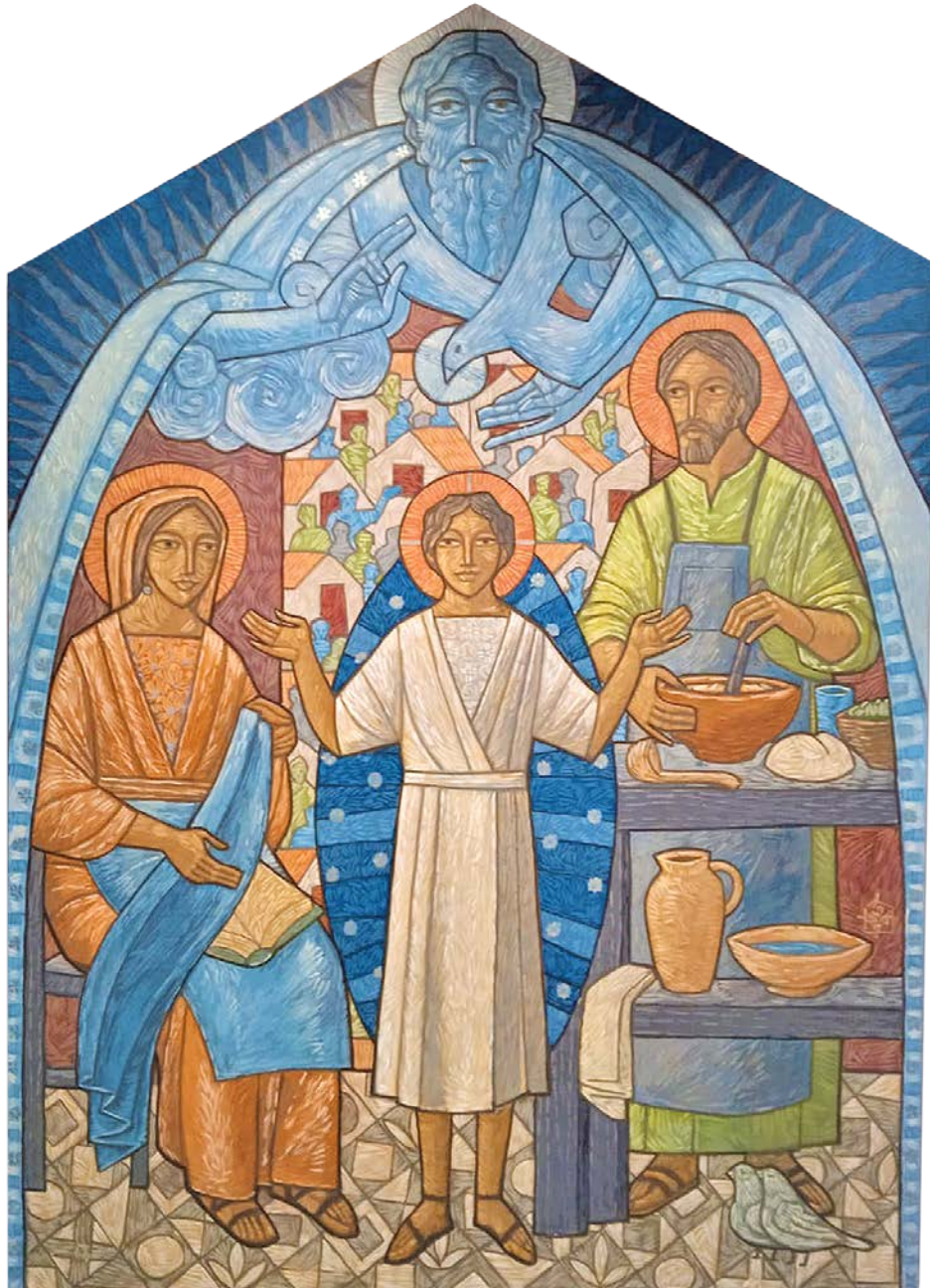


The Sa-Fa Family



Rome, 28/01/2012

The Sa-Fa FAMILY



Introduction

The “Sa-Fa Family” is formed by the Institute of the Brothers of the Holy Family and the people and associations that share their spirituality and mission in the different levels of involvement and commitment (XXXVI General Chapter,

Guideline no. 7).

The idea of the Church as People of God and the Church as communion boosted by the II Vatican Council have been the key to the development of an assessment process of each of the vocations and the complementarity among them, as well as sharing personal and institutional charisms.

