commitment.

³ DCE 5, 6.

⁴ DCE 7.

⁵ Congregation for Catholic Education (2013). Educating to intercultural dialogue in Catholic schools. Living in harmony for a civilization of love. Recuperado de http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html

⁶ Ratzinger, Joseph. *Esercizi di fede, speranza e carità*. Milán: Jaca Book, 1989. P. 31.

"Love" "*caritas*" is an extraordinary force that drives people to commit themselves with courage and generosity in the field of justice and peace. It is a force that originates in God, eternal Love and absolute Truth. Everyone finds their own good by taking on the plan that God has for them, to fully realize it: in fact, they find their truth in this plan and, accepting this truth, they become free (Jn 8:22). Charity is the main way of the social doctrine of the Church. All the responsibilities and commitments taken from this doctrine come from charity"⁷.

The mystical experience brings humans into relation with that ultimate foundation which can only be expressed in symbolic terms and which in theology has been called *agape*. Only a mystical experience refers to God, a relationship that constitutes humans as passive subjects of the appeal, and constitutes them as love and for love. Anyone who has had that experience communicates it. It is their imperative duty to testify that they have been chosen and called. Not by duty or by imposition, but by its diffusive character, love leads to the action of witness. Those who have felt the passage of God through the spaces of humanity, are those who have the experience of the final event and, with fear, testify to the incalculable possibilities for human history.

Ethical commitment is linked to experience. The only original ethical experience is the proximity of the Unconditioned as a call to the human being in the flesh. The fundamental experience that gives rise to ethics is an intimate closeness to the source that is love itself. Only those who feel the experience can testify to it. Otherwise, ethics is reduced to a duty of the Kantian style, to a heteronomous imposition or to an incessant and useless search for foundation. Only from the call of love do humans constitute themselves as love and give love to every person. This love for every person is not an abstract universal love but the recognition of every human being as a reciprocal recipient of love. If there is no reciprocity, there can be no legitimate love.

God is the best lover because He Himself is love (*agape*). In the first Letter of St. John it is specifically said "God is *agape*" (I Jn 4: 8) and therefore can be thought of in terms of gift and donation. *Agape's* love has two special characteristics: it occurs without preconditions and does not claim to possess the fact as an object but to fill it with a donation. Love excludes all idols because in donation the subject does not cling to the other with concepts, but surrenders self completely to the other. God is not a concept but an action of donation, of delivery, and if you want to understand it, you can do it only in the experience of donation:

⁷ CV 1, 2

Using a chart, we can summarize the plan of this key or reading:

REVELATION	EXPERIENCE	WITNESS
Love	Mystic	Testimony
Donation	Agape	Inter-donation
Giver	Human being as passive subject	Response to the gift
God in Christ	He makes disciples	Moral, social theology

The disciple is the one who had the experience of God in Jesus Christ and the answer to that experience which is a call, is the testimony (the disciple goes to the world and expresses the experience). The disciple is not a technician or a social engineer, is not a prophet of misfortune or a professional answering machine, is not a psychological or social operator, but goes further: the disciple is the witness of life, the torch of light, the lover of human beings. The disciple is not life, light and love, but the witness that will bring life, light, and love. And it is not an imposition or a mandate in itself, but an illumination and a proposal.

Number 226 of the Aparecida document summarizes in this way the actions that must be taken to truly achieve the realization of the experience-testimony process:

“We must strengthen four axes in our Church:

- a) *Religious experience.* In our Church we must offer all our faithful a "personal encounter with Jesus Christ", a profound and intense religious experience, a kerygmatic announcement and the personal testimony of the evangelizers, leading to a personal conversion and a change of integral life.
- b) *Community experience.* Our faithful seek Christian communities, where they are received fraternally and feel valued, visible and included ecclesially. It is necessary for our faithful to feel truly members of an ecclesial community and jointly responsible for its development. This will allow greater commitment and dedication to and for the Church.

