



Congregación
Hijas de Jesús

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Hijas de Jesús Congregation

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Rome, Thursday, August 5, 2010



On Friday February 19, at 11 o'clock, the Holy Father, Benedict XVI, announced at an ordinary public consistory that on Sunday, the 17th of October of this year, 2010, the Foundress of the Congregation of the Daughters of Jesus, Candida Maria de Jesus, will be canonized in Rome.

1. Foundress

M. Cándida, whose name was Juana Josefa Cipitria y Barriola, was born in Andoain (Guipúzcoa) on May 31 1845 to a humble family. While still young, she left her land to go to work in Castile in order to help the family financially. Endowed with a great sensibility toward the neediest, the conditions of those near her did not leave her indifferent. Thus, even with the risk of being left without work, she would say, “where there is no place for the poor, there is no place for me”.

Her desire to do what God wants is the only moving force in her life. On April 2, 1869, in the church of “The Rosarillo” in Valladolid, before the altar of the Sacred Family, she asks the Lord once more to make His will clear to her, and God with greater clarity expresses His desire: “To found a Congregation with the name of Daughters of Jesus, dedicated to the salvation of souls, by means of education and instruction of children and youth”.



It will be in Salamanca, on December 8, 1871, when, with five other women, her adventure begins, with nothing more than the trust that comes from the knowledge that what one undertakes is "what God wants". In this way and with the name of Cándida María de Jesus, this woman of little learning and hardly any material means founds the Congregation of Daughters of Jesus in one of the major university cities in the 19th century.

The exclusion of women and of the economically weak classes from education moves Mother Cándida to break this path. And very soon what began in Salamanca extends through the whole Spanish geography. Later, on October 3, 1911, the first Daughters of Jesus leave for Brazil, making her dream a reality: “To the farthest ends of the earth I would go in search of souls”.

On August 9, 1912, Mother Cándida died in Salamanca, the simple and courageous woman who made of her life a constant surrender to God’s will. The Church beatified her on May 12, 1996, and in July of 2009 Pope Benedict XVI authorized the promulgation of the decree of the authenticity of the miracle attributed to her intercession. Today, February 19, 2010, Pope Benedict XVI announced her canonization, in Rome, on the 17th of October of this same year.



2. Miracle attributed to the intercession of Mother Cándida

The miracle that has been approved for the canonization of Blessed Cándida María de Jesús refers to the cure, nine years ago, of a Daughter of Jesus, Ma. del Carmen del Val Rodríguez, of the community of “Nazareth” in Valladolid. She suffered a cerebral illness that caused numerous lesions in the brain, and she was in deep coma for about 12 days. Her community invoked Mother Cándida with great faith. Sr. Carmen recovered fully, and today, at 87 years old, she is very well.

Ma. del Carmen del Val Rodríguez was born on November 6, 1922 in San

Salvador de Hornija (Valladolid), Spain. A professed religious in the Congregation of the Daughters of Jesus, she was a teacher for many years; at present, she resides in Valladolid in a house of the Congregation, where she helps in the reception and in the laundry room. In October of 2000, while in good health, she began to have tremors in her hands, difficulty in staying upright, and loss of strength. In spite of the application of an uncertain pharmacological therapy, prescribed by the trusted physician, the clinical condition continued to worsen. A neurologist was consulted, who limited himself to requesting a Magnetic Resonance Imaging before making any diagnosis. Later, Sr. Carmen continued to worsen and she had to be brought to the emergency room of the University Clinic Hospital of Valladolid. On that same day, the sisters of the religious community where Sr. Carmen resided began a novena for her cure through the intercession of Mother Cándida. On October 24, the patient had a general epileptic crisis and on the 25 fell into deep coma. The doctors warned the family of her imminent death. The tests carried out in the hospital of Valladolid led to the diagnosis of progressive multifocal leukoencephalopathy and the doctors of Sr. Carmen refused, from the beginning, a therapy beyond what was simply symptomatic.



