



para el mundo - pour le monde - for the World - para o mundo - per il mondo

With this issue, we start a series of reports or information about what the Sa-Fa Family is. In the process that we are beginning as "Sa-Fa Family for the world", we open our eyes to all the activities and realities in which our life becomes a mission.

Together, Brothers and laity, we are building a universal family. We share not only the mission. The best thing that we share, which is our added value, is, above all, a charisma that unites us in Nazareth.

In the family of Nazareth, we find the model for our life and our mission. By sharing our local experiences, our mission activities continue to grow as a family. A family that extends throughout the world as part of a "Church on the Move".

We begin our journey today by presenting our own Sa-Fa Family, open to the whole world today. In the following issues, we will present various aspects of the life and mission of the Sa-Fa Family for the world.

Sa-Fa Family for the world

Dear Brothers and friends of the Sa-Fa Family,

We are beginning a time of grace, the time to make new life germinate in each one of us, in our communities, our groups, our schools and in all the realities that form the Sa-Fa Family. This journey concerns us all. We are a great extended family in many countries and on different continents. We call "Safa Family" this project of revitalization for the world". It began at the last General Chapter of 2019 with the motto "Living and sharing the joy of the Gospel", and will accompany us for the next six years. The steps to be taken in the first 3 years are the following:

- Until September 2020, the **awareness phase**.
- From September 2020 to February 2021, **knowledge of our Institute**.
- From March to December 2021, a period of **information with a look to the future**.
- From January to October 2022, phase of **planning a new life and mission**.

We invite Brothers and lay people to feel involved. Each one with his own possibilities, everyone, from the greatest to the smallest, feel committed to the life of our family. We want to live this process of revitalization with an attitude of synodality, of "a journey made together", as a "charismatic family".

Dear Brothers: today, more than ever, we should feel happy because our gaze is wid-

ened towards a road that leads us to the whole world and we travel this road together with our brothers of the Sa-Fa Family.

Dear friends of the Nazarene Fraternities This journey that we are undertaking together will also bring new light to the Nazarene spirituality that we share, both in the religious communities and in the life of your families.



Dear friends of the Brothers, collaborators and leaders in various ways in the common mission in the schools or in other educational or pastoral initiatives, you too live our charisma and are at our side every day. We are counting on you too for this project, which aims to bring new enthusiasm to our activities in all orders and sectors.

Sa-Fa Family

The Sa-Fa Family is made up of the Institute of the Brothers of the Holy Family and the persons and associations that share its spirituality and mission at different degrees of participation and commitment.



SPIRITUALITY

"The bonds that unite us in Jesus, Mary, and Joseph", an expression used at the end of his life by Brother Gabriel as the germ of what he would call "**spirit of body and family**", constitutes the vital nucleus of our spirituality.

WHO ARE THE MEMBERS

- The Brothers of the Holy Family
- The Association of Nazarene Fraternities
- The Educational Communities
- The Parents' Associations
- Student and Alumni Associations
- The International Holy Family Association
- Christian Groups and Sa-Fa Christian Communities
- Associations of solidarity and missionary activity
- Civil Associations



Not under the same roof but living the same charism

In the Church, consecrated life and lay groups, the voice is being raised to give a good news: the novelty of a new relationship between lay people and religious. They are a charismatic family; marked by a new style of life and mission. Thus, the self-referential religious life will end and the reality of a charismatic lay life will begin. Both forms of life are open, welcoming, complementary and fruitful. How good is unity in diversity and complementarity in interdependence!

This is how charismatic families are being born or reborn. **This great tree needs structures of animation and government and of living together.** These structures must always be at the service of personal and community growth in holiness and the strengthening of our missionary service in the world. For all these reasons, new forms of community life are appearing and consolidating, which do not always imply living under the same roof, but sharing prayer, formation, mission, information, history and human, spiritual and economic resources.

It does the religious a lot of good to become aware that his spirituality and his mission take all their value when they are lived in a charismatic family. Either the future of religious life will be in a charismatic family or it will not be at all. This demands a great change of perspective. We are not the only depositaries of the charism nor its guarantors. We are a specific incarnation. We are invited to be and live as religious in the heart of our respective charismatic family.