- c) *Biblical-doctrinal formation*. Together with a strong religious experience and an exceptional community life, our faithful need to deepen their knowledge of the Word of God and the contents of the faith because it is the only way to mature their religious experience. In this accentuated experiential and communitarian way, doctrinal formation is not experienced as a theoretical and cold knowledge, but as a fundamental and necessary instrument in spiritual, personal, and community growth.
- d) *Missionary commitment of the entire Community*. She goes out to meet the sick, is interested in their situation, to reunite them with the Church, and invite them to return to her".

These four axes indicate the whole process: an experience of faith, a strong community experience, a deepening of the Word, and as a result of the experience, the mission. "I'm going because I was called." Here it is clearly seen that we move from a purely intellectual, conceptual, and traditional formation to an experiential and testimonial formation. We must draw the consequences of this. The process of formation changes and passes to another process indicated in the Holy Scripture: "I am here because you have called me". Christian ethics is not a simple obedience to the mandate or the fulfillment of an external law, but the obligation to answer a call, or even more, ethics is the expression of what one is, a beloved lover. One overcomes the excessive autonomy of the subject and passes to a heteronomy of love: I answer because I have been called with an absolute love and my answer is a loving answer, not forced or simply fearful.

2. The "new humanism" of Francis

Pope Francis proposes a new concept of Christian humanism, "a new humanism" not so much in theoretical as in practical terms. He said in 2015:

"I do not want to outline here in the abstract a 'new humanism', a certain idea of the human being, but simply to present some characteristics of Christian humanism, which is that of the 'sentiments of Christ Jesus' (Phil 2: 5). These are not temporary abstract sensations of the soul, but the warm inner strength that makes us capable of living and making decisions" (Francis 2015)⁸. It presents the three characteristics of the new humanism: humility, selflessness, and beatitude. These traits impede the obsession with power. The temptations that undermine this humanism are: Pelagianism which leads to trust in structures, in organizations, in perfect planning, being abstract; and Gnosticism which leads to trust in logical and clear reasoning, which loses the tenderness of the other's flesh.

⁸ Papa Francisco. (2015) Encuentro con los participantes en el V congreso de la iglesia italiana. 10 de noviembre de 2015. http://w2.vatican.va/content/francesco/es/speeches/2015/november/documents/papa-francesco_20151110_firenze-convegno-chiesa-italiana.html

The new humanism presented by Francis implies: the social inclusion of the poor, evangelical poverty, the capacity for dialogue and encounter, love as the bond between human beings, building plans together, not only among Catholics, but also with all those who have good will, the believers are citizens, the nation is a collective work; not building walls or borders but bridges, squares, and field hospitals.

Leonardo Franchi states (2016, 6):

"The pedagogical approach adopted by Francis is clear: to use what could be an abstract concept (like humanism) and put it into the daily life and experience of Christians. Although this may seem simplistic, I suggest that reality is rather diverse. Pope Francis recognized the depth of the challenges faced by the Church in its mission, in particular the loss of the grammar of theology and cultural expressions of faith, especially in the midst of popular piety. For Pope Francis, a Christocentric humanism is a layer of necessary support for 'ecological education' and constitutes an adequate response to the 'educational emergency' diagnosed by Pope Benedict XVI."⁹

3. THE INTEGRAL CHRISTIAN HUMANIST FORMATION

Human formation runs the risk of being simply traditional theoretical instruction, debased by the concerns of a humanist scholarship reduced to the concept, propitious for the elite or instrument of power of the institutions. Many of these conceptions do not allow the construction of a meaning in formation as a condition of humanity. The formative task does not express concepts on adequate humanity, but is a humanizing experience, in which education provokes and provides spaces for humanity.

In its pedagogical model, in each of its programs and cycles of formation offered by the Catholic schools, the Christian experience translates into recognition, fraternity, and solidarity. The encounter with the face of another, contemplation of nature, and the balanced contribution to the transformation of the environment become the capacities that constitute the entire humanizing experience of the formative task in all the disciplines and areas of knowledge. For the present moment, this task is summarized in a meaningful knowledge that innovates the social transformation of reality. To reach this objective, two dimensions are established in the work of all the members of the educating community.