The clinical gravity continued up to November 4 when she showed a sudden improvement: Sr. Carmen opened her eyes spontaneously. Between the 8th and the 9th of November she began to speak. The Superior heard her speak for the first time on November 9. She said, "Thank you". The rest was a continuous improvement, except for a period of fever between the 16th and November 28-29, due to urinary infection. The patient was discharged from the hospital on December 1 with a prescription of corticoids and of physical rehabilitation. She underwent neurological tests that confirmed the full recovery of health and the total absence of neurological and mental disability.

The diocesan process on the case took place in the Curia of Valladolid, from the year 2002 up to 2004 when it was begun in Rome. On September 25, 2008, the Medical Commission of the Congregation for the Causes of Saints unanimously recognized that such a rapid resolution of the coma and the complete and permanent cure cannot be explained scientifically. In the year 2009 the theologian consultants gave their positive vote and the Cardinals and Bishops members of the Congregation for the Causes of Saints unanimously confirmed the miraculous character of the cure of Sr. Carmen del Val and its attribution to the intercession of Mother Cándida. On July 3 of the same year the Holy Father authorized the promulgation of the Decree on the miracle.

3. Who are the Hijas de Jesus today?

A group of women who have come together from diverse paths and from different backgrounds: family, culture, interests, and age; yet, one thing brings them together: the desire to follow Jesus in response to a call which changed their lives and continues transforming their way of understanding the whole of reality. The name -Hijas de Jesus- is intimately linked to Jesus: being part of his group, belonging to his



community, following him as his disciples. To be Hijas de Jesús is to be with him, to contemplate life with his own eyes, to live the way he lived, to treat people the way he did, to listen, and to forgive, seeking what will bring to fulfillment God's dream for humanity.



Our religious family feels especially called to live the **filial attitude** towards God as Father, characterized by the trust, the security in his unconditional love, and praise for Him. This face of God that we contemplate invites us to live in **fraternity** with all, in gratuitousness, simplicity and joy.

To be an Hija de Jesús is **to be ready to go to places** or to

human groups most in need of education in whatever part of the world where we can promote God's glory and the good of our neighbors over our own well being. It means living with the people in a fraternal attitude , open to dialogue in whatever culture, sharing the common bonds of humanity with our brothers and sisters , welcoming our own limitations as well as those of others, feeling the necessity of giving of ourselves as well as receiving from the others.

Mary occupies a special place in our faith life. She is for us a Mother, a companion, the Star that guides our way, the believer who proclaims the wonderful works of the Lord manifested in the poor and simple, the disciple who teaches us how to live our daily following of Jesus.



The **local community** is the place which God offers to us as a gift in order to live concretely the experiences which we have just described. It is a space where we share, pray, renew our response to the call and the common mission, where our contemplation of the daily happenings and experience of mutual help replenish our strengths. It is at the same time a house open to whoever comes to have some moments of prayer, conversation, search-ins, or simply for some relaxation. The **Congregation, as a Body**, which is spread out to the different places in the world for the mission, exists and maintains its aliveness in every local community of the Hijas de Jesús called precisely for the mission in its multiple forms.



The General government of the Congregation lives in Rome and it is composed of: **Maria Inez Furtado de Mendonça** (General Superior), **Auxilio Vicente**, **M^a Ángeles Sebastián**, **Clara Echarte** and **Jocelyn Salomo** (General Consultors).