Pope John Paul II’s Apostolic Exhortation *Christifideles Laici* (ChL) invites to put the charisms in common: “These charisms are given to individual persons, and can even be shared by others in such ways as to continue in time a precious and effective heritage, serving as a source of a particular spiritual affinity among persons”. “By a logic which looks to the divine source of this giving, as the Council recalls, the gifts of the Spirit demand that those who have received them exercise them for the growth of the whole Church” (ChL no. 24).

The incorporation of the lay people to the educational and catechetical works of the Institute has generated a process of responsibility in the mission and sense of belonging to the institution in many of these lay partners, although sometimes not well defined, one can perceive an adhesion to the distinctive elements of the Institute such as: the symbols, the feasts, the patron saints, the mottos, the style of relationships and management, the educational project, etc.

Some lay people who are close to the Communities of the Brothers have shown some interest in the own spirituality of the Institute. This attraction for the spirituality has been developed as far as the more specific aspects of it, that served for their own life, have been made known. This attraction has been also maturing on the basis of a greater awareness and commitment of the laity promoted by the Church since Vatican II. This interest in spirituality has been consolidating in a theoretical knowledge and in an existential experience of it.

The processes have continued until the present time where one can see mature fruits, also among us. The reform of the Constitutions of the Brothers of the Holy Family in 2007 states it adding an extra number (no. 4bis): “The Brothers receive as a gift of the Spirit the interest that some people and groups show towards their charism. They consider a call to live the ecclesiastic communion in their complementary vocations. Their charism can be shared with the lay people and priests who are invited to participate in the spirituality and mission of the Institute in different ways”.

Brother Gabriel Taborin is the common point of reference as Founder of the Institute, to which he gave name and put under the patronage of the Holy Family. Those who share the charism of Brother Gabriel find in the Holy Family the inspiration for their life and action.

The realization that the Sa-Fa Family now exists and develops is a motive of gratitude and commitment. Gratitude because “the charisms are *received in gratitude* both on the part of the one who receives them, and also on the part of the entire Church” (ChL no. 24). And commitment because: “They are in fact a singularly rich source of grace for

the vitality of the apostolate and for the holiness of the whole Body of Christ...” (ChL no. 24).

It corresponds to the Sa-Fa Family fostering spiritual vitality, fraternity, ecclesial communion, formation and the assigned mission.

This Document tries to present the identity of each group and the existing relationships among them, as a service to a better understanding of the reality as response of communion in order to seek a mutual support for the evangelizing and humanizing mission in the Church and in the society.

1. Identity of each group

1. 1. The Institute of the Brothers of the Holy Family

The identity of the Institute is expressed in its *Constitutions* and in the *Code of Canon Law* (573-709). The main features that make up this identity are:

- “The Institute of the Brothers of the Holy Family was founded in the diocese of Belley by Brother Gabriel Taborin; it is a religious Institute of Brothers, with lay character of pontifical right, approved on August 28, 1841” (*Const.*, art. 1).
- “Its members are religious who, responding to the Father’s call, and moved by the Holy Spirit, consecrate their lives to God in the Church according to the charism of the Institute. They aim for perfection of charity in community, following Christ closely, according to the Gospel, by practising public vows of chastity, poverty and obedience and by being faithful to the present Constitutions” (*Const.*, art. 2).
- “All the houses of the Institute form a single family dispersed for the service of God, but united in the bond of charity, by a same spirit and a same spirituality and an identical mission of the Institute. The group of houses, united under the authority of a same Superior, in a part immediate of the Institute, which, lawfully established, is called Province” (*Const.*, art. 187). “Authority is exercised in the Institute through general, provincial and local government” (*Const.*, art. 188).

1. 2. The Association of the Nazarene Fraternities

In the Plan of Life “*To live in Fraternity*” it is defined the identity of the Association of the Nazarene Fraternity in these terms:

“The Nazarene Fraternities are constituted in Association of faithful in the Church, joined to the Institute of the Brothers of the Holy Family of Belley, according to the Code of Canon Law” (cf. CIC 677).

“The members of the Fraternity live the baptismal vocation in their environment (family, parish, workplace), according to the Nazarene charism of Brother Gabriel, in order to irradiate it in the Church and in the world. In their own status of life, the members of these groups are committed to live the Gospel in everyday simple acts. The work, prayer and fraternity lived in Nazareth are the constant in their spiritual orientation” (PLNF no. 4).

