IN THE SAME CHARISM...

with responsibility

n. 1 - 2019

COMPANY OF ST. URSULA
SECULAR INSTITUTE OF SAINT ANGELA MERICI
FEDERATION
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TO THE READERS

Change, Dreams, Courage…

…Your youth will see visions, and your elders will dream dreams (Acts 2:17).

Has something from the **Synod on Youth in October 2018** remained within us? How has it moved us? Does it perhaps have meaning for us too?

I don't really know, but certainly the Synod's reflections should challenge us about **being these new sisters of this ever-new Company of St. Ursula: young women 483 years old…**

Change and dreams…

Today we should still be giving thanks for our vocation and our Company as a ***new grace***, *a great glory for our times, a* ***new flame*** *of truth. Happy are we if we know how to recognize it* (Cozzano).

Saint Angela was young when she had the vision at Brudazzo, and a little more advanced in age when she began the Company.

As a whole, we are now older, but we still have dreams to fulfill.

- **The dream** of still being *one of that Company that, by a certain specific privilege, is called the Company of the Son of God. O* ***new happiness****, O fortune beyond all other fortunes, if it is recognized!* (Cozzano).
- **The dream** of still sowing, *in this difficult era, seeds of virginity scattered among the thorns of the world* (Cozzano).
- **The dream** of still flowering… like *a fresh flower in this garden* that is the worldwide Company.
- **The dream** of still growing in number and in holiness: *What a beautiful life, what an honor to practice it, to be one of the number that God has chosen in a special way!* (Cozzano).
- **The dream** of fruitful motherhood: *Most certainly, the most beautiful grace that God can now give a person is to show her the value of this life, of this new treasure, both* ***ancient and new…*** (Cozzano).

To fulfill dreams, we must **cling tight to our Lover**: *you should cling quite firmly to the feet of Jesus Christ, the only Lover of our Mother, hers and yours, and the Lover of whomever she loves* (Cozzano).

The Synod has told us that dreaming is wonderful, does good, keeps people young, brings us close to youth; and that recounting dreams invites people to dream brilliantly together. This is how Pope Francis invites: ***With God do not be afraid. Dream big!***

When dreaming ends... it is necessary to wake up, to act, to act courageously... and Pope Francis teaches further:

- **Courage** to risk: ***not to content ourselves with the prudent past….***
  It requires courage to take a risk, a leap forward, a bold dance…
- **Courage** to be ***teachers by bearing witness***
  Without witnesses, the Church is just smoke …
  Not teachers of everything… but witnesses to a love that saves.
- **Courage** to draw near, to listen to all, but to youth in particular: ***Pardon us for not having listened to you, if instead of opening our hearts to you, we shut our ears to you… We need the courage to listen and see with fellow-feeling…***
- **Courage** to live and to offer others the vocation to consecrated life: ***The Church and the world cannot proceed without the gift of consecrated life, which is a great resource for our time.***
- ***The Church began with virginity, and it will finish in virginity, a virginity that, to all appearances, is lived according to an honorable but ordinary way of life*** (Cozzano).
- **Courage** to spend one's life in love: ***God gives all and asks all: gives total love and asks an undivided heart. Love will not tolerate half-measures… either all or nothing.***
- **Courage** to accompany, to ***be joyful collaborators: The one who accompanies also welcomes patiently, raises truer questions, recognizes the signs of the Spirit…***

Persevere faithfully and joyfully
in the work you have begun…
for every promise that I make to you
will be fulfilled for you beyond measure (Last Legacy).

Caterina Dalmasso

LETTER FROM THE PRESIDENT OF THE FEDERATION

Women Who Mirror Jesus Christ, the Spouse!

Dear ones,

We opened the Federation's new six-year term with Saint Angela's blessing: *"May the eternal benediction be on you all, granted by Almighty God in the name of the Father, of the Son, and of the Holy Spirit. Amen"* *(Testament, Prologue).*

Now the new year 2019 opens, and the Church, using the words of St. Francis, gives us this blessing: ***"May the Lord bless us and keep us! May he let his face shine upon us, and be gracious to us! May the Lord look upon us kindly and give us peace!"***

For the 52nd World Day of Peace, Pope Francis makes this greeting resonate for the world: ***"Peace to this house."***

We welcome this blessing upon us and within us, and we proclaim with our lives, with our faces, with our hands, and with our hearts the Peace and Goodness that we received from the Lord Jesus in the Christmas mystery that we just celebrated.

Shielded by this blessing, and in this peace, we live and proclaim this Goodness in every time and in every space that the Lord calls us to occupy and inhabit.

We entrust ourselves to Goodness, we offer Goodness, we speak Goodness, we do Goodness.

We seek and ask for Peace, we welcome Peace, we build Peace, we give Peace.

This is our mission: *"Wherever we are, we will try to be builders of peace; we will be open to the needs of our sisters and brothers ... We will serve Christ lovingly and gently in each human being ... Our behavior will be judicious and meek, edifying and of good example ... our words will be wise and measured ... but human and conducive to harmony and charity* (Constitutions 22.3).

