

## Thy Kingdom Come!

### Texts on Accompaniment

#### I. *Christ's Approach*

*The Appearance on the Road to Emmaus.*<sup>\*</sup>13 Now that very day two of them were going to a village seven miles<sup>\*</sup> from Jerusalem called Emmaus,<sup>i</sup>14 and they were conversing about all the things that had occurred.15 And it happened that while they were conversing and debating, Jesus himself drew near and walked with them,16<sup>\*</sup> <sup>i</sup> but their eyes were prevented from recognizing him.17 He asked them, "What are you discussing as you walk along?" They stopped, looking downcast.18 One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?"19 And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people,<sup>k</sup>20 how our chief priests and rulers both handed him over to a sentence of death and crucified him.21<sup>l</sup> But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place.22<sup>m</sup> Some women from our group, however, have astounded us: they were at the tomb early in the morning23 and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive.24<sup>n</sup> Then some of those with us went to the tomb and found things just as the women had described, but him they did not see."25<sup>o</sup> And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke!26 Was it not necessary that the Messiah should suffer<sup>\*</sup> these things and enter into his glory?"27 Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures.<sup>p</sup>28 As they approached the village to which they were going, he gave the impression that he was going on farther.29 But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them.30 And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them.31 With that their eyes were opened and they recognized him, but he vanished from their sight.32 Then they said to each other, "Were not our hearts burning [within us] while he spoke to us on the way and opened the scriptures to us?"33 So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them34 who were saying, "The Lord has truly been raised and has appeared to Simon!"<sup>q</sup>35 Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

1. What are the characteristics of Christ's way of accompaniment?
2. What are some of the verbs used to describe Christ's action in this passage? What does it tell us about accompaniment?
3. Define/describe Christ's approach to accompaniment in a phrase.

## II. *The Church's Approach*

### A. *Evangelii Gaudium*

#### *Personal accompaniment in processes of growth*

169. In a culture paradoxically suffering from anonymity and at the same time obsessed with the details of other people's lives, shamelessly given over to morbid curiosity, the Church must look more closely and sympathetically at others whenever necessary. In our world, ordained ministers and other pastoral workers can **make present the fragrance of Christ's closeness and his personal gaze**. The Church will have to initiate everyone – priests, religious and laity – into this "art of accompaniment" which teaches us to **remove our sandals before the sacred ground of the other** (cf. *Ex* 3:5). The **pace** of this accompaniment must be steady and reassuring, reflecting our closeness and our compassionate gaze which also heals, liberates and encourages growth in the Christian life.

170. Although it sounds obvious, spiritual accompaniment **must lead others ever closer to God**, in whom we attain true freedom. Some people think they are free if they can avoid God; they fail to see that they remain existentially orphaned, helpless, homeless. They cease being pilgrims and become drifters, flitting around themselves and never getting anywhere. To accompany them would be counterproductive if it became a sort of therapy supporting their self-absorption and ceased to be a **pilgrimage with Christ to the Father**.

171. Today more than ever we need men and women who, on the basis of their experience of accompanying others, **are familiar with processes** which call for prudence, understanding, patience and docility to the Spirit, so that they can protect the sheep from wolves who would scatter the flock. We need to practice the **art of listening**, which is more than simply hearing. Listening, in communication, is an openness of heart which makes possible that closeness without which genuine spiritual encounter cannot occur. Listening helps us to find the right gesture and word which shows that **we are more than simply bystanders**. Only through such respectful and compassionate listening can we enter on the paths of true growth and awaken a yearning for the Christian ideal: the desire to respond fully to God's love and to bring to fruition what he has sown in our lives. But this always demands the patience of one who knows full well what Saint Thomas Aquinas tells us: that anyone can have grace and charity, and yet falter in the exercise of the virtues because of persistent "contrary inclinations".<sup>[133]</sup> In other words, the organic unity of the virtues always and necessarily exists *in habitu*, even though forms of conditioning can hinder the operations of those virtuous habits. Hence the need for **"a pedagogy which will introduce people step by step to the full appropriation of the mystery"**.<sup>[134]</sup> Reaching a level of maturity where individuals can make truly free and responsible decisions **calls for much time and patience**. As Blessed Peter Faber used to say: "Time is God's messenger".