“The Association of the Nazarene Fraternities is organized at different levels:

- The *Nazarene Fraternity*: It is the first cell of the Association; it develops its life and mission together with a community and/or a Province of the Institute of the Brothers of the Holy Family;

- The *Nazarene Fraternities*, that make reference to a religious Province of the Brothers, have among them a coordination;
- The *Association of the Nazarene Fraternities*: It is the set of all the Fraternities and it is governed by its Plan of Life. Although scattered in several countries, it forms a single family” (PLNF no. 23).

1. 3. The Educational Communities

According to the Educational Project of the Institute (EP), the Holy Family School has its own identity and it is organized around an Educational Community.

“The Institute of the Brothers of the Holy Family sets, with this Educational Project, the type of education that seeks to carry out in schools and other educational environments in which has a responsibility in direction, animation or coordination” (EP, Introduction).

“The Holy Family School, and the various areas where educational activity is exercised, is the meeting place for a group of people that, although from different perspectives, have a common mission: the comprehensive education of children and youth. We call this “Educational Community”. Its core of cohesion is the acceptance and responsible participation in the implementation of the Educational Project” (EP, III).

“The Institute ensures consistency and continuity in implementing the principles established in the Educational Project, and encourages contact and exchange between the centres animated and guided by the various members of the ‘*Sa-Fa Family*’” (EP, III, 1).

Members of the Educational Community are:

1. The Entity Owner (or Supervisory Authority)
2. The Community of Brothers
3. The Teaching Staff
4. The Collaborators
5. The Students
6. The Families
7. The Alumni (Ex-Students)

“Participation and co-responsibility of all those who integrate the educational community, in their own competences, are essential to make real the Educational Project” (EP, III, b)

Participation in the Educational Community can be done individually or through participation bodies. “The Associations of the various groups within the educational community, in accordance with their rules and own purposes, are a very effective means to encourage participation and responsibility, as well as promoting the on-going training of their members” (EP, III, b).

1. 4. The Association of Parents of Students

The involvement of parents of students in the life of the educational centres where their children are educated is contained both in the legal systems of the various States and in the rules of the Church. The latter remind to the parents their primary right and duty to educate their children and the importance of the school: “Among the means of advancing education, Christ’s faithful are to consider schools as of great importance, since they are the principal means of helping parents to fulfil their role in education” (CIC 796).

Parents’ Associations are integrated in unions or federations at national or international level in two ways:

- Unions or federations formed among the schools in which the Institute is the Entity Owner or has the Supervisory Authority (cf. Holy Family International Association).
- The Confederations of the Association of parents of the Catholic schools in different countries.

Parents' Associations are embedded in the structures of participation in the educational centre and collaborate on it using activities of diverse nature: formative, educational, sportive or entertainment intended for the parents themselves and students. They also collaborate in initiatives of solidarity at national or international level.

1. 5. The Associations of Students and Ex-Students (Alumni)

They collaborate on some commemorative activities and in various initiatives of the educational centres. The Educational Project expresses its possibility of action and participation, but in their personal life where they mainly radiate their school mark: "The ex-students, by the formation received and by their situation and integration in society, contribute to humanize it with the testimony of human and Christian values and *'family spirit'*" (EP, III, 7).

Formally constituted Associations of Ex-Students (former students) there exist only in some educational centres of the Institute.

1. 6. The Holy Family International Association (AISF)

According to its Statute: "The International Association, for the achievement of its goals, joins Parents of Students, Parents of Ex-Students, Former Students and Teachers of the Schools of the Institute of the Brothers of the Holy Family, founded by Brother Gabriel Taborin, or other schools of different ownership but directed by the Congregation itself" (art. 1).

Some of the main purposes of the Association promote interaction and belonging to the Sa-Fa Family in its global dimension:

- To promote union among the Associations of Parents of Students, of Parents of Ex-Students and of Former Students of the Schools of the Brothers of the Holy Family.
- To encourage the exchange of students from the diverse associate countries. Providing accommodation and care of them in families, residencies or schools to promote educational, cultural and social activities.
- To facilitate friendship between members of the Association and to promote mutual help when necessary.
- To arrange conferences, meetings, seminars, travels and leisure time in any country and to welcome all initiatives to be useful or profitable for the associates.

Some activities of those promoted have an international character such as the Olympics sports, cultural weeks and linguistic exchanges.

