

MESSAGE FROM THE NATIONAL LIVING ASSEMBLY
OUR CHARISMS AT THE SERVICE OF PEACE AND JUSTICE
AND THE INTEGRITY OF CREATION.
"NEW WINE IN NEW SKINS".

Aguascalientes, Ags., To April 29, 2018

To the Communities of religious sisters and brothers of Mexico:

The representatives of the Religious of Mexico met in the LIV National Assembly of the Conference of Major Superiors of Religious of Mexico, from April 27 to 29, 2018, in the center of the country, the City of Aguascalientes, "The land of good people".

At the conference we gave continuity to the agreements taken in the previous assemblies of Puebla, Jalapa and Querétaro. The corresponding reports were presented and we studied, assimilated and made them ours, creating the 2017-2020 Three-Year Plan of the JDN

We agreed to the priority of the promotion of a life consecrated to the service of justice, peace, and the integrity of creation (JPIC), from the culture of the encounter, for the reconstruction of the social fabric and reconciliation. Illuminated by the quotation from Mc 2, 22, "for new wine, new wineskins," from the document of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life entitled "For new wine, new wineskins:"

We are grateful for the fraternal presence of our brother Bishops: Bishop Alfonso Miranda, Secretary General of the CMS, Salvador Rangel, head of the DIVIC, Herculaneum Medina Garfias, Auxiliary of Morelia and Vicar of Consecrated Life in his Diocese, Fray José de Jesús González of the Prelature of Nayarit and in charge of the Pastoral of the Original and Afromexican Peoples and of the Vicar of the Consecrated Life of the Diocese of Aguascalientes, Pbro. Manuel Aranda, on behalf of Mons. José María de la Torre Martín.

The methodology of Clamors, Convictions and Commitments invites us to be "new wineskins," abandoning the "old wineskins," that is, renewing customs and structures, both personal and community, which in our consecrated life no longer respond to what God asks us today, to advance his reign in the world.

2. THE CLAMORS:

Making a believable study of the reality, from a humanist perspective, in a loving and respectful way, trying to discover the causes that originated and explained it, in order to influence a transformative and compassionate stance.

CLAMOR DE LA TIERRA, our common home, an ecological catastrophe with dispossession and devastation of the territory, tension between popular community resistances against a savage development and reconversion of the peasant economy, to the agro-industrial model.

CLAMOR OF HUMANITY

Our family, with inequality and economic uncertainty, the normalization of violence, fear and social indifference, justified militarization, crisis of insecurity and impunity. The problem of migration, as a theological place.

CLIMATE OF THE POOR, MARGINALIZED AND EXCLUDED POPULATION, concentration of wealth and growth of poverty and social polarization, inequality between men and women, and discrimination against young people and indigenous peoples.

CITIZEN CLAMOR, establishment of war situations, the absence of human rights by the narco-state; elections with a complex scenario and media manipulation. The disappearance and cruel extinction of so many human lives of children, youth, mothers, migrants, professionals, consecrated persons, priests and social promoters.

CLAMOR OF A DIGNIFIED LIFE, consumerism, individualism in the face of the community good, the interest of the private over the public and the masculine over the feminine and of foreign investment over national development.

CLAMOR FOR THE INDIFFERENCE OF THE CONSECRATED LIFE, religious in silence, danger of getting used to it, fear of prophetism.

CLAMOR FOR ACHIEVING INTERCONGREGACIONALITY, for the lack of co-responsibility and sense of belonging and ecclesial participation.

CLAMOR OF THE APOSTOLIC EXHORTATION "ALGRED AND REGOCÍJENSE", to those who are persecuted for their cause ... "GAUDETE ET EXSULTATE.

CLAMOR TO APPROACH REALITY WITH A SAMARITAN LOOK, seeing and assuming social reality as TIME OF GRACE. Recognizing Jesus in our neighbor and acting like the Good Samaritan who found a person in disgrace at the edge of the road.

These clamors must be seen, as ethical demands towards action and as a call to awaken the prophetic sense of the consecrated life.

3. COMMITMENTS THAT INVOLVE US: we will rebuild the consecrated life and the social fabric ... BUILD COMMUNION.

- To sensitize our congregations and the laity that collaborate with us, in the clamor, to motivate to transmit the message of the Assembly and maintain communication with the superiors of the ecclesiastical province.
- Integrate the CIRM lines into congregational and pastoral projects.
- Spirituality of integrating communion in diversity as congregations, CIRM and Church.
- Those of us who are convinced and motivated to participate, will try to promote conviction and participation among those who are not.
- That the local CIRM favor the means of communion with the Vicar of Religious Life of the diocese.

CLARIFY NEW ATTITUDES

- Implement ways to care for the Earth.
- Maintain a co-responsible and constant attitude, with the actions that the CIRM proposes in favor of the JPIC life.
- Promote meetings of "New Generations" by dioceses and that the interreligious training courses promote exchanges.
- Motivate the members of the local CIRM to hold regular meetings of the Consecrated Life with the Diocesan Clergy.

- Economic Solidarity and ethical finance.

TO STRENGTHEN THE PROCESSES

- As a congregation, be more participatory in the new ways that the plan offers us and strengthen participation in the networks, assigning personnel, from our poverty.
- Create a spirituality network.
- That all the training has as JPIC axis with an open theological line.
- Work for intercongregationality, especially where it is weak.

ALL AND ALL, WE APPROPRIATE THE TRIENNIAL PLAN OF THE NATIONAL BOARD OF DIRECTORS OF CIRM.

We have discerned together how to serve our People, the Spirit enlightens us with the weapons of prayer and community life, and they call us to put our charisms at the service of justice and peace - new wine -. We want to be a reflection of the presence of Jesus, living a new Pentecost with creative fidelity, pastoral conversion and solidarity - new wineskins - in this context of elections, awakening the prophetic sense of the Consecrated Life.

May the "Religious Life on the way" be the best expression of the face and hands of the mercy of God, Father and Mother, who can be the wealth for the Church, the People of God on the way.

In the journey of the Mexican People, together with their pastors, the Bishops, for the celebration of the fifth centenary of the apparitions of Our Lady of Guadalupe, we assumed the attitude of San Juan Diego, representative of the Original Peoples of Mexico, who trusted in the words of the Mother of the True God by whom one lives: "Are you not under my cape? Am I not your health? What else do you need?"

Brother José Sánchez Bravo, FMS
President of the CIRM