



Hijas de
Jesús

Determination

19TH General Congregation

HIJAS DE JESÚS

DETERMINATION

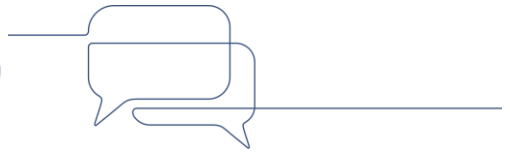
19TH GENERAL CONGREGATION

Rome, May 2025.

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Introduction



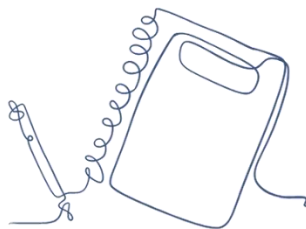
It is with confidence and hope that I entrust to you the Determination of the 19th General Congregation.

It is the fruit of a long process of listening in the Spirit, of familial conversations, discerning dialogues in plenary assemblies and the desire to offer the Body in mission certain invitations and calls for the next six years. Our effort centered in remaining faithful to the charism of our Foundress and listening to the present reality to which we can give an evangelical response.

The Determination is the horizon and plan for us for this sexennial. It is within the context of our congregational history, in this Jubilee Year “Pilgrims of Hope”, the same year in which we bade farewell to Pope Francis and welcomed Pope Leo XIV on May 8.

I ask Mary, Mother and teacher, who knows each one of us and our circumstances, to help us to be the Daughters of Jesus that the Church and humanity need today. We continue making pathways not alone, but with many others who want to be sowers of peace, who build bridges and are open to dialogue in order to promote a more humane world.

Rome, May 31, 2025
Graciela Mirta Francovig, fi
General Superior



At the opening of GC XIX

Graciela Mirta Francovig, fi
General Superior

April 21, 2025

"At that time the women left the tomb in haste;
full of fear and joy they ran to proclaim it to the disciples."

Mt 28:8

We are in the octave of Easter. Providentially, the beginning of our GC is at Easter, a time when the Lord "exercises the office of consoler." With this promise we begin the General Congregation, which is a gift and a responsibility for those of us who are sent to it. A grace, a place of encounter, of joint search, of discernment in common.

We are all responsible for carrying out GC XIX. We will dedicate ourselves mainly to prayer, listening, reading and reflection on the material that has come to us from the Provinces and that we will have in our hands. It is an intense time to *exercise ourselves spiritually*: to order affections, to seek with rectitude of intention, the opportunity to work on self-denial, and to always put Jesus and his Gospel at the center.

If we seek with a sincere heart, if we really want to live like this, if we help each other to do so as sisters, disciples and companions on the journey, it will be possible for the Lord to use us as instruments for the work he wants to do, as he did with Mary, with Mother Candida and with so many Daughters of Jesus who have gone before us.

We humbly ask that in this ecclesial and congregational experience, the joy of the Risen One be our strength. We place ourselves next to the women who have seen the Risen One and

went out to proclaim him. We hear from Jesus that invitation: *Rejoice!* Let us rejoice because the Lord has brought us here, has helped us with his life-giving presence and will continue to accompany us and offer us his help to fulfill in everything that which is the Father's [will].

As we meet here in the General House, I extend a fraternal welcome to you. Let us all feel "at home" and let there be a warm fraternal coexistence among us.

I. Where do we come from?

It is important to become aware, as a group of congregants, where we come from. We come from a long history that is 153 years old. [From] Stories of women who heard the Lord's call and responded faithfully. We are in that long chain of which we are the last link. And we have the responsibility to give it continuity, to take care of our spiritual patrimony so that it does not diminish in any way and to adapt it to what the circumstances of times, places and persons demand today.

More recently, we came from the XVIII General Congregation, which left us a Determination, **"To follow closely Jesus Christ who chose poverty for himself"** and six calls in apostolic action: *discernment, integral ecology and care for the common home, the plight of migrants and refugees, young people, educators who follow the educational style of Mother Candida and the search for horizons of the charismatic family.*

With this program and these horizons, we began to move forward in 2019. None of us suspected, at the end of the GC, the

global impact that we would experience shortly afterwards with the covid-19 pandemic. It changed our lives, it left us bewildered, not knowing what to do, or how long, or how we would overcome that experience. Many people have died, sisters, families, educators, students, friends, benefactors... Deaths that have affected us because of the way they happened and because they were sudden. We were able to see how everything in our world is interconnected and that no one is saved alone.

Covid 19 immobilized us for many months and, as far as the activity of a general government is concerned, it prevented something as important as knowing, seeing, touching, perceiving with all the senses (EE 238-248): "*visiting the sisters in the places where they live and work*" (CFI 232) to have access to a greater and deeper understanding of the reality of the congregation.

II. Strong experiences of this six-year term

- *The celebration of the 150th anniversary of the Congregation.* Although we were isolated and unable to meet, this did not stop us from preparing for and celebrating the 150th anniversary of the Congregation. "*A living charism, a shared path*" was the motto that accompanied us. Technological means came to our aid. In this way, all the Daughters of Jesus and Mother Candida's family, with the young people, the formands, the educators, were able to meet. It was a year of celebration, of thanksgiving and also of delving into that unique way of being that distinguishes us in the Church.

- *The deepening of the Determination of GC XVIII.* The whole Congregation spent time getting to know and assimilate it from different key points [aspects]: the Constitutions, the word of God, Laudato Si, Ignatian spirituality and the writings of Mother Candida and Father Herranz.

- *The visits:* When the different countries opened up, I was able to make the visits with a counselor. That way we were able to get close to almost all places. We have had the opportunity to know, dialogue and taste the great diversity that exists in the Congregation. We were left without visiting Bangladesh.