- A. The first, is that **the human being is recognized in the experience of the gift**, thus, the first opportunity offered by Christian humanistic formation is that of thanking for

⁹ Franchi, Leonardo. (2016). (Laudato Si' y la educación ecológica. Implicaciones para la educación católica. Pensamiento Educativo. Revista de Investigación Educativa Latinoamericana 2016, 53(2), 1-13

the gift that has been given, recognizing the face of the other and configuring an ethics-aesthetic of care.

Everything is given, the Gospel in culture is an act of love, therefore, taking on the face of the different, being questioned by the humanity of the excluded, appropriating the pedagogy of tenderness in the classroom is not an intellectual task for administrators, teachers, employees, and Catholic school students, but a lived, experienced attitude. If something has broken the understanding of the human sense it has been the division we have made between experience and thought, faith and reason.

The field of science is humanizing, science as a science must be conceived for humanizing purposes. Academic excellence and transformation cannot be anchored in a separation of the technical-scientific dimensions from the human. The sense of humanity is clarified and occurs in the integral relationship between: virtue-work; knowledge-mystical; techno human-science spirit. The commitment to innovation of the Catholic school makes it clear that all human constructions in culture promote the integral transformation of human life. Innovation is not a strategy of the moment, but an attitude that takes place in every transfer, research, and curriculum action and allows to renew, update, and measure the relevant social impact of the life experience. "The failures of the current science and technology derive from their dehumanization and the divorce of humanism and technology is what caused the great collapses [...] Some [the humanities] have wisdom without efficacy, and the other [science] efficacy without wisdom"¹⁰.

- B. The second dimension is that **human culture accepts the call to gratuity**, to the provocation to humanize, to receive the free gift of Jesus Christ, a gift of the Father. What for many centuries has been called human experience, indicates the acceptance of a personal and community call to live habits, values, and attitudes of humanization, an incessant search for meaning, opportunities for relationship and encounter in the four rapports of these four relations: care for themselves, caring for others, care for the habitat, and care for the spiritual. They explore the possibilities of restoring the full meaning of the human. Accepting the call to humanization means building a culture of life. This free and loving call is multidimensional, human sense, present in the original thought and the cosmoteandric experience. In the educational scene, cultivating science, technique, technology, appropriating technological innovations, seeking new artistic and recreational creations, provide relationships if they are shown in values and these values allow obtaining transformation and integral development. This is the mission of the humanizing experience of any activity of the

¹⁰ Michel Serres, "Cómo acabar el divorcio entre científicos y humanistas", Síntesis, 142 (1995): 16.

Catholic educational institution. Focusing on the care of life and inter and transdisciplinary relationships, it allows us to experience dialogue, encounter, love, hope, and inclusion. From this integration, the humanizing formative task is realized: connecting cosmos, Anthropos, meaning, and community. Cultivating the human sense is a task that develops all the dimensions of social life. The cultivation of the human is a transformative task because it activates in the human being its capacities as a person, as a citizen, as a professional; those capacities are shown in values and those values allow for obtaining integral transformation and development. This is the mission of the humanizing experience of any Catholic educational activity.

"Humans value themselves not by isolating themselves, but by coming into contact with others and with God. Therefore, the importance of these relationships is fundamental. This also applies to people. Consequently, a metaphysical vision of the relationship between people is very useful for their development. In this respect, reason finds inspiration and orientation in Christian revelation, according to which the human community does not absorb the person in itself, annulling its own autonomy, as happens in the various forms of totalitarianism, but it enhances it even more because the relationship between person and community is that of a whole towards another whole"¹¹.

4. VERITATIS GAUDIUM AND ITS PROPOSALS

The document presents four main renewal criteria:

1. "The ever new and fascinating good news of the Gospel of Jesus." The cornerstone is the mystical experience of the Lord and his consequent witness of life. Without experience and testimony there is no evangelization; there will be indoctrination or training. Favoring the experience of living as a church 'mystic of us' and universal brotherhood, to understand the cosmos as a 'network of relationships' and to reach a 'spirituality of global solidarity', either return to the experience of the Lord or disappear as Church: a contemplative attitude of the mystery of God is required (experience and less conceptualization) with a renewed theology for the culture of the XXI century.

