



13-E-36

THE INTERNATIONAL PROGRAM OF FAITH AND JOY (2)

1. Identity of faith and joy

1.1 Faith and Joy is a Movement of integral popular education which was born and furthered by the life of Christian Faith and which confronted with a situation of injustice, commits itself to the historical process of the common people in the construction of a more just and fraternal society.

1.2 Faith and Joy has a preferential option for the poor, and in keeping with that option, chooses those most in need to realize their educative activity and social upliftment; it is from this base that it directs towards society in general its consistent concern and search for a more human world.

2. Objectives

This movement pursues the following objectives:

2.1. To further the formation of new men and women who are conscious of the potentialities and of the realities surrounding them, and who are open to Transcendence, who are agents of change and sponsors of their own development.

2.2. To contribute to the creation of a new society whose structures make the commitment to a Christian Faith in works of love and justice possible.

3. Means

To achieve these objectives in the service of those most in need, Faith and Joy:

3.1. Demands the presence and activity of individuals and groups committed to a posture of service.

3.2. It adopts an evangelizing and liberating pedagogy.

3.3. It promotes the integration of living local strengths to form an educational community.

3.4. It thinks about and investigates the causes which began the situations of injustice.

3.5. It utilizes a planning-evaluation methodology in the pursuit of its objectives.

3.6. It specifies an organizational structure which stimulates, coordinates, and orientates all its activities.

4. Educative activity

The educative activity of Faith and Joy is characterized by the following:

4.1. An evangelical and pastoral character of all the educative activities of Faith and Joy.

4.2. Consistent efforts to understand the local and national situations and to esteem and revitalize the cultures and experiences of the people in urban areas, as well as among farmers, and the local people.

4.3. Creativity in the search for pedagogical and educative forms, both formal and informal, which correspond to the problematic situation of individuals and communities.

4.4. Emphasis on formation in and for liberating and productive work as a means of personal fulfillment and community growth.

4.5. Concern for the continuing formation and motivation of all the members of Faith and Joy.

5. Dynamism

The dynamism of the Movement is characterized by the following:

5.1. Creativity in the continued search for new ways, in fidelity to the inspirational principles of the Movement as expressed in this program.

5.2. A spirit of participation of the community and the creation and operation of centers and projects and the solidarity of these in local life and problems.

5.3. Manifestations of the Faith in true commitments to justice.

5.4. The prophetic dimension of the Movement, in itself and in its educative activities, in the battle against injustice and oppression.

5.5. Defense of educative justice as a concrete manifestation of structural justice.

5.6. Continual growth, qualitatively as well as quantitatively, with a spirit of daring enterprise.

5.7. Multiplication and selection of all kinds of human and material resources and of their wise and judicious use for quality education.

6. Organization

The organization of Faith and Joy are characterized by the following:

6.1. A functional autonomy in countries, regions, and centers within a communion of principles and objectives, and of an interchange and solidarity in problems and projects.

6.2. An ecclesial character of the Movement as the People of God in which are manifested the presence and activity of committed lay people and of institutes of consecrated life and their own proper charism, and in union with the Society of Jesus, the founder and animator of the Movement, and in communion with the local churches.

6.3. Strength so that in the organization and functioning of the centers, regions, and countries, those values are reflected which, in accordance with the objectives of Faith and Joy, ought to build up the New Man and the New Society.

6.4. Adequate use of public relations and the means of social communications as a supportive strategy in the work of Faith and Joy, while maintaining its identity and independence.

TESTAMENT
of Father José Maria Velázquez, SJ

"I am thinking of you,
you that have yet to come.
I have been raising up Schools and Shops
for a new Youth,
Marking out paths
for footsteps that will not be mine.
Piling up books of Art
that are filled with hope,
because beauty
is the mother lode of hope,
readying teachers who
will regard you as their own sons
for you will be their heirs.

I have been thinking about flowers
may they bring joy to your lives
in the fragrance that permeates your hearts.
I have been planting trees
whose gentle pity
might soon shade my tomb,
forming the woods
that will embrace the mountainside,
transforming it into a Sanctuary
of peace, of power, of harmony.

For you that will come,
whom I do not know, but already love,
for you who have not yet been born,
for the sad little girl
that has never known a caress,
for the orphaned child,
graduate of the University of neglect,
for those who have no advocate
to defend them,
for those of you that have never seen
a house where Love can dwell.

Of the wild forest
I want to make a park,
where the pleasant ways and paths
may explore the secret
of the great stands of trees,
may bring forth the word
that is now heard only as
Far-off rumors, moans and cries,
a word that will translate
the language of the biting wind,
and of the gentle breeze,
that may comprehend
the profound voices
of the calm and the silence.

I want to invent
All sorts of cabins and shelters,
that have a welcoming air about them,
where the warm and eloquent solitude
will receive the new arrivals
as brothers,
and will teach them to delve deeply
into the forest of their own selves.

I have a dream of harmonizing all in one single theme
the Forest, the Shops, the Books,
the teachers and the Counsellors,
Faith, Landscape and Prayer,
the great Projects of the Future,
Art, Hope and Love.

How high can inventiveness, Illusion
and hopes soar?
I would want to have an heir
of my great desires,
for whom the barrier of death
is farther off
than it is for me,
so that the pressing tasks may multiply,
the horizons broaden,
and the heartbeat of my dream continue to throb
so that, from the dormant power
of this land,
a redeeming new start may spring.

The snow of these heights refreshes
the hive that is my brow, teeming with projects.
The breeze stirs new life
and its murmur
is my solitude.
In the niche that is this humble paper,
in this fleeting moment,
I leave hidden the testament
of my impotent striving.

Perhaps it will find
those who will carry it through.
Perhaps this spark may one day be a conflagration.
It is a seed, nothing more,
that seeks
the soil, the soil of multiplication
in dying first..."

El Masparro (Venezuela)
18 July, 1985