- *Walking with young people:* it is with great joy that we can say that the youth have been systematically accompanied. And there has been a movement in this regard in all the Provinces. The team trained at the international level has taken charge of this task and each provincial reality concretized it. Today the Youth-FI movement is universal, international, intercultural.

- The team of educators has sought to strengthen the union of those of us who are already united in the same identity by adhering to the Global Compact on Education. The Compact presents the educational challenges facing the world. We have been trained and we have seen its harmony with our own way of educating.

- We learned a little more about discernment in common, we have become more sensitive to it. Just because we talk about discernment doesn't always mean we live it. Little by little we are incorporating this practice of discernment in common... It has

grown. It has strengthened us in the communities and has deepened in us the sense of belonging.

- *Formation.* Another aspect that has been very present in reflections and searches is initial formation, in which we have taken some action. After a long process of discernment between the General Government and the Provincials, we have come to inaugurate the **International Juniorate in Granada**, with juniors from both the East and the West. And, although we are [just] taking the initial steps, these steps are well taken and are being consolidated.

As for the novitiates, we have opted to have them on the provincial [level], in those countries where there are vocations or in those places where there are possibilities to have this experience: novitiate in English in Manila, Chinese novitiate in Manila, novitiate in the Dominican Republic.

- *The care of places on the borders.* we maintain great sensitivity for the most needy, those brothers and sisters whose lives are the most threatened: [in] Mozambique, the Amazon (responding to the calls of the Church), Cuba, refugees in Thailand, Venezuela; the world of young people and children.

The availability of the Daughters of Jesus for these places is to be valued and pondered. With a lot of effort on the part of all of us, we have managed to sustain our presence among them, since they are not only cared for by the Province to which they belong but by the entire Body. And we still want to be more sensitive to those most in need, who continue to have different faces, and to

put the strength and energy we have in order to work in favor of human dignity.

III. Where do we want to go?

When we began our preparations for GC XIX last year, the question arose in us: where is Religious Life going? What does the Lord ask of us in this time? What can our charism contribute as a response to the needs of this historical moment? With these questions and the guidelines prepared by the commission, we wanted to *welcome with reverence what God says to us in prayer, in the voices that come to us from the wounds of the world and in the sharing of each sister*, through conversations in the Spirit. Petitions and desires have come from sisters and lay people. As I already expressed in a circular letter, there were 100 postulates that reached us, petitions that we have listened to beyond the words expressed. The constant question has been: what cry, what hope, what longing is hidden behind each petition?

The desires that reached us have to do with taking care of our identity, opening up to what we are called to be in the world, trying not to diminish the legacy received. In short, we want to care for and *increase the well being* of which Part X of the Constitutions speaks to us. This goes through a filial heart that opens us to others, feeling that we are sisters, loved by the same Father; by healing relationships and reconciling with each other; by helping others to reconcile. We also feel a great desire to attend to the most needy, for our schools to be clear about their mission to educate, to continue to be committed to the Global

Compact on Education, to continue accompanying young people and to pay special attention to vocation ministry.

We want to continue strengthening the shared mission and seek paths as a charismatic family, convinced that we are not alone, that we are in the Church and with others. Collaboration continues to be a great challenge for us.

IV. In a synodal Church celebrating the Jubilee of hope.

We are living in an ecclesial time of great richness: we are just putting into practice the approved documents of the Synod on Synodality. On the other hand, we celebrate this GC during the great Jubilee "Pilgrims of Hope". This coincidence is a gift that strengthens the ecclesial sense and brings us back to Jesus, in whom we place our hope. We tell ourselves again that the world needs us as hopeful, reconciled and joyful women.

In this Church we have also experienced the scourge of abuses (of power, conscience, spiritual...). They have impacted us. We feel committed to a greater integral formation so that our relationships, houses, communities or places of apostolic presence are safe spaces, where we respect dignity and can preserve the integrity of people. It is a right and a duty that we cannot renounce and that, in any case, whenever it is violated we have to denounce.

V. What help is asked of us?

Each one of us has been "sent" at this hour of the General Congregation. We are called to be [a] help to the Body at this

time. We will elect persons to the general government, and we will deal with matters of great importance that concern the whole Congregation and that require consideration by more people than the ordinary government. We will give the determinations that will guide the life of the Daughters of Jesus in the next six years.

How do we live the awareness of sending? It is Jesus who asks us for this collaboration: to be instruments through which the Holy Spirit can bring about his plan of love, encounter, peace, hope and fraternity. Our horizon will always be [the] others. We are sent, sisters, to bring Jesus to the world!

We are called to manifest the union of all the members of the Body and we are given a concrete mission: to maintain the spiritual patrimony in its well being and adapt it to the present. That is, to try to maintain the charism in its first force, with the fidelity that energizes it and adapts it to the present moment.

This will be a great spiritual experience, we will have to exercise ourselves every day in listening to the Lord, always with this basic question: What do you want, Lord, from us?

We need the gift of discerning together, listening to the Spirit, to discover the Father's will. Let us ask that we be granted the grace of indifference, interior freedom, trust among us to welcome and express what the Lord inspires in each one of us. It is important that from this moment on, we prepare to commit ourselves to participation! I have to give my word, my word has to be heard. And there, in our persons, we are listening to the

whole Body. We will need silence, interior and exterior listening, willingness to welcome what is diverse, self-denial of our own so that "what is ours" can emerge: acceptance of the universal, of the different.


The GC is an experience that enriches the vocation of the Daughters because of the dedication and commitment it demands from each one.

Once again, our gratitude flows to the Lord who has called us to this Congregation, who has invited us to follow him with our whole person. With this gratitude, let us commit ourselves to caring for the Congregation to which we belong and which we love with all our heart.

We wish each other a good General Congregation. Let us feel the intercession of St. Candida and of so many holy Daughters of Jesus. Let us feel accompanied by all the sisters who from different places are united and pray for us. We are not alone. Let us walk securely and confidently.