4. Where they are?

Today the Congregation is in 17 countries serving others with special attention to the most needy:

- **Argentina**, in Cordoba, La Plata, Libertador San Martin, Monterrico and Villa Ocampo
- **Bangladesh**, in Utrail and Mymensingh
- **Bolivia**, in Buen Retiro, Cochabamba, Isoso, Montero, Potosi, San German, Santa Cruz de la Sierra and Vilacaya
- **Brazil**, in Belo Horizonte, Braganca Paulista, Campinas, Feira de Santana, Felixburgo, Leopoldina, Marcos Parente, Mogi Mirim, Montes Claros, Picos, Porteirinha, Rio de Janeiro, Santa Luzia and Sobradinho
- **Colombia**, in Bogota, Bucaramanga and Ibague
- **Cuba**, in Bayamo and Velasco
- **China**
- **Dominican Republic**, in Cotui, Guachupita, Santiago de los Caballeros and Santo Domingo
- **Italy**, in Rome, Caivano and Frattaminore
- **Japan**, in Hayama, Joso, Maebashi, Matsue and Tokyo
- **Mozambique**, in Metoro and Pemba
- **Philippines**, in Angono, Argao, Catarman, Cebu City, Davao City, Estancia, Iloilo City, Guimaras, Lasang, Maasin, Manila, Marikina City, Paranaque City, Pototan and Quezon City
- **Spain**, in A Coruna, Alcarras, Almeria, Andoain, Arganda del Rey, Badalona, Bilbao, Burgos, Elche, Granada, Madrid, Malaga, Medina del Campo, Murcia, Noia,

Pamplona, Purullena, Roquetas del Mar, Salamanca, San Sebastian, Segovia, Sevilla, Tolosa, Valladolid and Vigo

- **Taiwan**, in Chutung, Neihu and Taipei
- **Thailand**, in Mae Hong Son
- **Uruguay**, in Montevideo
- **Venezuela**, in Caracas, Merida and Villa del Rosario



5. What they do?

Today they dedicate themselves to education in its multiple forms because they believe this is a way of proclaiming the Good News to all.

They are moved by the desire to deal with every person the way Jesus did, helping him/her grow from within and drawing out the best in him/her. They give a hand so that those who are bent can stand erect, see when they cannot see, speak when they are without voice, find solace when they are burdened and oppressed, walk by themselves when they have no freedom.

A. A. FORMAL EDUCATION

The educative mission of the Hijas de Jesús fulfilled through an integral Christian education has the school as a privileged place for its realization.



The Christian school of the Hijas de Jesus whose orientation is basically evangelizing has to be:

- A place of encounter of the Christian community where all those who compose it – educators, families and educands – maintain open relationships inspired by the Gospel; where the values of the Kingdom are lived, manifested and given priority.
- Geared toward harmonious personality development in all its dimensions, in such a way that the students acquire a Christian view of the world and of life through the critical and systematic assimilation of culture in harmony with faith.

In continuity with the educative trajectory of the Congregation and faithful to the spirit M. Candida imprinted on them, its schools are open to all social classes, in an atmosphere of freedom and love, simplicity and joy, and trying to accompany the process of Christian maturity of the students. Both the religious Hijas de Jesus and their lay collaborators share the educative mission thus extending the Christian educative plan to more persons. In consonance with the style M. Candida gave to the schools and colleges she founded, their educative action is characterized by some elements:

1. An educative atmosphere marked by Christian values and favorable to personal development
 - universal love and solidarity
 - simplicity and closeness
 - freedom and responsibility
 - joy and serenity
 - respect, participation and welcoming attitude
2. A pedagogy that is attentive to the concrete person and his/her Circumstances
 - personalized education
 - attention to diversity
 - inculturation
 - open and flexible methodology
 - constant updating
3. A positive focus of education
 - priority in loving
 - motivation and encouragement
 - flexible and adequate structures

B. B. SOCIAL APOSTOLATE

The Hijas de Jesus are always AVAILABLE for the service of the mission of CHRIST and of the CHURCH wherever it is more needed. Hence, they surrender their lives to the challenge of interculturality and interreligiosity.