1. 7. The Christian Youth Groups and the Christian Sa-Fa Communities

The collaboration of the Institute in the mission of the Church is effected by activities in the field of education, catechesis and liturgical animation. These activities, as well as those of Christian formation, missionary animation, youth pastoral and vocation

promotion, and solidarity, and also those of sports and recreational nature, result in the creation of communities and groups more or less stable. Other times, it comes regular activities involving youth and adults. All these groups and activities are marked to a greater or lesser extent by the spirituality of the Institute and participate in fulfilling its mission of evangelization.

There are some Provinces in which, to integrate all groups and activities, have developed a “Provincial Plan of Pastoral”; others perform this matter in a less structured way. Given the wide variety and instability of these groups and activities, it is difficult to list them, but as an example we can cite some: In Uruguay, the “RENA” (retreat for animators), “Weekend as in Nazareth”, “Home and Workshop”. In Argentina, the “AJEN” (youth camp of Nazarene Spirituality), the “Project of Life retreat”. In Spain, the “Christian communities and Sa-Fa groups” with youth and adults, summer camps, festival of the vocational song. In Italy, “Anima Sa-Fa”. In Burkina Faso, “JASAFa” (Sa-Fa Apostolate for Youth).

1. 8. The Associations of Solidarity and Missionary Activity

Missionary and solidary activities are often linked and are spontaneously done or organized in several levels. They may be performed autonomously or in collaboration with Church, State (public) or private bodies.

In each Province of the Institute there exist missionary groups that promote solidarity activities. The members of the Sa-Fa Family participate also in associations and groups promoted by various ecclesial and civil authorities.

The Institute participates particularly in the NGO “Carumanda” and in the CAM (Centre of Missionary Animation):

- *The NGO “Carumanda”*

It is an Association with own statues as Non-Government Organization. It belongs to the groups of NGO dedicated to development. Its scope is varied, both in projects as in countries of destination of aid, but always focused on the educational field. It promotes activities of awareness and sensitization for solidarity in the educational centres of the Brothers in Spain; in each centre there is a delegation office. Every year there are sent to Ecuador groups of volunteers to carry out some projects.

- *The CAM (Centre of Missionary Animation)*

The CAM is a Centre of Missionary Animation at Villa Brea (Italy) that collaborates and conducts projects with the NGO “Sviluppo e Pace”. It is composed by Brothers and lay people. It has other collaborative groups in Ravenna, in the Holy Family School of Turin and in Povegliano. Its projects are designed mainly to Burkina Faso, but also to Mexico and the Philippines. It promotes in Italy time for formation and maintains contacts with national and international bodies for the funding and implementation of development projects, some of which are carried out directly by some groups of people moving to Burkina Faso.

1. 9. The Civil Associations

The situation of the Institute with respect to the State varies by country:

- In some countries, the Institute is recognized directly by the State as Religious Congregation or Institute of Religious Life. This is the case of France, Spain, Italy, Argentina and Colombia. In some of these countries the Institute has also a recognised civil association: In France, the “Sainte-Famille Association” (formed only by Brothers); in Argentina, the “Association of the Holy Family” (formed by Brothers who integrate the Institute of Consecrated Life of the Brothers of the Holy Family of Belley and lay people); in Italy, the Institute is recognised by two entities: the “Casa di Procura Generalizia” (House of Rome) and the “Casa Generalizia” (Province); in Spain, there is the “Gabriel Taborin Foundation”.

- In other countries, the Institute is recognised by a civil association; this is the case of Uruguay, Brazil, Burkina Faso, Ecuador, Mexico, Philippines and India.

When dealing with civil associations, each of them has its own statute (by-laws), recognised by the State, which governs the internal life of the association and its organization. Other associations in which the Institute has liabilities are the “OGEC” (Undertakings management of the Catholic schools under contract with the State) in France; the “Councils of the Entity Owner”, in Spain; the “Cooperatives of Teachers and Professors”, in Uruguay.

2. The Links

The Sa-Fa Family maintains a network of relationships, both internally and externally, which allow it insert into the life of the Church and the society. Some of these relationships are precisely defined by regulatory texts; others have a more comprehensive character and respond to the nature of the institutions, to their origins and other circumstances. Whatever their nature and content, they should be based on justice, truth and charity, and they must be characterised by the “family spirit”.

2. 1. The Civil Links

The Associations that represent in a civil way the Institute, or any part thereof, are governed by the laws of each country and their own statutes. The Institute has also its internal rules relating to civil authorities, particularly with regard to financial matters (*Constitutions* art. 170 & 171). These rules define the type of administrative relations.