And to close this moment, these words of Mother Candida can serve as encouragement: ***"Truly, we can be grateful for the great benefit that the Lord has done us by calling us to this our beloved congregation so that we may be his beloved daughters and save many souls for heaven. Yes, my daughter, this is what he called us for, this is our end"*** (CMF 406).

Rome, April 21, 2025
Graciela Mirta Francovig, fi
General superior



**Homily during the
eucharistic
celebration for the
opening of 19th GC**

Arturo Sosa, sj
Superior General of the Society of Jesus

April 21, 2025



What did you see on your way this morning, Mary?

Mary Magdalene's answer to this question—which we hear in the sequence—indicates that she understood its meaning perfectly. She was not simply referring only to seeing the open and empty tomb, but to her interior vision, her spiritual experience. “I have seen,” she says, “my glorious Lord,” the abandoned tomb, the angels who witnessed it, the shrouds and burial cloths. My Love and my Hope have truly risen!

Let us ask from the depths of our hearts for the grace beholding this vision, of that inner experience as inspiration for this XIX General Congregation. The grace not to go looking among the dead for the one who is alive... to experience the love of the One who gave his life for us on the cross and, who is risen, and renews our Hope.

We know well that Hope is a complex virtue... it is about believing that the impossible is possible. In other words, believing that what we see as impossible is possible when our horizon is to seek among the dead the one who is alive. By changing our horizon, by acquiring that new vision—as Mary Magdalene did—we become aware that it is possible to live from now on as everyone's life is expected to be when the saving will of God is fulfilled. Those who have hope not only have faith that another world is possible, but also act as if they were already living in it.

Hope is nourished by a deep conviction of God's presence in human history and by the feeling that we are constantly accompanied by Him. We know that we are not alone as we celebrate the Mass of the Holy Spirit at the beginning of this General Congregation. It is a sacramental way of recognizing that the Lord, the crucified and the risen One, does not abandon us to

death, which waits in every corner of the situations in which we live at this moment in human history.

Saint Matthew the Evangelist tells us how Mary Magdalene and her companions were filled with joy when they heard the message of the angels at the empty tomb that led them to encounter the risen Lord. Seeing him with their new eyes, they recognized him, embraced him, and worshiped him... The Risen Jesus freed them from all the fears they carried with them... Moreover, he sent them forth, making them his messengers: go and tell my brothers to go to Galilee...

Matthew also tells us the other side of the coin... the fake news about the reality of the empty tomb. For the powers that had nailed Jesus to the cross and pierced his side to be able to confirm his death, it was impossible to recognize that he was alive... they needed him among the dead, hence the false explanation about the empty tomb. This version is still spread today, says the evangelist. Perhaps we can verify it!

The distortion of reality by manipulating facts, is one of the 4Ps that describe the strategy of the powerful to control the world today: post-truth, polarization, populism, and, more recently, protectionism. To establish the dominance of the powerful, no means are spared that provoke and maintain wars of various kinds, social violence, the displacement of millions of people, forced by the same violence, poverty, or environmental degradation that has withered the possibilities of living in and from the land itself.

The experience of the risen one leads us to lose our fears and give ourselves fully to the mission to which we have been called. Jesus sends Mary Magdalene and her companions to proclaim the joy of

the resurrection and show them the way to meet him. They followed him until they received the Holy Spirit, the Hope and the strength to be witnesses of the resurrection, even to the point of giving their own lives.

As Daughters of Jesus, gathered in the General Congregation, you have decided to go to meet him. Let yourselves be surprised like Mary Magdalene and those who accompanied her to embalm the body of the one she had seen die on the cross. Surprised, they experienced the Risen One whom they saw with the eyes of faith. With renewed Hope, together with their brothers, they received the Holy Spirit who made them witnesses of redemption, of the triumph of life over all kinds of death.

Let yourselves be surprised by the promptings that the Holy Spirit has in store for you... We make him present in the midst of this assembly through the sharing of the Word, the body and blood of the Lord... May your familiarity with God, each one of you, the group gathered here, your sisters throughout the world who accompany you, give you the sensitivity to perceive and discern the action of the Holy Spirit during this time.

Let us join our voices once again to the Sequence of the Easter liturgy, asking: Victorious King, have mercy on human misery and give your faithful a share in your holy victory.

Rome, April 21, 2025

Arturo Sosa, sj
Superior General of the Society of Jesus



DETERMINATION

**“...I wish to be called the
Daughters of Jesus...”**

INTRODUCTION

1. The longing of Candida Maria de Jesus, expressed in these hope-filled words "Whoever wishes to belong to this our Congregation which I wish to be called the Daughters of Jesus..."¹, resounds in us today as the deepest identity, a reflection of our being in the Church. We are, by vocation, daughters and sisters, called "to resemble Jesus as a son resembles his father"² and sent into a world that awaits and needs the witness of a life surrendered to God.
2. We live in a world that often appears to us as volatile, uncertain, complex and ambiguous. At the same time, we are witnessing a growing dehumanization. This has consequences that affect millions of human beings whose fundamental rights and dignity are ignored and violated. At the same time, we are witnessing that there are people, groups and institutions of good will who, in many ways, contribute day by day to build a more humane and humanizing world.
3. The Church is in a process of recovering its synodal identity, which invites us to live communion, participation and mission to the full. Synodality is not only a method; it is, in essence, a way of being Church in which every voice counts. It assumes the urgency of rebuilding a fractured humanity and of promoting awareness of an effective commitment for the common home. It is a process not without internal challenges. It is called to be light, where it

¹ CFI 2, MF II, 221 – Letter to Sister Josefa Gonzales, November 1, 1901. Volume II

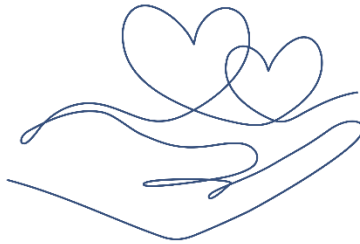
² CFI 136.

finds itself wounded by the commission of various abuses that leads it to lose credibility.