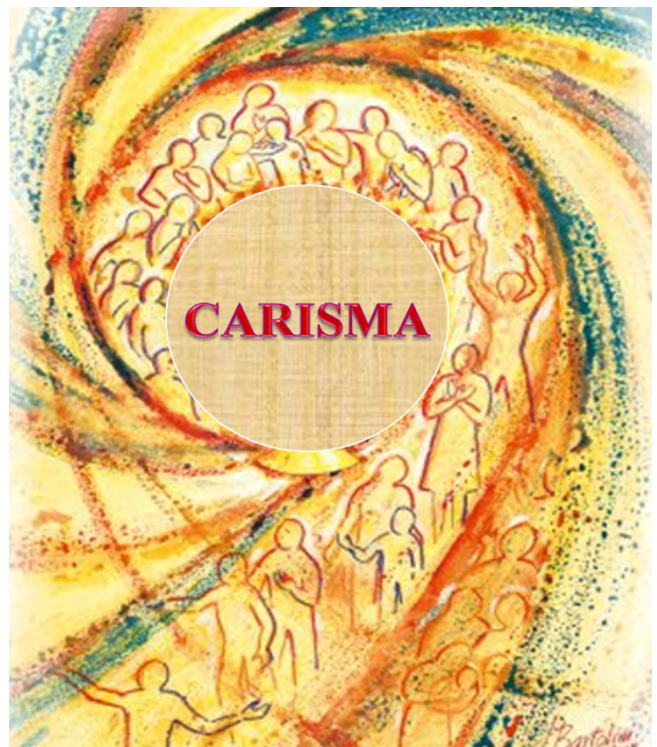
In turn, all the branches of a charismatic family if they share life and mission will become more and better. The key to the growth of a charism lies in the ability to form an authentic charismatic family in which lay men and women, religious, come to an interrelationship of deep reciprocity and much fruitfulness and live it out in community.

There is no doubt that from belonging to a charismatic family an authentic vocation is born which leads to a choice of life and a way of giving oneself to living a form of life and being passionate about the mission to which we feel called vocationally. All this leads to a community and asks for belonging to a community and the reality of living community life.

This new relationship will bring about days of springtime in the Church. There is no doubt that, as never before, we want to do everything to reach a new way of being Church; a way that is possible and urgent. The charismatic families, because of the variety of their members, the way in which they animate and are animated as groups of the Church, because of the challenges that they put to the Church and because of their charismatic strength, are the best point of reference for a synodal, prophetic, hopeful and encouraging Church, centered on Jesus Christ and converted to Him, at the service of the poor and the young, participatory, frater-

nal and with a strong relational character, which incorporates women into all their lives. We can well affirm that in this way the Church can come out of the crisis in which it finds itself and incarnate the dream and the option of many believers.

In a certain way, charismatic families and their way of life are already a new way of being Church. In a word, charismatic families are a clear prophetic witness for this ecclesial and social moment and for a new way of living in community in the Church; they offer us a new paradigm of community life.



I close this reflection with a thought of Pope Francis which I was able to share at length with him in September 2014 and which he transformed into a stupendous paragraph of the Apostolic Letter to all consecrated persons on the occasion of the year of consecrated life: "With this letter I address myself to consecrated persons, to the laity who share with them their ideals, spirit and mission. Some religious institutes have a long tradition in this regard; others have a more recent experience. In fact, around each religious family there is a larger family, the "charismatic family" which includes several institutes that recognize themselves as belonging to the same charism and, above all, lay Christians who feel called in the same charismatic spirit". (Pope Francis, November, 2014, III,1)

José M^a Arnaiz, Marianist.
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Pasos en la historia de la Familia Sa-Fa



◆ **1964:** Invited by the Superior General the Fathers' Associations of Spain, France and Italy, decided to create **the International Association of the Holy Family. (A.I.S.F.)**

◆ **1966:** The **Statutes of the AISF** were approved, bringing together and uniting the Institute

with the Associations of Parents, Students, former students, teachers, etc.

- ◆ **1987:** Meeting of Provincials: "**we welcome in hope the insertion of the laity in our works**".
- ◆ **1989:** XXXIII General Chapter: We hope that the General Administration will try to help the Provinces with regard **to the collaboration of lay people and Brothers in our works** and that it will seek a stable structure. **1990:** The **Educational Project of the Institute** is published. It includes lay people as actors in the educational work. The document "**Lay people according to Gabriel Taborin's charism**" (Br. Theodore B.)
- ◆ **1993:** The General Council approves the **creation of the Nazarene Fraternities**.
- ◆ **1995:** The General Chapter includes in the **General Directory a number on the Nazarene Fraternities** and specifies their relationship with the Institute.
- ◆ **1996:** At the 18th Congress of the AISF this study is presented: "**From Integration to Co-responsibility**". Turin 1996.
- ◆ **1999:** The book "**Mission of the Institute**", includes the effective and real participation of the laity as actors in the mission of the Institute.
- ◆ **2001:** **First participation of the laity in the General Chapter:** "Your presence has given us a new horizon of fraternity, human warmth, and extended family".
- ◆ **2007:** **The XXXVI General Chapter** introduces in the **Constitutions** the notion of shared charism and mission in the perspective of ecclesial communion and the complementarity of vocations.
- ◆ **2012:** **The General Council approves the document "Familia Sa-Fa"**.
- ◆ **2015:** Publication: "**A Lay View of the Nazarene Charism**" (Rosa Ramos)
- ◆ **2019:** **XXXVIII General Chapter. As Sa-Fa Family, we feel the call to walk together** in a participative and co-responsible ("synodal") style, according to our charism.
- ◆ **2020:** "**Sa-Fa Family for the world**": a process of revitalization of the life and mission of the Institute