172. One who accompanies others has to realize that each person's situation before God and their life in grace are mysteries which no one can fully know from without. The Gospel tells us to correct others and to help them to grow on the basis of a recognition of the objective evil of their actions (cf. *Mt* 18:15), but without making judgments about their responsibility and culpability (cf. *Mt* 7:1; *Lk* 6:37). Someone good at such accompaniment does not give in to frustrations or fears. He or she invites others to let themselves be healed, to take up their mat,

embrace the cross, leave all behind and go forth ever anew to proclaim the Gospel. Our **personal experience of being accompanied** and assisted, and of openness to those who accompany us, will teach us to be patient and compassionate with others, and to find the right way to gain their trust, their openness and their readiness to grow.

173. **Genuine spiritual accompaniment always begins and flourishes in the context of service to the mission of evangelization.** Paul's relationship with Timothy and Titus provides an example of this accompaniment and formation which takes place in the midst of apostolic activity. Entrusting them with the mission of remaining in each city to "put in order what remains to be done" (*Tit* 1:5; cf. *1 Tim* 1:3-5), Paul also gives them rules for their personal lives and their pastoral activity. This is clearly distinct from every kind of intrusive accompaniment or isolated self-realization. Missionary disciples accompany missionary disciples.

## **B. Final Document of the Synod of Bishops 2018 – Youth, Faith and Discernment**

### **Chapter III The Mission to Accompany**

#### **The Church that accompanies**

##### *Faced with choices*

91. In the modern world, marked by an increasingly evident pluralism and by an ever wider range of possible options, the theme of choices arises with particular force at a variety of levels, especially in the face of life journeys that are less and less linear and marked by great precariousness. Often the young oscillate between approaches as extreme as they are ingenuous: from considering themselves in thrall to a predetermined and inexorable destiny, to finding themselves overwhelmed by an abstract ideal of excellence, within a framework of unregulated and violent competition.

**Accompaniment for the sake of valid, stable and well-founded choices, is therefore a service that is widely needed.** Being present, supporting and accompanying the journey towards authentic choices is one way for the Church to exercise her maternal function, giving birth to the freedom of the children of God. Service of this kind is simply the continuation of the way in which the God of Jesus Christ acts towards his people: through constant and heartfelt presence, dedicated and loving closeness and tenderness without limits.

##### *Breaking bread together*

92. As the account of the Emmaus disciples shows us, **accompanying requires availability to walk a stretch of road together,** establishing a significant relationship. The origin of the term "accompany" points to bread broken and shared (*cum pane*), with all the symbolic human and sacramental richness to which it refers. It is therefore the community as a whole that is the prime subject of accompaniment, precisely because in its heart it develops that drama of relationships that can support the person on his journey and furnish him with points of reference and orientation. Accompaniment in human and Christian growth towards adult life is one of the ways in which the community demonstrates that it is capable of renewal and of renewing the world.

The Eucharist is the living memorial of the paschal event, a privileged place of evangelization and transmission of the faith for the sake of mission. In the assembly gathered for the Eucharistic celebration, the experience of being personally touched, instructed and healed by **Jesus accompanies each person on his or her journey of personal growth.**

#### *Environments and roles*

93. As well as family members, **those called to exercise a role of accompaniment include all the significant persons in the various spheres of young people's lives, such as teachers, animators, trainers, and other figures of reference, including professional ones.** Priests, men and women religious, while they do not have a monopoly of accompaniment, **have a specific task which arises from their vocation and which they must rediscover,** as they were asked to do by the young people present in the Synodal Assembly, in the name of so many others. The experience of some Churches exalts the role of catechists as accompaniers of the Christian communities and of their members.

#### *Accompanying the entry into society*

94. **Accompaniment cannot limit itself to the path of spiritual growth and to the practices of the Christian life.** Equally fruitful is accompaniment along the path of gradual assumption of responsibilities within society, for example in the professional sphere or in socio-political engagement. In this sense, the Synodal Assembly points to the importance of the Church's social teaching. In society and in ecclesial communities that are ever more intercultural and multireligious, there is need for accompaniment that focuses specifically on relationship with diversity, that sees it as a mutual enrichment and as a possibility for fraternal communion, against the twofold temptation of retreating within one's own identity and of relativism.

### **Community accompaniment, of groups and individuals**

#### *A fruitful tension*

95. **There is an inherent complementarity between personal accompaniment and community accompaniment,** which every spirituality or ecclesial sensibility is called to articulate in its own way. In particularly delicate moments, such as the phase of discernment over fundamental life choices or the negotiation of critical periods, direct personal accompaniment will prove particularly fruitful. Yet it also remains important in daily life as a way of deepening one's relationship with the Lord.