4. Consecrated life today appears fragile and vulnerable, less structured and experiencing a strong decline in some contexts. Nevertheless, the Lord continuously invites it to offer the prophetic witness of fraternity and sisterhood. The Church asks us , women religious, to continue to grow , as women in co-responsibility and active participation. This makes equality become a reality and enables us to move towards a more inclusive, missionary and synodal Church capable of instilling hope in the new generations.
5. The complexity of society, of the Church and of consecrated life itself invites us to return to the charismatic root of filiation: to be daughters. On the one hand, this feature of our charism challenges us in our way of being in order to recognize that our present vulnerability, both personal and institutional, can become a transforming force for the Congregation. On the other hand, it impels us to create a new narrative in the way we live the mission now by making us aware of what we can offer as a living Gospel.

“You are my beloved Son” (Mk 1, 11)

6. Filiation expresses the originality of Jesus' intimate relationship with God. He recognizes himself as “the only Son of God” . Peter ends by confessing to his Master as “the Son of the living God.” Paul preached this title in particular from the beginning of his missionary life. What is extraordinary is that in this Son we also become adopted daughters and sons of God and consequently, sisters and brothers.
7. In the spiritual experience of Mother Candida which has been transmitted to us through oral and written tradition, we recognize the name Daughters of Jesus as a true event of revelation. This name is not simply a denomination, but a profound illumination that marked her life and inspires us today to continue discerning how the mystery of filiation is revealed to us in our time. The call to be daughters in the Son integrates our vocation and mission: it unveils the root of our being and, moreover, illuminates the way to live fully and to understand the depth of the Father's love.
8. Jesus Christ is the inexhaustible source of this fraternity that defines and impels us. We are urged by our vocation to rebuild fraternity where bonds are broken. Building bridges for humanity is our gift of hope to the world.



I. RECREATING OUR BEING

1. "I will return to my father's house." (Lk 15, 18)

9. The vocation to consecrated life accepted and discerned in freedom, impels us to be part of this family of the Daughters of Jesus. We have committed ourselves to follow Jesus, assuming his plan for the Kingdom as presented in the Constitutions.³ This vocation is a path of filiation that invites us to ground our existence on a relationship of boundless trust in the Father. Consequently, we have to be good news of fraternity in every relationship. Moreover, with our personal and community life, we become a mediation of God's call for others. Specific pastoral vocation ministry finds its root and strength in the joy that springs from the option to consecrated life.⁴ The expression of our own happiness in following Jesus is the most eloquent witness of this call.

³ Cf CFI 130, 133

⁴ Cf Mt 13, 44

10. We humbly recognize that we live in a time marked by the weakening of our sense of body. We note the presence of wounds, both personal and communal, that need to be reconciled and healed for "the good of our neighbors". Within us there are stirrings that manifest desires to return to the Father's house. This makes us aware that only in his love can we experience a rebirth to a new belonging to the body. This "coming home" is a journey of filial conversion. It is rediscovering that the primordial bond uniting us is the love of God⁵. In this context, we feel especially invited to the healing of wounds and forgiveness in our relationships. Faith reveals a transforming truth: the wounds of the Son have healed us.⁶ Forgiveness born of love is able to restore, to make us accept each other mutually with our limitations, and to offer us new opportunities.

2. "How to be born again?" (Jn 3, 4)

11. If Filiation is at the heart of Jesus' identity, the Kingdom of God is at the center of his mission. Jesus' life invites us to be born again.⁷ This spiritual experience is a gift and a task that we are invited to undertake, a filial conversion that does not leave out the wounds and scars that we carry in our history, neither all the good and love that we have given at every stage of life. God continues to make the charism we have received as a gift in the Church fruitful and encourages us not to let the seemingly flickering wick to be extinguished.⁸

⁵ Cf CFI 234

⁶ Cf Is 53,5; Jn 20, 19-23

⁷ Cf Jn 3, 1-21

⁸ Cf Is 42,3

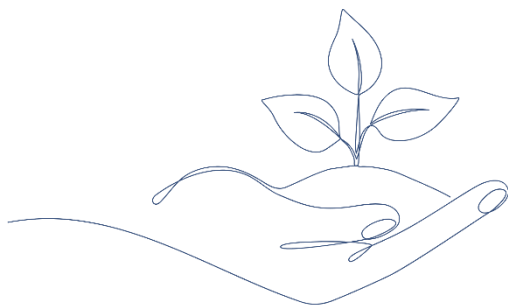
12. We are called to be audacious women, bearers of hope, capable of giving daring responses to the pressing challenges of injustice and the increasing social inequality that surround us. To this end, we need to grow in a prophetic spirituality that drives us to consistently proclaim the Good News through our lives.
13. Our lifestyle must clearly manifest that we are women of faith and hope, rooted in the certainty of God's love. We long for a more eloquent consecrated life, that our words and gestures speak of God in a meaningful way, even in a world that seems indifferent or reluctant to listen to his message.
14. It is urgent to strengthen communication at all levels to make it more inclusive, to strengthen fraternal bonds, unity of spirit and the sense of belonging to a body in mission.
15. We wish to grow in personal and communitarian responsibility for ongoing formation. It is essential to be faithful to this commitment, in order to keep our vocation alive, to respond to the challenges of the present and not to falter in our dedication to the Kingdom of God.