Witness passes through very concrete facts against which we must be cautious: the obsession for consumption and material prosperity in oneself, the concern for social or academic ranking, the abandonment of the most vulnerable, the lifestyle of teachers and leaders ... The principle that 'less is more' is a powerful pedagogical maxim for those who make Catholic educational policies. But there are also proposals that must be taken into consideration:

¹¹ Papa Benedicto XVI, Encíclica Caritas in veritate, (2008), n. 53. Recuperado de: http://w2.vatican.va/content/benedict-xvi/es/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html .

providing opportunities for mysticism: retreats, Eucharist, spiritual assistance, prayer, art, ecology, literature ...), to constitute an academic community of "doctors, pastors and mystics" (all in one) with a testimony of life, relating the experience with ethics as a consequence and not as a mandate or norm.

2. "Dialogue at all levels, not as a mere tactical attitude, but as an intrinsic requisite of experiencing in common the joy of Truth and of deepening its meaning and practical implications". "Dialogue in all fields", and not for 'tactical' reasons but for a common search for truth in the light of a "culture of encounter", dialogue with representatives of other religions and people of other beliefs." It is necessary to arrive where new stories and paradigms are born. "The school or Catholic faculty is not an institution of the church but the community of the church in education The active promotion of good interpersonal relationships between school officials and between officials and students is a manifestation of harmony (*communio* in theological terms) which gives key witness to others.

An important point is intercultural dialogue in today's world that includes giving love and recognition of the other. This intercultural dialogue has very precious repercussions in the formation of the students and in the curriculum of studies.

"For a correct approach to interculturality, therefore, a solid anthropological basis is needed, founded on the intimate nature of the relational being of the human person, who, without relationships with others, cannot live or unfold his/her potential. Man and woman are not just individuals, a sort of self-sufficient monads, but they are open and oriented towards what is different from themselves. Human beings are persons in relationship and this is understood in relation to the other. Their relationships reach their profound nature if they are based on love, to which every person aspires to feel fully realized, both in terms of the love received and, in turn, for the ability to give love. 'Human beings cannot live without love. They remain to themselves as an incomprehensible being, their life is meaningless if they do not reveal love, if they do not meet love, if they do not experience it and make it their own, if they do not participate in it vividly [...]. In this dimension, human beings find their greatness, the dignity and courage of their humanity'¹².

There is a very important relationship between the encyclical *Laudato Si' e la Veritatis Gaudium*. *Laudato Si'* offers a new direction in Catholic educational thought because it allows us to discover the connectivity of all creation, the complex relationship of the multidimensional relationship, of being human with oneself, with other humans, with the Earth, and with God. It is the harmony of quaternary as the construction of a more human

¹² Congregación para la educación católica (de los instituto de estudios).(2013). Educar al diálogo intercultural en la escuela católica. Vivir juntos para una civilización del amor. http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_sp.html

world. This harmony is a strong conceptual framework and a powerful pedagogical tool. While the concept of integral humanism suggests an ideology of a group, the term integral ecological ethics indicates a global problem that needs universal action that engages all human beings: the simplicity of life in a world of consumers, contemplation grateful for the gifts received from God, concern for the needs of the poor (austere solidarity) and care for the common home.



Integral ecological ethics involves the creation and use of a common language. **Many times understandable language is used within the church itself, but is incomprehensible to non-Christians.** There is a suggestion that language is used according to cultures and spaces, and not simply a theological language that few can understand, and the language of this ethics allows it.