It is also important to underline the urgency of personally accompanying seminarians and young priests, religious in formation, as well as couples preparing for marriage and in the early stages after the celebration of the sacrament, drawing inspiration from the catechumenate.

#### *Community accompaniment and group accompaniment*

96. **Jesus accompanied his group of disciples, sharing his daily life with them.** **Community experience highlights the qualities and the limits of every person** and helps us to recognize humbly that unless we share the gifts we have received for the common good, it is not possible to follow the Lord.

This practice continues in the Church today, as the young join groups, movements and associations of various kinds, where they experience a warm and welcoming environment and the intensity of relationships that they desire. Joining organizations of this kind is particularly important once the journey of Christian initiation has been completed, because it offers the young an opportunity to bring their Christian vocation to maturity. Pastors should maintain a presence in these environments, so as to guarantee suitable accompaniment.

In these groups, the formators and animators represent a point of reference in terms of accompaniment, while the friendships that develop within them prepare the ground for **peer accompaniment**.

#### *Personal spiritual accompaniment*

97. **Spiritual accompaniment is intended to help people integrate step by step the various dimensions of their lives so as to follow the Lord Jesus.** In this process three elements can be identified: listening of life, encounter with Jesus and mysterious dialogue between God's freedom and that of the individual. Those who accompany should be welcoming and patient, they elicit pertinent questions and recognize the signs of the Spirit in the replies of the young.

In personal spiritual accompaniment one learns to recognize, interpret and choose from the perspective of faith, listening to the Spirit's promptings within every day life (cf. Francis, *Evangelii Gaudium*, 169-173). **The charism of spiritual accompaniment is not necessarily linked to ordained ministry**, nor was it in the past. Never has there been so great a need as there is today for spiritual guides, fathers and mothers with **profound experience of faith and humanity**, over and above their intellectual preparation. In this area, the Synod devoutly hopes for a rediscovery of the immensely fruitful resource of consecrated life, especially its female form, and of well-formed laypersons, young and old.

#### *Accompaniment and the sacrament of Reconciliation*

98. The sacrament of Reconciliation plays an essential role in helping us move forward in the life of faith, marked as it is not only by limits and frailties, but also by sin. **The ministry of reconciliation and spiritual accompaniment must be clearly distinguished from one another**, because they take different forms and have different objectives. A healthy and wise graduality of penitential paths is needed pastorally, involving a range of educational figures, who can help young people to read their moral lives, to develop a correct sense of sin and above all to open themselves to the liberating joy of mercy.

#### *Integral accompaniment*

99. The Synod recognizes the need to **promote an integral accompaniment, in which the spiritual aspects are well integrated with the human and the social**. As Pope Francis explains, "spiritual discernment does not exclude existential, psychological, sociological or moral insights drawn from the human sciences. At the same time, it transcends them" (*Gaudete et Exsultate*, 170). It is a question of absorbing all these elements dynamically, respecting different spiritualities and cultures, without exclusion and without confusion.

**Psychological or psychotherapeutic accompaniment**, as long as it is open to transcendence, can prove fundamental for a journey of integration of the personality,

and it can reopen to the possibility of vocational growth certain aspects of the personality that are closed or blocked. Young people live all the richness and fragility of being an “open book”. Psychological assistance could not only help them patiently to relive their personal history, but also to reopen questions so as to help them arrive at a more stable affective equilibrium.

#### *Accompaniment during formation for the ordained ministry and consecrated life*

100. When young people are admitted to houses of formation or seminaries, it is important to establish whether they are sufficiently rooted in a community, and whether they show stability in relations of friendship with peers, in commitment to study or work, and in contact with poverty and suffering. In spiritual accompaniment, it is crucial to begin with prayer and the interior world, learning discernment above all in their own lives, not least through forms of renunciation and asceticism. Celibacy for the Kingdom (cf. *Mt* 19:12) should be understood as a gift to be recognized and verified in freedom, joy, gratuitousness and humility, before admission to candidacy or first profession. The contribution of psychology is to be understood as an aid to affective maturation and integration of the personality, to be used in formation according to professional ethics and with respect for the effective freedom of those in formation. The figure of the rector or whoever is responsible for formation becomes ever more important for unifying the journey of formation, for arriving at a realistic discernment, consulting all those involved in formation, and for deciding whether or not to interrupt the journey of formation, guiding individuals onto a different vocational path.

Once the initial phase of formation is concluded, there is a need for ongoing formation and accompaniment of priests and consecrated men and women, especially younger ones, who often have to face challenges and responsibilities that are quite out of proportion. The task of accompanying them falls not only upon those duly delegated, but must be personally exercised by bishops and superiors.