Concern and action in favor of the poor is vital in their Foundress, M. Candida, who said: “WHERE THERE IS NO ROOM FOR MY POOR THERE IS NO ROOM FOR ME”. In this way, the social apostolate has already been present from the beginnings of the Congregation:



“To go to the towns most in need of our schools: to go to the places most in need of education and evangelization, where the presence of the Church is most needed or where its presence is minimal; to go to the marginalized, to those whom nobody pays attention to, those in precarious areas and situations where life is greatly endangered, places where the very poor and the underprivileged live”. (Experiential and Updated Reading of the Formula of the Congregation, EURF no. 34)

In fact the Hijas de Jesus are present in:

- Immigration:
 - Pastoral attention, human promotion, visits to prisons...
 - Accompaniment of these persons in the process of regularization and integration so that they become autonomous citizens and with resources to stand on their own
 - Offering support, accompaniment and job placement
 - Facilitating progressive social inclusion on all levels in the receiving society.

- Promotion of Women
 - They try to offer to women who are in the situation of Great social exclusion or vulnerability, a space for personal growth in which they are the protagonists in recovering their own dignity
 - Assistance to women in situations of domestic violence

- Prison Ministry By means of this apostolate they intend:
 - To conscientize the Christian community regarding the problem of prisoners
 - To promote and form agents of prison pastoral ministry
 - To be present in the Penitentiary Center
 - To be close to the prisoner and defend his rights



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- To maintain correspondence
- To attend to the prisoner's family
- To give assistance and accompaniment after the discharge from prison
- To coordinate activities
- To give pastoral attention
- To organize cultural activities, sports and festive celebrations

➤ Infancy at risk: Through dormitories and welcome shelters, the Hijas de Jesús give attention to street children and to minors who for different reasons are in situations of risk or abandonment. They try to:



- Create an educative climate that strengthens the integral development of the minor and his/her psychosocial integration
- Support the formation and growth of children and of adolescents through academic tutoring and human-Christian formation
- Offer an educative and social resource that prevents and identifies situations of risk of social exclusion, thus minimizing its presence and influence and reinforcing all the positive aspects of the life of children and adolescents.

- Family Ministry: Visits and accompaniment of families in different places, encounters and personal accompaniment...
- Hospital Ministry: They collaborate through the volunteer program of the parishes, visiting the sick and bringing them communion.
- Pastoral Ministry with Indigenous people:
 - Formal and non-formal education
 - Pastoral ministry with women and youth
- Gypsies:
 - Academic support and literacy classes for adults
 - Periodic follow up of families who live in different villages
- Transients and displaced: Attention and rendering help to the socially marginalized, with social reinsertion as goal



C. COLLABORATION WITH OTHER INSTITUTIONS

“To take active part in and commit ourselves to the people’s initiatives and grassroots movements, joining them in their struggle for human rights, from the perspective of the gospel. To be present and participate in BECs and other Church-based institutions or groups; to network with them in order to live our solidarity with the excluded and with those whose life is endangered, thus building a more just and humane society. To encourage volunteer work along this line” (EURF no. 27).

This collaboration is very varied and with different organisms, according to the countries and the social and communitarian circumstances:

- Collaboration with “FE y ALEGRIA” carrying out the coordination of the centers
- Collaboration with the Jesuit Refugee Service (JRS)
- Caritas, a Catholic Church entity that promotes charitable and social action in its different parochial, diocesan, regional and national levels
Tasks being carried out:
 - Formation team
 - Pastoral work with immigrants
 - Visits to the sick
 - Orientation and information service for job placement
 - Follow up of families
 - Prison
 - Wardrobe
 - Social Action group
 - Living quarters of social insertion: To prevent marginalization and social exclusion through access to a temporary living quarter where follow up and globalized social intervention is made possible.
- Work with immigrants through different Foundations and NGOs:
 - Red Cross
 - Welcome
 - Intercongregational projects
 - Benallar Foundation
 - RED INCOLA
 - Karibu: Africans
 - Puente de esperanza
 - Acogem
 - John Britton Center (English-speaking Community)
 - Open House (Saitama Diocese Social Action Center for Migrants)