The institutions that are part of the Institute, in particular the educational centres, have also administrative link with the academic authorities of each country. This link is stricter when under contract with the State.

The employment contracts and the labour laws define the labour relations.

The insertion into a territory involves the relationship with the public and with the different administrative bodies.

2. 2. The Ecclesial Links

In the Church, some relationships have a juridical character, defined in the ecclesiastical law; others are located more or less in the field of pastoral practice and education.

2.2.1. Canonical Links

The main aspects that are defined in the rules of the Church and that are related to the internal and external links of the Sa-Fa Family are:

2.2.1.1. – *The life of the Institute of the Brothers of the Holy Family of Belley.*

Like other Institutes of Consecrated Life, its situation in the Church is mainly following the canons 607-709 of the *Code of Canon Law* (CIC) and its own *Constitutions*, approved by the Church. The latter define the scope the religious vows, which are the link that join the Brother to his Institute and the Church.

The goods of the Institute are goods of the Church, therefore, from the ecclesial point of view, they follow the rules of Book V of the CIC and the *Constitutions*.

2.2.1.2. – *The Association of the Nazarene Fraternities.*

The link to the Institute is based on canon 677 §2, offering the Institutes of consecrated life the possibility of having “associations of the faithful”: “Institutes which have associations of Christ’s faithful joined to them are to have a special care that these associations are imbued with the genuine spirit of their family”.

The insertion of the lay associations in the People of God is defined primarily in canons 321-329 of CIC. The criteria of ecclesial associations of lay faithful are explained in the Apostolic Exhortation *Christifideles Laici*, no. 30.

The *Plan of Life “to Live in Fraternity”* defines the commitment that links people to the Association and to the Institute.

2.2.1.3. – *The apostolic activity of the Institute.*

Some of the rules of the Church relate directly to the mission carried out by the Religious Institutes (CIC 673-683) and define their relationship with the Church:

- “Apostolic action is of the very nature of Institutes dedicated to apostolic works... Apostolic action exercised in the name of the Church and by its command is to be performed in union with the Church” (CIC 675).

- “Lay Institutes of men and women participate in the pastoral mission of the Church through the spiritual and corporal works of mercy, performing very many different services for people. They are therefore to remain faithful to the grace of their vocation” (CIC 676).

2.2.1.4. – *The Educational Centres.*

Some rules, contained in the part related to the office and mission of teaching, refer more specifically to the Catholic schools and define their relationships with the local church:

- “Among the means of advancing educations, Christ’s faithful are to consider schools as of great importance, since they are the principal means of helping parents to fulfil their role in education” (CIC 796).

- “The Church has the right to establish and to direct schools for any fields of study or of any kind and grade. Christ’s faithful are to promote schools, doing everything possible to help in establishing and maintaining them” (CIC 800).

- “Religious Institutes which have education as their proper mission are to keep faithfully to this mission and earnestly strive to devote themselves to catholic education, providing this also through their own schools which they have established with the consent of the diocesan Bishop” (CIC 801).

2.2.2. *Pastoral and Educational Links*

Many links in Sa-Fa Family have a pastoral and/or educational character. Sometimes it can be a clear distinction, in others both links are attached together. However, the link is sometimes defined in an explicit way and other times it is only in fact or implied.

- The teachers who sign an employment contract in an educational institution of the Institute and the parents of family who enrol their children in a Sa-Fa school accept its own character expressed in the Educational Project and establish a relationship with the Educational Community that can be done individually and/or associate.

- The students who enrol in a Sa-Fa school also establish an educational relationship that marks their life during the years as students.

- The managers (principals, directors, coordinators, etc.) assume, in the field of their powers, educational, administrative and pastoral responsibilities.

- The catechists and animators of groups have educational and pastoral responsibilities.

- The Brothers, who are sent to a community, besides educational, pastoral and administrative responsibilities that may assume in the parish, diocese, educational centre, etc., are also a communitarian testimony of the charism of the Institute. The religious community as such is a meaningful ecclesial presence that is in relation with other ecclesial realities.

2. 3. The Human – Spiritual Links

Many links are simply based on friendship, spiritual affinity, shared experiences, family, neighbourhood, etc. The connection established through human and spiritual relationships is the foundation of all other links. Without human and spiritual links, all others are at risk of formalism.

These human and spiritual links are sometimes very deep and are maintained over time even when other more formal ones ceased.

The relationship sometimes exists with a limited number of people and even with an individual. But through them there is certain openness to the whole Sa-Fa Family.