#### **Quality companions**

##### *Called to accompany*

101. In many ways, the young ask us to describe the qualities needed in an accompanier. **The service of accompaniment is a genuine mission, which requires apostolic availability on the part of those who provide it.** Like the deacon Philip, the accompanier is called to obey the call of the Spirit, going outwards and leaving behind the safe area enclosed by the walls of Jerusalem, a figure of the Christian community, so as to set out towards an inhospitable desert place, perhaps a dangerous one, in which he makes the effort to pursue a chariot. Having reached it, he must find a way of entering into a relationship with the foreign traveller, so as to elicit a question that perhaps would never have been formulated spontaneously (cf. *Acts* 8:26-40). In brief, **to accompany requires placing oneself at the disposal** of the Spirit of the Lord and of the one accompanied, with all his or her qualities and capacities, and then having the courage to step aside with humility.

##### *The profile of the accompanier*

102. **A good accompanier is a person who is balanced, a listener, a person of faith and prayer, who has the measure of his own weaknesses and frailties.** Hence he knows how to be **accepting** of the young people he accompanies, without moralizing

and without false indulgence. When necessary he also knows how to offer a word of fraternal correction.

The awareness that accompanying is a mission that requires a profound spiritual rootedness will help him to remain free in his dealings with the young people he accompanies: he will respect the outcome of their journey, supporting them with prayer and rejoicing in the fruits that the Spirit produces in those who open their hearts to him, without seeking to impose his own will and his own preferences. Equally he will be capable of placing himself at their service, not taking centre stage or adopting possessive and manipulative attitudes that create dependence rather than freedom in others. This profound respect will also be the best guarantee against any risk of domination or abuse of any kind.

#### *The importance of formation*

103. In order to perform this service, the accompanier will need to cultivate his own spiritual life, nourishing the relationship that links him to the One who assigned this mission to him. At the same time he needs to feel the support of the ecclesial community to which he belongs. It is important that he receive a specific formation for this particular ministry and that he can benefit in his turn from accompaniment and supervision.

It is worth noting, finally, that among the characteristics of our “being Church” that the young particularly appreciate are a readiness and a capacity for working collaboratively: in this way the formation of the young can be more significant, effective and incisive. The skill required for working collaboratively involves cultivating specific relational virtues: the discipline of listening and the capacity to give the other person space, readiness to forgive and willingness to “put oneself on the line”, according to a genuine spirituality of communion.

### **C. Christus Vivit**

#### *Accompaniment by adults*

242. Young people need to have their freedom respected, yet they also need to be accompanied. The family should be the first place of accompaniment. Youth ministry can present the ideal of life in Christ as the process of building a house on rock (cf. *Mt*:24-25). For most young people, that house, their life, will be built on marriage and married love. That is why youth ministry and the pastoral care of families should be coordinated and integrated, with the aim of ensuring a continuous and suitable accompaniment of the vocational process.

243. The community has an important role in the accompaniment of young people; it should feel collectively responsible for accepting, motivating, encouraging and challenging them. All should regard young people with understanding, appreciation and affection, and avoid constantly judging them or demanding of them a perfection beyond their years.

244. At the Synod, “many pointed to the shortage of qualified people devoted to accompaniment. Belief in the theological and pastoral value of listening entails rethinking and renewing the ways that priestly ministry is ordinarily exercised, and reviewing its priorities. The

Synod also recognized the need to train consecrated persons and laypeople, male and female, to accompany young people. The charism of listening that the Holy Spirit calls forth within the communities might also receive institutional recognition as a form of ecclesial service".[132]

245. There is also a special need **to accompany young men and women showing leadership potential**, so that they can receive training and the necessary qualifications. The young people who met before the Synod called for "programmes for the formation and continued development of young leaders. Some young women feel that there is a lack of leading female role models within the Church and they too wish to give their intellectual and professional gifts to the Church. We also believe that seminarians and religious should have an even greater ability to accompany young leaders".[133]