- Carm, a center of Hiroshima Diocese
- Cultural promotion:
 - Centro Ellacuria: contributes to the building of an intercultural society where all persons have the possibility of participation and become protagonists
 - Catholic Tokyo International Center, doing translations from Japanese to Portuguese and viceversa
 - Fundacion para la Educacion familiar, educating the family and personal growth
 - Promotion of women:
 - Coser y reciclar
 - Casa Thalita Qumi
 - Proyecto Ain Karem
 - Proyecto “LO QUE NOS DUELE MIRAR”. Prostitution
- Teaching in public schools to children and adolescents
- Campus ministry in universities
- Parochial collaboration in catechesis, formation of adults and catechists, Bible and reflection groups



D. D. WITH THE YOUTH

“To collaborate in the formation of persons who are open to life and to ethical values, so that they may become capable of committing themselves to the transformation of society. To reach out to the different cultures, using the language and forms of expression more suited to them” (EURF no. 18).

The Congregation has always been very close to the youth because they are the future of our societies. God continues to be present through them, in their language, their fashion styles, their solidarity... The Hijas de Jesus want to be



close to them and to accompany the youth of today so that they may discover the Lord in their lives.

The different countries where they are found are organized for this in different ways but with one sole desire: TO BE WITH THE YOUTH.

In Spain there are residences for college students (in Salamanca, Colegio Mayor Montellano, and in Madrid, Colegio Mayor Berrospe) and a residence for university students (in Madrid, El Pilar). In Tokyo, residence for university “Seikeirlo” and in Rome, the residence for university “Domus Regina Pacis”.

E. SPIRITUALITY

“I am happy that you make the Spiritual Exercises and from which you get much fruit so that you may be very holy...” (Cándida María de Jesús)

The XVI General Congregation of the Hijas de Jesus reflected on the importance of the Spiritual Exercises in the life and mission of the Hijas de Jesus. The updated reading of the Formula of the Congregation – synthesis of the charismatic foundational intuition – affirms that the Spiritual Exercises and personal accompaniment are “forms of piety and charity” which help in responding to the needs of the world today (Cf. EURF 20). The same re-reading is a stimulus to share the spirituality of the Congregation with the laity (Cf. EURF 28).

The action of God in the historical path of the Congregation has revived with strength and hope the beauty of the Spiritual Exercises as an effective means for evangelization in our mission, an experience of God that inspires to be communicated, “a fire that inflames other fires”. We are living the moment of re-discovering the SpEx as an effective means of integrating personal holiness and the spiritual benefit of our neighbors, faith and life, consecration and mission, spirituality and apostolic commitment (Cf. EURF 13).

From the beginning of the life of the Congregation M. Candida makes the Spiritual Exercises, and encourages the Hijas de Jesus to make them. “I am happy that you make the Spiritual Exercises from which you get much fruit so that you may be very holy...” (MF Letter 189 of August 23, 1900). The students in our schools were also experiencing the SpEx in another form. “ I am happy that the girls who have just finished the retreat are fervent, that they may be firm in their resolutions and persevere in what is good” (MF Letter 156 of November 26, 1898).

In fact in all the continents where the Hijas de Jesus are present, this ministry is being carried out by sisters and lay who share the same model of Christian life. In Latin America and the Caribbean there is a team for the Spiritual Exercises with the mission of



dynamizing and integrating the pastoral ministry of the Spiritual Exercises as a fount of life for greater incarnation of our spirituality.

The Spiritual Exercises are offered to different groups: educators, youth, religious women and men... in various modalities: 30 days, 8 or 5 days, personalized, in private or in daily life, an experience which normally lasts for a year with a weekly meeting. Some religious collaborate with the Jesuits in different projects.