2. 4. The Institutional Links

The Sa-Fa Family, through some of its bodies or individuals, is related to many both ecclesiastical and civil institutions at local, national and international levels.

The Institute, through the Superior General, is part of the USG (Union of Superiors General).

The Provinces, through their Provincials, form part of the respective Conferences of Major Superiors.

In each country there are organizations that bring together the Catholic schools of which the educational centres of the Institute form part.

The insertion in the local churches involves linking to parish and diocesan bodies.

The presence in a municipality or in any other civil administrative unit involves a series of administrative and social relations.

2. 5. The “Historical” Links

The Institute of the Brothers of the Holy Family stands in the Church among the Religious Institutes of Brothers.

For historical reasons and with similar characteristics in the educational activities, the Institute has always felt closer to other Institutes of Brothers, in particular to those born in the same geographical area and in the same time: The Marist Brothers and the Clerics of Saint Viator, among others. This relationship of friendship, historical and institutional, has had multiples manifestations: welcome and support in times of difficulty, in the new foundations, collaboration in activities, etc. In France, the Institute forms part of the “UFE” (Union of Teachers Brothers) which includes religious congregations of teachers Brothers.

For spiritual reasons, the Institute is also close to the Congregations placed under the patronage of the Holy Family. An expression of this is its adhesion to the Universal Association of the Holy Family created by Pope Leo XIII; the Institute also participates in the International Congress on the Holy Family; collaboration also occurs in some joint activities or organized activities by some of them

2. 6. The Means of Linkages

The means of linkages in the Sa-Fa Family are of nature and scope very diverse:

- The Brothers as religious are linked to the Institute through the religious vows, first temporal and later perpetual. Its scope is defined in the *Constitutions*.
- The members of the Nazarene Fraternities Association make a commitment, first temporal and the final. Its scope is defined in the *Plan of Life*.
- The members of the other Associations are linked to the Sa-Fa Family through them and in accordance with their respective statutes.

2. 7. The Mass Media

In order to maintain the unity, internal cohesion, promotion of the activities, etc., the Sa-Fa Family disposes of some mass media of information and communication:

- The official magazine of the Institute, *L'Entretien Familial*.
- The webpage of the Institute, www.fsfbelley.net.
- The Provinces have their own Bulletins of information, webpages and other media.
- The Educational Centres and the Associations have periodic or occasional publications through which history is told, ideas are expressed and reports are made about people and activities.

The mass media of information and communication are an indispensable element of communion. They have a particular responsibility as they project an image of the Institute to the outside.

2. 8. The Places of Meeting

The Sa-Fa Family has in the different countries places of meetings (houses of the Institute of the Brothers or other institutions) that over the years have hosted meetings, times for retreat and prayer and other expressions of life.

Some of those places have been created through the effort and participation of people of several generations and preserve signs and symbols that convey, in their way, a certain way of living together and of family spirit.

The “places of the memory” where Brother Gabriel Taborin lived and other places in which the life of the Sa-Fa Family have been created and developed, deserve the attention and care of the common patrimony.

3. The Sa-Fa Family lives a spirituality and shares a mission

The set of people, groups and institutions that form the Sa-Fa Family is primarily a “family” living a characteristic spirituality and inserted into the mission of the Church with proper activities and unique style. The spirituality of the Sa-Fa Family is presented in the book entitled: *The Links Which Bring us Together in Jesus, Mary and Joseph*.

The vital core of the Sa-Fa spirituality is the “spirit of family”, as it was lived and presented by Brother Gabriel Taborin: “*The body spirit and family spirit gets its source from charity and, therefore from God who is the charity itself. In a Congregation in which this spirit really exists, all the members that form it have but one heart and one soul; they love and help one another, share joys and sorrows, success and failures. Mutual attention and kind fraternity achieve the unity among the most different spirits and characters. What belongs to one belongs to all and among them the words “mine” and “yours” are not used. Each considers himself less than his brother and it is God who reigns over all of them...*” (Circular no. 21, IV, July 2, 1864).