246. The same young people described to us the qualities they hope to find in a mentor, and they expressed this with much clarity. "The qualities of such a mentor include: being a faithful Christian who engages with the Church and the world; someone who constantly seeks holiness; someone who is a confidant without judging. Similarly, someone who actively listens to the needs of young people and responds in kind; someone deeply loving and self-aware; someone who recognizes his or her limits and knows the joys and sorrows of the spiritual journey. An especially important quality in mentors is the acknowledgement of their own humanity – the fact that they are human beings who make mistakes: not perfect people but forgiven sinners. Sometimes mentors are put on a pedestal, and when they fall, it may have a devastating impact on young people's ability to continue to engage with the Church. **Mentors should not lead young people as passive followers, but walk alongside them, allowing them to be active participants in the journey.** They should respect the freedom that comes with a young person's process of discernment and **equip them with tools** to do so well. A mentor should believe wholeheartedly in a young person's ability to participate in the life of the Church. A mentor should therefore nurture the seeds of faith in young people, without expecting to immediately see the fruits of the work of the Holy Spirit. This role is not and cannot be limited to priests and consecrated life, but the laity should also be empowered to take on such a role. All such mentors should benefit from being well-formed, and engage in ongoing formation".[134]

247. The Church's **educational institutions are undoubtedly a communal setting for accompaniment**; they can offer guidance to many young people, especially when they "seek to welcome all young people, regardless of their religious choices, cultural origins and personal, family or social situations. In this way, the Church makes a fundamental contribution to the integral education of the young in various parts of the world".[135] They would curtail this role unduly were they to lay down rigid criteria for students to enter and remain in them, since they would deprive many young people of an accompaniment that could help enrich their lives.

### *Listening and accompaniment*

291. There are many priests, men and women religious, lay and professional persons, and indeed qualified young people, who can help the young with their vocational discernment. When we are called upon to help others discern their path in life, what is uppermost is the ability to listen. Listening calls for three distinct and complementary kinds of sensitivity.

292. The *first kind of sensitivity* is directed to *the individual*. It is a matter of listening to someone who is sharing his very self in what he says. A sign of this willingness to listen is the

time we are ready to spare for others. More than the amount of time we spend, it is about making others feel that my time is their time, that they have all the time they need to say everything they want. The other person must sense that I am listening unconditionally, without being offended or shocked, tired or bored. We see an example of this kind of listening in the Lord; he walks alongside the disciples on the way to Emmaus, even though they are going in the wrong direction (cf. *Lk* 24:13-35). When Jesus says he plans to go farther, they realize that he has given them the gift of his time, so they decide to give him theirs by offering their hospitality. Attentive and selfless listening is a sign of our respect for others, whatever their ideas or their choices in life.

293. The *second kind of sensitivity* is marked by *discernment*. It tries to grasp exactly where grace or temptation is present, for sometimes the things that flit across our minds are mere temptations that can distract us from our true path. I need to ask myself what is it that the other person is trying to tell me, what they want me to realize is happening in their lives. Asking such questions helps me appreciate their thinking and the effects it has on their emotions. This kind of listening seeks to discern the salutary promptings of the good Spirit who proposes to us the Lord's truth, but also the traps laid by the evil spirit – his empty works and promises. It takes courage, warmth and tact to help others distinguish the truth from illusions or excuses.

294. The *third kind of sensitivity* is the ability to *perceive what is driving* the other person. This calls for a deeper kind of listening, one able to discern the direction in which that person truly wants to move. Apart from what they are feeling or thinking right now, and whatever has happened up to this point in their lives, the real issue is what they would like to be. This may demand that they look not to their own superficial wishes and desires, but rather to what is most pleasing to the Lord, to his plans for their life. And that is seen in a deeper inclination of the heart, beyond the surface level of their likes and feelings. This kind of listening seeks to discern their ultimate intention, the intention that definitively decides the meaning of their life. Jesus knows and appreciates this ultimate intention of the heart. He is always there, ready to help each of us to recognize it. We need but say to him: "Lord, save me! Have mercy on me!"

295. In this way, discernment becomes a genuine means of spiritual combat, helping us to follow the Lord more faithfully.<sup>[161]</sup> The desire to know our personal vocation thus takes on a supreme intensity, a different quality and higher level, one that better respects the dignity of our person and our life. In the end, good discernment is a path of freedom that brings to full fruit what is unique in each person, something so personal that only God knows it. Others cannot fully understand or predict from the outside how it will develop.

296. When we listen to others in this way, at a certain moment we ourselves have to disappear in order to let the other person follow the path he or she has discovered. We have to vanish as the Lord did from the sight of his disciples in Emmaus, leaving them alone with burning hearts and an irresistible desire to set out immediately (cf. *Lk* 24:31-33). When they returned to the community, those disciples heard the good news that the Lord was indeed risen (cf. *Lk* 24:34).