3. "He sat at table with the disciples". (Lk. 22, 14)

16. *The communion of the Trinitarian Mystery is the ultimate foundation and model of our community life. Gathered together in community, impelled by the power of the Spirit, we enter into the same current of Love : flowing from the Father to the Son and from the Son to the Father, which is the Holy Spirit himself⁹.*
17. Jesus is the one who convokes and sends us on a common mission. To be called and sent by Jesus presupposes discovering in each sister the presence of the Son who reveals himself to us . It is becoming aware that we have been called to something more transcendent than merely living together. Communion, which is born of the charismatic root of filiation, is an act of faith: we can be sisters because Jesus has constituted us in community.¹⁰
18. We feel the invitation to create personal and communitarian spaces that revitalize our faith; moments to deepen and share the Word of God that illuminates the depths of reality. Through this constant exercise of listening and dialogue with the Scriptures, the theological dimension of our life in common is strengthened.
19. We recognize the need to continue cultivating fraternal dialogue in order to transform communities into spaces of listening without judgment; where mutual respect, unconditional acceptance and sincere appreciation of each person prevail.

⁹ Chapter Documents, Special General Chapter, Decree III, no. 5

¹⁰ Cf CFI 174-180



II. ENRICHING LIFE

"Take care of him" (Lk 10, 35b)

20. Reality moves us to understand ourselves in a new way as Daughters of Jesus. We live in a rapidly evolving era of globalization where social, religious and cultural plurality is increasing. The challenges we face as Church are ever more complex, urgent and multifaceted. Living from the profound experience that "*God is Father who cares for all*"¹¹ leads us to be and to live as sisters for all people in a world where the bonds of fraternity are broken.

For this reason, we feel that the Spirit inspires us to prioritize in this sexennial the following:

¹¹ Letters of MF Vol 1, No. 139- Letter of Feb 4, 1898

1. From vulnerability to strength: a process of adaptation with hope.

21. With a vision full of Hope, we feel the urgency to evaluate our communities, apostolic works and centers with the inspiring light of the Constitutions and the Complementary Norms and Directives¹² in order to respond better to the present needs. Likewise, we are urged to make adjustments that take into account the sustainability of the universal Body. With this hope as our guide, we will discern with wisdom where to focus our forces. An attitude of availability and a sense of the Body are fundamental pillars to enable this necessary adaptation. Likewise, we embrace our vulnerability with trust and abandonment in God, opening ourselves to receive the help of others with humility and organizing ourselves in such a way that we can continue to respond to the most pressing cries of humanity.

2. Weave networks of care based on our filiation , commitment to creation and to our brothers and sisters.

22. From the awareness of our filiation, we feel called to participate actively in diverse networks of care. We recognize interdependence and the need to collaborate with others. We want to join those who work for the most marginalized and those who are forced to move from their places of origin: migrants, refugees, displaced persons. Their situation challenges and moves us to seek concrete forms of solidarity and support. It is essential

¹² Cf CFI 198, 199, 200, 201; CND 129-136

to discover the networks already existing in our immediate surroundings and to discern our real possibilities of participation. In all of this, care for the common home and a spirituality of care emerge as an inevitable priority. The encyclicals “Laudato si” and “Fratelli tutti” inspire us to do so, and engage in a constant dynamic of personal, communitarian and institutional conversion.

3. Presence and hope in the peripheries of the world.

23. We observe how the geographical and existential peripheries are multiplying. Despite technological and economic progress, equity and social welfare are stagnating. The throwaway culture¹³ continues to marginalize many. Faced with this reality, as Daughters of Jesus, we feel called to be present with our brothers and sisters who suffer from it, contributing our grain of mustard seed according to the forces proper to the moment of life. These are not only places or social situations, but spaces¹⁴ in which to incarnate the living presence of Christ.

4. Apostolic presences that evangelize and transform.

24. We take care of our apostolic presences, ensuring that they are spaces of evangelization and agents of social transformation, so that in each one of them “Our Characteristic Way of Educating” is brought to life. Aware of the importance of education in building a more just and fraternal future, we continue to promote the

¹³ Cf Pope Francis, *Laudato si* (May 24, 2015), n. 22 and 43. Francis, *Fratelli tutti* (Oct 3, 2020), n. 18

¹⁴ Cf Pope Francis, *Evangelii gaudium* (Nov 24, 2013), n. 20

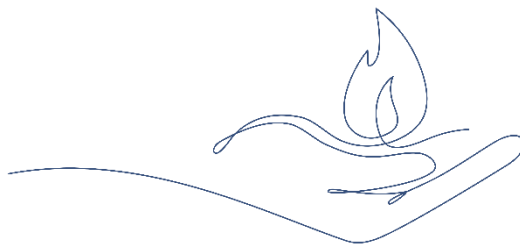
Global Compact on Education in them, thus responding to this initiative of the Church and to the needs of today with our educational mission.

5. Awakening to the call: a path to happiness and meaning.

25. With deep trust in the Lord, who continues to call young people to the Congregation, we encourage all provinces to strengthen with creativity and commitment projects and itineraries of explicit vocation ministry. Our goal is to accompany young women in their discernment, helping them to clarify the dream God has for their lives and to discover that they could have a fulfilled life as Daughters of Jesus.

6. Weaving together the dream of the Charismatic Family.

26. A yearning shared by the laity and the Daughters of Jesus resounds strongly: to weave together the dream of the Charismatic Family. The unanimous feeling that emerges from this General Congregation is the conviction that we need to move forward with determination in the clarification and understanding of what this Charismatic family implies. In order to make this desire a reality, we see the need to form a commission, composed of the lay and the Daughters of Jesus, which will jointly promote this discernment.



III. SEEKING TOGETHER TO GIVE MORE LIFE

1. "I am in your midst as one who serves" (Lk 22, 27)

27. Our vocation asks us to listen to Jesus, the Son obedient to the cross, in order to give life in abundance to all. Obedience, by which we want to resemble Jesus¹⁵, is the bond of union of the body and the life-force for the mission¹⁶. It is urgent to revive trust, the authentic sense of our obedience and the exercise of governance as a profound listening to God and his mediations.