The Sa-Fa spirituality has as sources the same than all Christian life, with some proper features:

- The liturgy and the sacramental life, in particular the sacraments of the Christian’s daily life (Eucharist and Reconciliation) and the celebration of the Feast of the Holy Family.
- The Word of God, heard and meditated in the light of the mystery of Nazareth. The texts referring to the life of Jesus, Mary and Joseph in Nazareth, the gospels of the infancy of Christ, and those referring to fraternity and family in the Bible deserve further attention.
- The personal and communitarian prayer, with the memory to the Holy Family and some proper prayers (invocations to the Holy Family, songs, chants and prayers). There exist also some symbols and objects created to express the spirituality (the picture of the Holy Family, the Coat of Arms, etc.).
- The life and teachings of the Church, in particular those referring to consecrated life, family, Christian education, catechesis, liturgy, etc.
- The life of Brother Gabriel Taborin (his charism, his writings) and the life of the Institute of the Brothers of the Holy Family and of the Sa-Fa Family (their history, the places and cultures in which they live and incarnate today).

3. 1. Summary of the Contents of the Sa-Fa Spirituality

- *The image of God*. Focal point of the spirituality, which is the mystery of Nazareth, leads to see in God the community of love that is the Holy Trinity. The relation among the Holy Family, the Divine Trinity and the Christian Community is essential.
- *The mystery of Nazareth*. The life of Jesus, Mary and Joseph forming a family in Nazareth reveals the everyday and family aspect of the mystery of incarnation. The mystery of Nazareth is in relation to all the other mysteries of the life of Christ (public life, passion, death and resurrection) and of the Christian life.
- *The Church as God’s family*. To the image of God-Trinity as family, it corresponds the Church as the family of God’s children. Living in the Church is entering into a

relationship with all its components and contributing to its growth, until bringing together all the scattered children of God.

- *A look at the world.* The Sa-Fa spirituality leads to see the world as a place where the great family of the children of God dwells, where the Kingdom starts to be built, and to value the diversity of cultures.
- *The Christian life inspired by the mystery of Nazareth.* The spiritual tradition of the Institute, contemplating the picture of the Holy Family, has synthesized the Christian life in three dimensions:

In Nazareth they prayed:

The life of prayer of Jesus, Mary and Joseph in Nazareth invites us to fidelity to personal and communitarian prayer and to the openness to God, by faith, in the midst of the occupations in life. Also it invites us to progress in familiarity in the relationship with God in order to live our condition of children of God as expressed in the “Our Father”.

In Nazareth they worked:

The working life of the family of Nazareth inspires all dimensions of work: domestic and professional activities, those related to the mission and solidarity. The mystery of Nazareth shows that the incarnation is to progressively assume the human in order to transform it from within and to prepare the proclamation of the Gospel, and this mystery also encourages hope to collaborate in building up the Kingdom of God.

In Nazareth they loved:

The family life of Jesus, Mary and Joseph in Nazareth leads to live the great commandment of love in relationship with God and all human relationships, from the nearest areas (family, community, group, parish) until the most extensive in ecclesial and social relations. The spirit of family, as characteristic way of living charity, leads to knit family-type relationships and fraternity in all places where one lives and works.

In the tradition of the Institute, in order to help living the spirit of family, it has been kept the expression of the so-called “little virtues”. These are: courtesy, affability and consideration, charitable overlooking of others’ faults, indulgence and patience, equableness of character and holy joy, compassion and attentiveness in serving. In order to cultivate them, it is proposed two means: “suppleness of spirit”, understood as the ability to see something from someone else’s point of view, taking into account his age and mentality, not believing that one alone possesses the truth, always observing a sympathetic attitude towards others, keeping calm, and “delicacy of heart”, understood as consideration and attentiveness, affability in dealing with others, trust and joy.

The Sa-Fa Family has also some methods and ways of working, lived and experienced over time in the Institute of the Brothers of the Holy Family:

- The effort to live daily life in all its dimensions in the light of the “spirit of family”.
- The reading and meditation of the Word of God from the mystery of Nazareth.
- The interpretation and discernment of the signs of the times “with Nazarene eyes”.
- The construction of the community (group, family) through community meeting and project of life.
- The formation at once with the charism of the Institute, according to the Guides of Formation.

3. 2. The Shared Mission

The Institute, in continuity with the work of Brother Gabriel Taborin, inserts itself with the activities highlighted by his charism in the mission of the local Church (in the fields of Christian education, catechesis and liturgical animation). The mission of the Institute is shared in different ways by the people of God, by those pertaining to various states of life (religious, laity, priests). This reality emphasizes communion for the mission in the Church and in society, and it includes in the realities of life, certain forms of pastoral discernment and of modes of action conducive to cooperation and to the sharing of responsibilities.