297. Because "time is greater than space",<sup>[162]</sup> we need to encourage and accompany processes, without imposing our own roadmaps. For those processes have to do with persons who remain always unique and free. There are no easy recipes, even when all the signs seem positive, since "positive factors themselves need to be subjected to a careful work of discernment, so that they do not become isolated and contradict one another, becoming

absolutes and at odds with one another. The same is true for the negative factors, which are not to be rejected en bloc and without distinction, because in each one there may lie hidden some value which awaits liberation and restoration to its full truth".[163]

298. If you are to accompany others on this path, you must be the first to follow it, day in and day out. That is what Mary did, in her own youth, as she confronted her own questions and difficulties. May she renew your youthfulness by the power of her prayers and accompany you always by her maternal presence.

### ***III. Accompaniment in Regnum Christi***

#### **A. Draft Statutes of the Federation Regnum Christi**

Chapter 3. The apostolic activity of the Regnum Christi Federation Article 1. Principles of apostolic action

34. §1. Accompaniment is required to form convinced apostles who aspire to the fullness of life in Christ. Accompaniment is understood as close, constant and generous personal attention. It seeks to help the other be open to the action of grace and give their own human collaboration, so they can respond to the questions and challenges they encounter on their path of human and spiritual growth. §2. Spiritual direction is a specific form of accompaniment and an important means of growth in the spiritual life.

#### **B. ECYD Statutes**

#27: Accompaniment is personal attention offered on both an individual and group level in the varied circumstances of the adolescents' lives. With closeness and friendship, the mentors guide and walk alongside the adolescents (Cf. Luke 24:13-33) in their search for happiness and the fullness of their calling.

#28: Personal accompaniment is offered to the adolescents in the following ways:

Spiritual mentoring: the ECYD Mentor seeks to enlighten, with the help of God's grace, the different dimensions of the adolescent's life so as to guide them to union with God, and to seek and welcome God's will.

On-going closeness and relationship building between the team leader and the adolescent, in which the leader seeks to touch base with each member on their team to get to know each one and be near to each one. The goal is to be able to guide them as a friend and older brother/sister.

#### **C. RC Education Principles**

We seek to educate the whole child and accompany him in his personal development, taking into consideration all the dimensions of his person. Through curricular and co-

curricular programs, we focus in a harmonically integrated and coherent manner on four dimensions of formation: intellectual, human, spiritual, apostolic.

A. We believe that each person is called by God to be the best person he can be, therefore we strive for excellence in the formative process by encouraging continual growth and taking into consideration each students' specific talents, limitations, history and opportunities. This belief is reflected by the schools' motto *Semper Altius*.

B. We believe that each student is unique, therefore, we accompany each one on their personal journey to be transformed into the person of Christ.

1. We recognize the genuine differences and strengths of each sex; consequently, we provide specific formation for boys and for girls.

2. We offer developmentally and formatively appropriate support and guidance for the development of students' intellectual, spiritual, apostolic, emotional, psychological and social dimensions.

C. We believe that integral formation is delivered through relationships rooted in Jesus Christ and characterized by mutual respect, collaboration, witness and communion.

1. The teacher-student relationship is considered the foundational relationship through which integral formation occurs.

2. The relationship between each educator and student is vital to the education process.

3. Each member of the school community<sup>7</sup> plays a complementary role in the formative process.

D. We believe in the necessity for on-going formation and professional development to ensure our educators are equipped to fulfill their transcendental mission in a society characterized by rapid change.

E. We believe that the essential relationship of the school to parents, as primary educators, is collaborating with and supporting the integral formation of their children into Christian leaders.

1. We implement regular, efficient and purposeful two-way communication with parents as the best means of ensuring a unified direction in the formation of the students.
2. We involve parents in the education of their children by offering formation courses to support them in their mission as the primary educators.

Team 1: Vocational Accompaniment at our Schools

Team 2: The whole staff – faculty, administration, and formation team – accompanying students in their integral formation

Team 3: ECYD/Regnum Christi and accompaniment offered by our schools

Team 4: Accompaniment of different ages of kids in our schools and of their families (Pre-K, elementary, middle school, high school, families)

1. How are you currently living this aspect? What things are working well? What are the challenges?
2. Who is accompanying? Who could be accompanying? When is it happening? When could it be happening?
3. What are some new paradigms that we should consider as we listen to the needs of our student, families and staff? What are some new ideas of how to apply accompaniment in integral formation to better reach people where they are and walk with them towards human and Christian maturity?
4. What could accompaniment look like at our schools and what things need to shift to make it happen?