¹⁵ Cf CFI 136

¹⁶ Cf General Congregation XVI. Determination no. 12

28. Authority, a service that some sisters in the Congregation perform for a time, should be exercised in imitation of the attitudes of Jesus. "*All authority is oriented to the good. Its exercise demands an authentic evangelical spirit, where those who assume it will seek total fidelity to the will of God, profound respect for the dignity of each person and an authentic spirit of service*".¹⁷ This authority finds its natural context in the heart of a community, in the dynamism of discernment, demanded by the mission. The superior is called to promote it, seeking together with her sisters the will of God.
29. We recognize the need to deepen our understanding of mediation in governance. It is essential to renew the way we understand and live obedience through a person charged with fostering union, animating life in common, fostering apostolic discernment and, finally, making decisions. Without a clear awareness of this essential mediation, we run the risk of not fully assuming the decisions as required by our way of proceeding, which could compromise unity.

¹⁷ Chapter Documents of the Special General Chapter, Decree VI, no. 7

30. To govern in the Spirit means to govern through discernment. This implies the commitment of all to be attentive and docile to the action of the Holy Spirit, seeking what is best that leads to the common good. It requires considering diverse situations and circumstances in order to recognize how God manifests himself in them. This way of governing presupposes trusting people, exercising dialogue and fostering the capacity to express with frankness and simplicity what one perceives and feels. All this with the aim of activating co-responsibility at the service of communion and mission.¹⁸
31. We are called to "*give up our self-love, desires and interests*"¹⁹ and "*to save the perspective of the neighbor*".²⁰ We must overcome the temptation of omission and passive submission²¹ in the exercise of governance, both for those who are in office and those who are not. It is essential that we help each other, by being more sisters to one another.
32. We need to recover the practice of governance at its three levels according to our Constitutions.²² We have to form ourselves together and strengthen essential aspects such as relationship of obedience-government, co-responsibility in discernment, representation, consultation and participation, delegation, subordination and subsidiarity.

¹⁸ GC XIII, Determination 7, nos. 100-115

¹⁹ SpEx 189

²⁰ SpEx 22

²¹ Cf Mk 14, 32-42

²² Cf CFI 2, CFI Part IX: That which corresponds to the Superior General and the Government that emanates from her. Three levels of government: local, provincial and general.

33. We need to revitalize the local council in the governance of the community, ensure the development of the mission, foster unity among the sisters and strengthen their relationship with the superior.²³ The local superior should seek the help of her council in addressing important issues or those requiring discernment.
34. We desire to have a reciprocal communication that strengthens transparency, co-responsibility and fraternal bonds, thus fostering life within and outside the Congregation. With special attention, we want to stress communication within the government as well as in the exercise of governance. We seek to grow in truth, transparency and unity of spirit, assuming with responsibility both in consultation and representation. Prudent and discreet communication is an essential key that contributes directly to communion.
35. Today we need to exercise our style of governance with a synodal heart and an integral care for the sisters and communities. This implies accompanying the sisters closely in their assignment, and taking care of how they are sent and welcomed. It also means journeying with them in the different life stages and personal situations. It is important to have feed backs, responses, evaluation and questionings. Walking the synodal way will help us to accompany, listen, and allow ourselves to be helped and be affirmed.

²³ Cf Code of Canon Law 627; CFI 317; CND 218-222

36. This is a propitious time to rediscover all the possibilities that our style of governance offers. This involves evaluating the experiences we have had in order to strengthen communion and life in the Congregation and its capacity to respond to the mission.²⁴

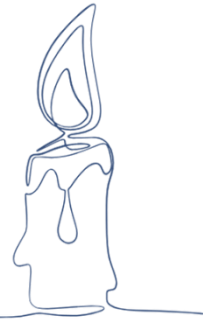
2. "New wine, new wineskins." (Mt 9,17)

37. The different levels of government will actively promote participation, gathering the opinions of the sisters more effectively, creating commissions or teams to help them in various matters. They will also take advantage of the valuable guidance offered by the extended councils. These groups may include lay people and the Daughters of Jesus.

38. As Daughters of Jesus, we face the challenge of evolving toward more flexible, agile and participatory structures of governance. It is necessary to find the right balance and seek innovative solutions that adapt to the different needs and realities of each province.

²⁴ Cf Jn 14, 26

39. These new structures must be dynamic and sustainable, which means optimizing human resources to the maximum. An essential principle in this adaptation is to ensure that not many persons are in the service of governance than is strictly necessary. This change is not only organizational; it demands a profound spiritual renewal and a genuine openness to newness in order to recognize and support God's action in our present time.
40. During this sexennial we are encouraged as a Congregation, to live filiation as a way of integrating our vocation and mission so that the desire expressed by Mother Candida in the name "Daughters of Jesus" may become a gift and hope for all humanity.
41. It is fundamental that all the Daughters of Jesus feel co-responsible and be decisively involved in putting into practice what this General Congregation determines. To this end, each sister, each community and each province, encouraged by their respective governments, will seek to discern and apply in their reality that which will contribute most to making this Determination come to life.



**For personal and
communitarian
reflection**

I. RECREATING OUR BEING



1. "I will return to my father's house."

- What signs or experiences would help us revitalize our filial vocation and commitment as sisters to make fraternity flourish among ourselves and with others? How can we be available, personally and as community, to journey towards a new form of belonging, emanating from this identity we have received and chosen?

2. "How to be born again"

- How can we cultivate "prophetic spirituality" in our context that inspires us to be coherent heralds of the Good News?

3. "He sat at table with the disciples"

- How can we make our communities spaces where faith is revitalized and fraternal dialogue fosters a non-judgmental listening and an unconditional welcome to all?

II. ENRICHING LIFE



“Take care of him”

-In what aspects of our communities, works and apostolic tasks do we perceive an urgent need for "evaluation and adaptation" at this time. What are the main reasons behind this urgency?