6. THE LAY WITH M. CANDIDA

They are lay persons who want to participate in the mission and spirituality of M. Candida as an option of Christian life:

- I. For the desire to deepen on the spirituality of M. Candida
- II. With the desiree of extending and sharing this spirituality:

They are groups of prayer and deepening:

- I. On the Letters of M. Candida
- II. On Our Own Way of Educating
- III. On the Spiritual Notes and Other Documents



This makes them:

1. Witnesses of the Church in our society
2. Live their Christian commitment from the spirituality of M. Candida
3. Share their lay vocation with the Hijas de Jesus
4. Transmitters of the figure and spirituality of M. Candida
5. Form a movement of lay persons coming from the same common trunk for all who is M. Candida

Esto les lleva a:

- I. Ser testimonio de la Iglesia en la sociedad
- II. A vivir su compromiso cristiano desde la espiritualidad de la Madre Cándida
- III. A compartir con las Hijas de Jesús su vocación laical
- IV. A ser transmisores de la figura y espiritualidad de la Madre Cándida
- V. A formar un movimiento de laicos en el que tengan todos un tronco común, la M. Cándida

7. SOLIDARITY AID FOUNDATION OF THE HIJAS DE JESUS (FASFI)

It is a civil organization created by the Hijas de Jesus Congregation in November 2003, as an actual means to effect a more just distribution of goods and so that our sisters who are working in the third world may be able to fulfill their tasks.



It is a non-governmental for development created by the Congregation to support impoverished countries and groups. It has the mission: to conscientize, inform, achieve a greater social conscience and make international cooperation a reality. Echoing that concern which impelled M. Foundress towards “those towns that are most in need” the Congregation today dedicates its attention, interest and service:

- To developing areas in which, people living in at times subhuman conditions clamor for the most basic needs of life
- To the collective anguish of human sectors that feel frustrated in the most legitimate social aspirations
- To children and young people whose rights are not recognized in the human dimension, in education and in cultural development
- To women who do not have equality of rights, discriminated and ignored by the mere fact of being women

The FASFI has full institutional and decisive autonomy with respect to whatever governmental intervention. It has its own juridical personality and full capacity for action. It is independent in terms of its organization and decision-making. It is based on a system of solidarity which has functioned throughout the years as an internal channel of the Congregation to support solidarity and the educative development of impoverished countries and human groups. “From our roots, the FASFI helps us to revitalize the missionary call which for a century and a half has been giving adequate response according to the needs of every historical and ecclesial moment and the desire of following Jesus in building his kingdom...”

GOALS:

- To conscientize and inform, according to the possibilities, public opinion and the authorities about the situation of impoverished areas and places, to effect greater civic awareness that leads to international solidarity with countries and marginalized groups suffering from extreme poverty
- Carry out projects of international cooperation for development, like programs of human or emergency assistance, in order to improve the conditions of the most needy in the world population.



- Promote the participation and social volunteer program as a means to achieve a balanced and integral development, thereby contributing to fraternity among all women and men. (Cf. Art. 6 Statutes).

8. INTERESTING

	Argentina	Colombia	Bolivia	Brazil	Spain	Philippines	Japan	Rep Dom	Taiwán
Teachers	209	29	311	498	1.405	413	16	222	107
Other staff	35	16	48	159	242	192	2	159	37
Students	2057	600	6463	9457	22351	9588	185	9457	1648

Total

Students: 59529 Teachers: 3210 Other staff: 1027
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- Total number of **Hijas de Jesús** in the world: **1025**

- Nº of Hijas de Jesús by country:

Spain: 519	Colombia: 17
Philippines: 129	Venezuela: 11
Brazil: 115	Italy: 9
China-Taiwán 73	Bangladesh: 5
Bolivia: 45	Mozambique: 5
República Dominicana: 39	Cuba: 5
Argentina: 33	Uruguay: 3
Japan: 26	Tailandia: 2

- Total number of **schools**: **70**

- Schools by country:

Spain: 25	Argentina: 3
Bolivia: 12	Japan: 2
Philippines: 10	Taiwán: 2
Brazil: 8	Colombia: 1
República Dominicana: 6	Mozambique: 1

- Presence in **17 countries**

- Presence in **97 places on the planet**



9. FOR MORE INFORMATION

Web: www.hijasdejesus.org
www.vivirfi.org (section to press)

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