Saint Angela wants

Women who reflect the one they have encountered*: Jesus Christ, sweet and kind Spouse, only Teacher, Good Shepherd.*

Women who, like Mary and from Mary, *will learn to progress in faith* *… [and] to be faithful always, like her* (Constitutions, 16).

Women who know how to listen: *Above all, to obey the counsels and inspirations which the Holy Spirit continually sends into the heart* (Rule, Ch. VIII).

Women capable of unity: *having charity always burning in our hearts* (Rule Ch. IX). *There will be no other sign that you are in the grace of the Lord than that you love one another and are united together* (Tenth Legacy).

Women who are authentic and active in change: *If, according to times and circumstances, the need arises to make new rules or do something differently, do it prudently and with good advice* (Last Legacy).

Women who are fearless, brave and courageous: *We are placed here in the midst of snares and dangers…. you must not be afraid of this…. be attentive, with great and longing heart* (Rule, Prologue).

Women who are open: *Let each one … put all her wealth and love and delight not in material things … not in herself, nor in any of her own attributes and knowledge, but in God alone, and in the kind and ineffable providence that is his alone* (Rule, Ch. X).

Women of prayer: *remain in prayer with as much strength of spirit as possible* (Rule, Ch. IV). *Be solicitous about prayer, mental as well as vocal* (Rule, Ch V).

In a word, **holy** women, able to recognize where Goodness is and to pursue it. Able to recognize the grace and the dignity with which we have been clothed by the gifts of Baptism and of a call to the vocation of secular consecration in the Company.

Able to recognize humbly our limits, our weaknesses, our self-centeredness, our sinfulness, and to seek God's pardon and that of our brothers and sisters, in order to live as *women reconciled and free.*

The Rule and Constitutions are not a manual of tasks or of good behaviors; rather they point out the road, "the mountain region," which we want to and should explore, in order to *fulfill courageously the task begun* and to reach the goal of our life and death: the conclusive encounter and embrace with *the Lover of us all*.

Each gift requires personal responsibility to preserve it and a struggle not to waste it or to lose it. Every seed of grace and of goodness requires martyrdom, hard work, and determination to bring it to fulfillment.

Behold where the strength lies: in being a Company ***"United together."***

We do not water down God's gifts with superficiality or with tired hearts and minds, we do not waste God's gifts along the course of our life, attracted or deluded by some sort of worldliness in thought and action.

The thorny and rocky roads that we sometimes find ourselves having to travel were not made that way by someone else's wickedness or sin, but by our own wickedness, by my sin. Giving space and time to our egoism, our stubbornness, our impatience makes the journey impossible, smothers Goodness, and blocks Peace.

Conversion, then, becomes urgent, necessary. Let's not put down our guard of commitment and personal responsibility. Through the great gift of vocation, let us take up the burden of our human weakness and the weakness of others, and let us make *most fervent prayers*: let us ask pardon for ourselves and for the entire world; let us give thanks for the love that the Lord continually pours into our hearts.

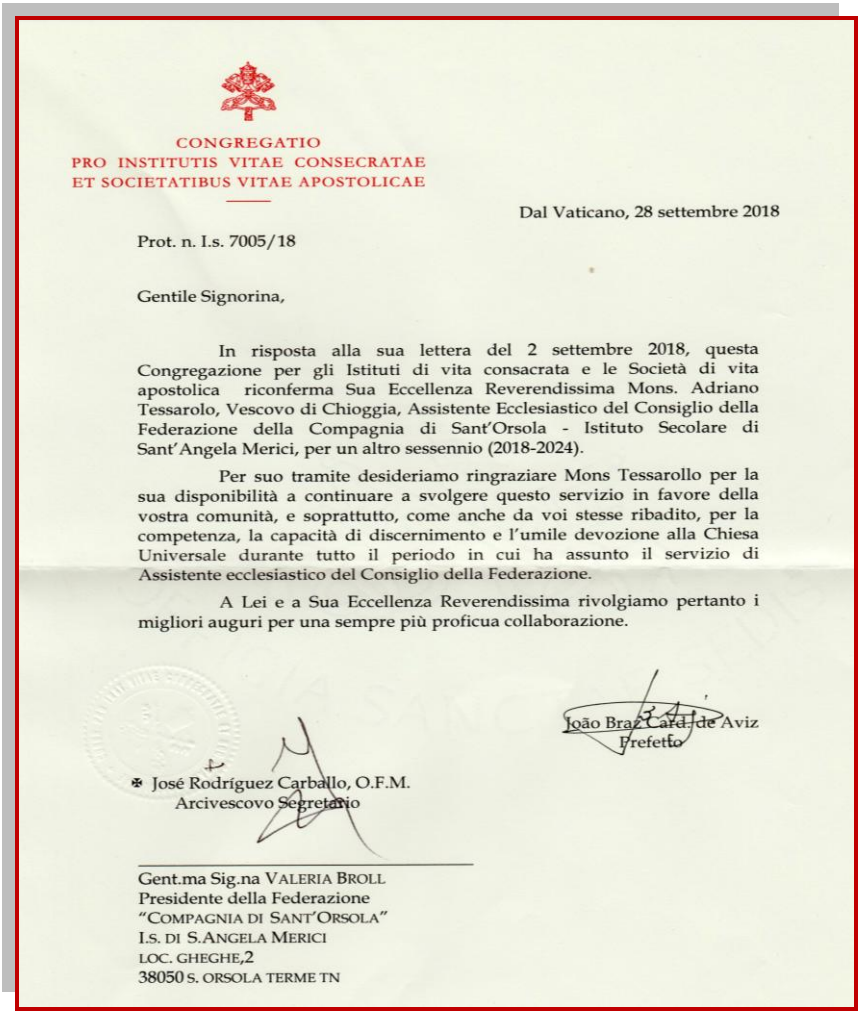
Let us offer our weariness and sufferings. Let us give praise and receive Love from his wounded and open heart – so much Love! *We will find those roads flower-strewn for us, paved with finest gold*