-What "networks of care" can we identify as already existing in our immediate context ? What possibilities are there for us to participate in them?

- What geographical and existential peripheries can we identify in our realities? In these situations that are multiplying today , how can we "contribute our mustard seed" ?

-In what ways can we encourage our "apostolic presences" to be truly "spaces of evangelization and agents of social transformation"?

-What creative ideas and concrete commitments can we propose to strengthen plans and itineraries of our explicit pastoral vocation ministry in our Province?

-What does it really mean for each one of us and for the Congregation to move forward with decisiveness in pursuing the dream of our charismatic family?

III. SEEKING TOGETHER TO GIVE MORE LIFE



1. "I am in your midst as one who serves."

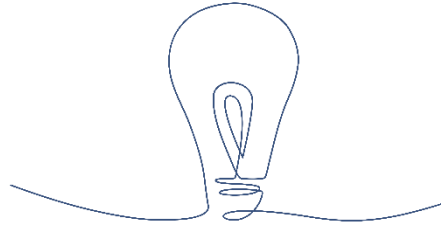
-What practices can help us to be more attentive and docile to the action of the Holy Spirit in our search for the common good?

-What are the main challenges to recover our practice of governance in all three levels?

2. "New wine, new wineskins".

-In what ways can we live filiation as a way of integrating our vocation-mission in this sexennial?

-Considering our particular context , what can we do to make all of us feel co-responsible and involved in bringing to life what the General Congregation has determined?

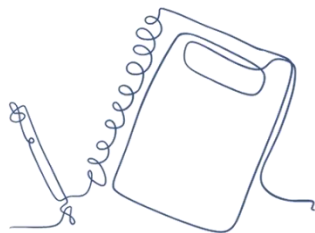


Recommendation to the general superior

Faced with a world in constant social, cultural and technological change with implications in the field of education and given the initiative of the Global Compact on Education , on the part of the Church, this General Congregation XIX, recommends to the General Superior that:

The document “Our Characteristic Way of Educating” (OCWE) should be revised and updated.

It is requested that this initiative addresses education in a broad sense, not limited to the school environment alone. A commission will be formed to help attain this goal. It will be composed of both lay persons and Daughters of Jesus from diverse educational environments and presences. This commission is charged to always preserve the principles of our educational tradition and to ensure the inclusion and active participation of educators from the entire network .



Closing remarks of GC XIX

Graciela Mirta Francovig, fi
General Superior

May 22, 2025

Dear Sisters,

Today, a month after the beginning of the GC, we thank God because we have completed a journey, an adventure in the Spirit that we made as “Congregadas” called together from different parts of the world.

With Mother Candida we say: Blessed be God who loves us so much! God's love was made present to us through the different events and gestures experienced throughout this month.

Our ecclesial experience: During this time we were accompanied by historical ecclesial events. In the Eucharist at the start we were informed of the death of Pope Francis and it was an impact that all responded to with a profound silence. We had the opportunity to accompany his funeral, to participate in the farewell Mass of our pastor together with the people of our universal God. With his departure we feel orphaned. Our prayer accompanied the conclave for the election of the new successor of Peter and on May 8 his name was announced to us. Joy filled our hearts. We welcomed Leo XIV with a strong sense of Church and we joined his pontificate feeling that we are the holy people of God who are grateful for his dedication and availability. This GC has been developed in the context of this transition in the papacy.

St. Peter's Basilica and its Square have witnessed these events in which we have been present; also in Santa Maria Maggiore, where the remains of Pope Francis rest and where people continue to remember him.

The sending as “congregadas”: From the first moment, each one of us personally and as a group have been very aware of the sending we had. And this attitude has been maintained throughout the process: listening to life, to communities, to each sister;

active participation, co-responsibility, desire to contribute the best of ourselves and our experiences for the good of the Body. We felt the responsibility that the future of the Congregation, in some way, was in our hands at this moment. We knew that God was leading us, but at the same time we experienced that he wanted us as a mediation to carry out his plan, his work. To have remained like this from the beginning to the end has been a pure gift to carry out the task entrusted to us.

The process of discernment: The joy felt at the end of this experience, I believe, is a manifestation of having allowed ourselves to be led by the Spirit. We have insistently sought what God could want from us. Every day we have experienced true spiritual exercises. Both in the conversation groups and in the plenary sessions, we committed ourselves to a sincere, honest search, saying to each other – without saying – "Lord, where do you want to take us?" convinced that by following Him we would not get lost.

In the first two phases of the General Congregation – knowing the state of the Congregation and the elections – we have had people who have helped us a lot, even to face the third task, the treatment of matters. We highlighted the illuminations offered about the world's reality, the ecclesial reality and that of consecrated life, as well as the orientations for the election of government. They were a support to know more and better, to decide with more awareness and to get closer to what could be the will of the Father.

From the state of the congregation, elaborated by all the *congregadas*, and the input from all the sisters and lay people, we began our discernment on people and issues. The State of the Congregation described provided us with a horizon/perspective.

- Approval of the Statutes of Economic Administration:

The previous GC had left me with a recommendation: to adapt the administrative structures and, if necessary, to update the Statutes of Economic Administration to be submitted to this GC. The new Statutes were presented, discussed and approved, which will be delivered to the Congregation in due course. Training and practice will be necessary that will be guided by the Administration Manual. We all remember that, according to CND, the SEA belong to the second level of legislation. Therefore, they had to be presented to the GC if they had to be changed. We will be starting from them in order to adapt our administrative economic structure. It has been hard work during the six-year term in which we are all involved. We believe that it is worth it and that it can be of help for the present and for the immediate future. We want to integrate the economic dimension into our lives and the poverty to which we are called be an expression of our following the Lord, poor and humble.