3. “Inter- and transdisciplinary exercised with wisdom and creativity in the light of Revelation”, necessary for a better understanding of the complex realities of the world and of the mystery and not as a flight towards relativism. It presupposes an interdisciplinary and transdisciplinary ecclesiastical study system, both in content and methods: ecclesiastical courses must offer “a plurality of fields of knowledge” that correspond to the richness of reality, but **this also applies to the curricula of Catholic institutions that sometimes seem to be a retail blanket with disciplinary fragmentation.**

4. “The urgent need to “create networks” between the different institutions that, in every part of the world cultivate and promote ecclesiastical studies, and to activate with appropriate synergistic synergies also with the academic institutions of the different countries and with

the different cultural and religious traditions. "Launch research institutes specialized in the study of the problems of the time that afflict humanity today and realize appropriate and realistic solutions. The image of a coherent world must be the starting point", the polyhedron, which reflects the concomitance of all the parts that maintain their individuality".

A first point that can be drawn from this criterion is the **use of technology in education**. Virtual or online training is a requirement today not only from the point of view of innovation, but also of solidarity. Virtual education makes it possible to reach isolated places, distant communities, people with physical presence difficulties, and to help communities that do not have schools. The same religious formation or formation for religious men and women can benefit from virtual training and electronic communication, with due caution.

A second point, also derived from *Evangelii gaudium*, sets new priorities in the theological reflection indicated in *Laudato si'*, to "enter into a dialogue" between scholars of different religious convictions and different scientific skills oriented to the care of nature, the defense of the poor, building networks of respect and fraternity. It is not a matter of returning to apologetic discussions on philosophical or theological subjects, which often lead to sterile discussions, but rather to try to solve the problems of humanity in a conjunction of wills. In this sense, working together to achieve the Millennium Goals is a clear example of solving global problems.

The third point is networking: supporting the management of cooperation, inclusion, and networking. One can think of associative networks with other Catholic universities, institutes of formation, faculties of theology; training networks with religious communities, networks for the dissemination of theological and pedagogical knowledge; collaborative networks with institutions in less developed regions (exchange of teachers, courses, and materials).

In this context, solidarity networks are an important tool for mutual support, such as resolving difficulties collectively and through direct action. But more than a tool, it is extending aid practices, a culture of empowerment and mutual support between individuals or groups. We try to promote community formation, to avoid the culture of asking others, and to train ourselves to take the autonomy in our life. These networks can achieve growth in social, political, economic, and religious participation through the joint action of a community supported by other communities.

"Education for humanistic solidarity has a great responsibility to provide formation to citizens who have an adequate culture of dialogue. On the other hand, the intercultural dimension is often experimented in classrooms at all levels, as well as in university institutions; therefore, it is from there that we must proceed to spread the culture of dialogue. The framework of values in which the citizen who has dialogue formation lives, thinks, and acts is supported by relational principles (gratuity, freedom, equality, coherence, peace, and the common good) that enter positively and categorically in the educational and formation

programs of the institutions and of the agencies that work for humanistic solidarity." (Congregation for Catholic Education (of the Institutes of Studies), 2017, N. 14)¹³.

The awareness of an interconnected world generates new cultural and spiritual elements that have to be taken into account. Some of them are the culture of encounter, respect for differences, inclusion of all human beings, sense of planetary community, transdisciplinary science, critical citizen participation, responsible transfer, universal solidarity, responsive freedom, solidarity. The realization of these elements summons the action of the Catholic formation centers as collaborators with many other institutions in the construction of the full human community, contributing from what is proper to their identity: the person of Jesus Christ, revealer of full humanity.

CONCLUSIONS

Only from mysticism can we revive our educational institutions. Only from there will our faith be credible.

The new Christian humanism is not about concepts and theories. It is a mystical experience of the centrality of Jesus Christ, of His face of mercy, of love given and delivered.

Love is the gift that we must accept and respond to with love, especially with an ethic of love that makes us stand in solidarity with nature, with each other, and with the poor in a special way. We are a gift that is communicated.

We must use the resources of science, technology, and educational advances without fear, but always looking at human beings as the goal of our action.

Everything is summarized in an integral ethic of loving care, in which women are experts and especially women religious in the church.

¹³ Congregación para la educación católica (de los Institutos de Estudios). (2017). Educar al humanismo solidario. http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20170416_educare-umanesimo-solidale_sp.html