Sharing motivations:

The activities of the mission may be shared by different motivations and at various levels:

- Collaboration in the promotion of human values and respect for the educational project, common base to all.
- Participation in the dialogue between faith and culture, offering a field for cooperation where debate is possible as well as proposals of enculturation and the openness to other realities.
- Activities may be assumed as mission of the Church through which one witnesses, announces and explicitly presents the Gospel.

Sharing charism:

Brother Gabriel Taborin's charism strongly underlines fraternity. A relationship with him is the point of encounter for those who, for different reasons, join the Sa-Fa Family, and have the Holy Family of Nazareth as their reference point.

In the ecclesial field, the Institute's charism underlines the "common dignity of all the baptised" and the complementarity of vocations. The activities of mission are assumed as true ecclesial ministries.

Sharing relationships

The shared mission lends attention to the relation to, and collaboration between Priests, Brothers and Lay People, in order to facilitate the integration of all into the various activities.

Some means that help the development of the shared mission are:

- Maintaining an open relationship based on the family spirit which shows itself in the concrete details of everyday life in simple, close relations.
- Seeking ways and places to meet.
- Intensifying pedagogical and religious formation, and, in a joint effort of the religious Brothers and the laity, looking more profoundly into Brother Gabriel's charism.
- Promoting an atmosphere of mutual respect and of mutual welcoming, helping one another.
- Sharing responsibilities.
- Creating and animating groups of young people, of parents and of teachers, in the parish or in the school.
- Living the *Educational Project of the Institute*. In the educational field, the "Educational Project" of the Institute presents a way of building up the educational community with all its members (community of Brothers, teachers, students, families, supporters, associations) making it possible for the school to fulfil its mission (in terms of culture, evangelization and humanization), characterised by the family spirit.

3.3. Growing as Sa-Fa Family

The Formation

The on-going formation is a requirement of the personal vocation in order to respond at all times and circumstances. The on-going formation allows openness to new situations in the Church and in the world, and helps for the change of mentality. It is designed to help grow and display the full potential of the person in view of the Kingdom.

Nazareth inspires this idea of growth: “Jesus went down with them to Nazareth and was submissive to them. He grew in wisdom, and stature and in favour before God and men” (Lk 2:51-52). It is in this school of Nazareth where the Sa-Fa Family will learn its particular way of reading the Gospel, of guiding its lifestyle and relationships, and of performing the mission. “Let us arrange to meet every day under the humble roof of Nazareth, let us go together to the school where the life of Jesus starts to be understood, where one can learn to live the Gospel” (XXXV General Chapter, Message to the Fraternities).

It takes time doing formation that covers all members of the Sa-Fa Family with more or less structured plans in each of the Provinces. In some of them, there are systematized written plans which are in constant development. In this line, deepening should be continued both in the knowledge of the Nazarene spirituality that guides and gives meaning to life, and in the preparation and updating for the mission.

The growth and vitality of the Sa-Fa Family are conditioned in part by the care in formation. In this regard, it requires a special attention everything relating to the experience of the spirituality, as it demands acceptance and willingness of each person to enter into a dynamic of growth. However, it should be promoted and offered to all the members of the Sa-Fa Family.

The Vocational Identity

It has been developed a way of mutual recognition of each of the vocations that converge in the Sa-Fa Family. The complementarity of vocations is one of the richest experiences that Sa-Fa Family has lived in the day-by-day.

Brothers, priests and lay people can and should contribute the specificity of their state of life and vocation to the growth of the common body, being respected and valued. The vocation of Christian educator and catechist can be developed in the different states of life.

We must continue further deepening in the identity of each of the vocations in order that the specific of each vocation becomes a gift that enriches the others.

From all the sectors and fields of the Sa-Fa Family, we must continue cultivating the vocational culture that allows each person to question the answer to be given to the incoming call. In the Sa-Fa Family it should be promoted the vocations to all states of life and all services.

The Spirit of Family

The testimony of family spirit is the strongest characteristic trait that the Sa-Fa Family can offer in all its relationships. This spirit is likely to further favour fraternity and communion among the people.

Caring for the quality of relationships focused from the spirit of family supposes a process of identification with the charism and a process of personal maturity that leads people to live naturally the values, virtues and manners that this spirit demands.

The activities, spaces and relationships animated by the Sa-Fa Family must foster and encourage the spirit of family.

Joined to the spirit of family and as a result thereof, it should be lived the spirit of union or of body (esprit de corps), favoured by a sense of belonging and linking, which must be achieved in various degrees by those who work or participate in the life of the Sa-Fa Family.