- Process in the preparation of the Determination that we offer:

I think it is good to take a few moments to remember the steps we took to arrive at what we are presenting today, with great joy. The beginning took place in the CPs, in the contributions of the Provincial Superiors to the Superior General, in the core point that we asked each Province to send to the GC. It continued with the work of the Official Preparatory Commission and had its final discernment at the assembly of GC XIX. Something that made an impact on that listening and search was the coincidence of the nuclear points that came from the five Provinces. We considered that the document should contain an integrating nucleus, which was revealed to us over the days. We have chosen filiation as the integrating nucleus because it connects us with the root of our

vocation, to be daughters and to experience God as Father. And we are sisters because the Son is the source of fraternity, expressed as a call to rebuild, to sow and also to proclaim.

The Determination is entitled "**... I wish to be called the Daughters of Jesus.**" The name was born from a desire. It is a name revealed by God to Juana Josefa. In the words of Fr. Herranz: "the name of Daughters of Jesus is a guarantee of our hopes and consolation of our labors."

This Determination consists of three parts:

- Recreating our being.
- Animating life.
- Searching together to give more life.

We want to express dynamism, movement, to be on the way, a transformation to be made. The Word of God illuminates each of these parts, reminding us that we find wisdom for the times in which we live in prayerful reading, in contemplation. This determination manifests the desire to return to our origin, which is filiation.

It calls us to **recreate our being**, to be bold women, bearers of hope, capable of giving daring responses to today's challenges. Once again, we have seen that God continues to make fruitful the charism that we have received as a gift in the Church and encourages us not to let the wick be extinguished, "which at times seems to be just smoking".

To animate life, we have felt the need to prioritize, among many good things, what seems to be the invitation of the Spirit for these next six years. The most strongly felt priority has been to adapt our forces to revive our vocation and to be able to attend to other priorities or urgencies. Adaptation/adjustment commits

each and every one of us, with the possibilities and hopes that it can open up to us. We prioritize weaving networks of care for migrants, refugees, displaced persons, the spirituality of care from FT [Fratelli Tutti] and LS [Laudato Si], accompanying geographical and existential borders, watching over our presences and apostolic works, explicit vocation ministry and weaving together with the laity the dream of the charismatic Family.

"Seeking together to give more life" invites us to revitalize our relationship of obedience-government and to proceed in a more synodal way in the exercise of government. We want to recover its meaning at the three levels and encourage each other in co-responsibility, so that our obedience has the foundation of being a bond of union and life force for the mission.

This GC has also left a recommendation to the Superior General and that is to review and update Our Characteristic Way of Educating, in the face of so many social, cultural and technological changes that we face daily in our educational mission.

At the beginning of my remarks I recalled the ecclesial event that we have had to experience during this month and I would like to conclude by mentioning the Jubilee "Pilgrims of Hope" that we are experiencing. Pope Francis wanted to offer it to bring hope to a world that is very lacking in this virtue. We want to encourage hope together with so many who work to make this world more humane and humanizing. It is also hoped that this six-year term can be a time of permanent formation based on what this GC offers. To grasp the missionary dynamism in a Body that is reduced in number, but not in its missionary force, must be a source of hope for us.

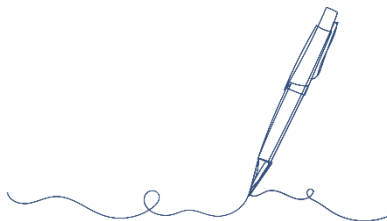
I remember the presence of two women who encouraged our GC: Mary, without whose spoken word the Incarnation would not have taken place. And Mother Candida, a woman of deep faith and trust in God. Today they continue to encourage us on the path of being daughters, of feeling and knowing that we are loved by a God who is Father and who cares for all.

I end with a grateful heart: to the Father because he has revealed himself to us in the Son through the Spirit in these thirty-one days; with immense gratitude to each of the *congregadas* for their valuable contributions and the co-responsibility lived; to the Community of the Curia House – which Normida Márquez joined – who has spared no effort in caring for us and in visiting our Sister Sonia Regina Rosa every day in the hospital; to the sisters who offered us their tireless service as translators -Inés Ma and Esther Sanz-; To all of you, sisters, who, from your places, with your ages and life processes, have accompanied us every day with your prayers, with a word of encouragement, with making us feel that we were united.

We have all been in the General Congregation, some with the sending to be congregadas-electors and others from our vocation as Daughters of Jesus and in belonging to this Body in mission. To all, I send (call) to live a new historical phase encouraged by hope in the One with whom we are journeying. Let us remain united, let us trust one another as God trusts us. Let us have faith in the work that the Lord is doing within us and we will be able to be "a congregation of love, of union, of true and fruitful apostolate".

A big hug to all.

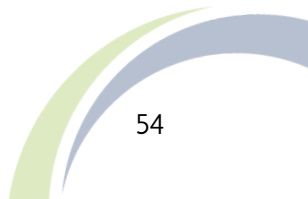
May 22, 2025.
Graciela Mirta Francovig, fi
General Superior



Faculties granted to the Superior General by the 19th General Congregation

According to what has been determined in CFI and CND, the 19th General Congregation grants to the Superior General the following faculties which she should implement according to the mind of the General Congregation:

- The power and responsibility to establish the official and definitive version of the document of this General Congregation.
- To introduce as many corrections as may be necessary for the proper understanding of the approved text. Likewise, to correct the possible contradictions that may exist in it.
- To include in this document the corrections made by experts.
- To interpret it authentically and resolve any doubts that may arise during the six-year period.
- To approve the minutes of the last sessions, which may not have been available to the members.



The image features an abstract graphic design with several curved, overlapping shapes in dark blue and light green. The shapes are arranged in a way that suggests movement and depth. The text is positioned in the lower-left quadrant of the page.

"I wish to be called the
Daughters of Jesus"