"May the Lord bless us and keep us!
may he let his face shine upon us
and be gracious to us!
May the Lord look upon us kindly and give us peace."

With this Peace that comes from above, I wish you all:

Valeria Broll

Thanks to Mons. Adriano and to the Congregation for his reconfirmation as Assistant to the Council of the Federation



CONGREGATIO
PRO INSTITUTIS VITAE CONSECRATAE
ET SOCIETATIBUS VITAE APOSTOLICAE

Dal Vaticano, 28 settembre 2018

Prot. n. I.s. 7005/18

Gentile Signorina,

In risposta alla sua lettera del 2 settembre 2018, questa Congregazione per gli Istituti di vita consacrata e le Società di vita apostolica riconferma Sua Eccellenza Reverendissima Mons. Adriano Tessarolo, Vescovo di Chioggia, Assistente Ecclesiastico del Consiglio della Federazione della Compagnia di Sant'Orsola - Istituto Secolare di Sant'Angela Merici, per un altro sessennio (2018-2024).

Per suo tramite desideriamo ringraziare Mons Tessarollo per la sua disponibilità a continuare a svolgere questo servizio in favore della vostra comunità, e soprattutto, come anche da voi stesse ribadito, per la competenza, la capacità di discernimento e l'umile devozione alla Chiesa Universale durante tutto il periodo in cui ha assunto il servizio di Assistente ecclesiastico del Consiglio della Federazione.

A Lei e a Sua Eccellenza Reverendissima rivolgiamo pertanto i migliori auguri per una sempre più proficua collaborazione.

João Braz Card. de Aviz
Prefetto

✠ José Rodríguez Carballo, O.F.M.
Arcivescovo Segretario

Gent.ma Sig.na VALERIA BROLL
Presidente della Federazione
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A THOUGHT FROM
THE ECCLESIASISTICAL ASSISTANT
TO THE COUNCIL OF THE FEDERATION
His Excellence, Bishop Adriano Tessarollo

Three "vocational" reflection points drawn from the final document of the Synod of Bishops: "Young People, the Faith, and Vocational Discernment"

1. Chapter II in Part II of the document bears the title "The Mystery of Vocation."

Its first section, #77, is on the topic: "**The search for vocation. Vocation, journey, and discovery**" and expresses it this way: *"The account of the call of Samuel (cf. 1 Sam 3:1-21) enables us to gather together the fundamental elements of discernment: listening and recognition of the divine initiative, a personal experience, gradual growth in understanding, patient and respectful accompaniment of the mystery as it unfolds, a mission to the community. The vocation is not imposed upon Samuel as a destiny to be undergone; it is a proposal of love, a missionary sending in a story of daily mutual trust.*

As for the young Samuel, so too for every man and every woman - vocation, while it may have strong and privileged moments, involves a long journey. The Word of the Lord needs time to be understood and interpreted; the mission to which it calls is revealed step by step. The young are fascinated by the adventure of gradual self-discovery. They learn willingly from the activities they carry out, from their encounters and their relationships, putting themselves to the test in daily life. Yet they need help to piece together the various experiences and to read them from a faith perspective, overcoming the risk of dispersal and recognizing the signs by which God speaks. In the discovery of a vocation, things are not all clear at once, because 'faith "sees" to the extent that it journeys, to the extent that it chooses to enter into the horizons opened up by God's word' (Francis, Lumen Fidei*, 9)."*

The personal passages and the criteria for accompaniment on the "long vocational journey" are interesting: listening, recognition of divine initiative, personal experience, progressive awareness, patient accompaniment that respects mystery in action, and a communal destination." This means accompanying a person so that s/he may arrive at the point of accepting a proposal of love, a missionary sending in daily mutual trust in the Lord, but also in the community in which one decides to be consecrated to the Lord, sharing the mission and the charism of the very community to which one decides to belong. The role of the one who accompanies another in discernment is also interesting: *"They need help to piece together the various experiences and to read them from a faith perspective, overcoming the risk of dispersal and recognizing the signs by which God speaks. In the discovery of a vocation, things are not all clear at once, because 'faith "sees" to the extent that it journeys, to the extent that it chooses to enter into the horizons opened up by God's word' (Francis,* Lumen Fidei, *9)."*

2. The theme of #80: **Towards a vocational culture**.

It says: *"To speak of human life in vocational terms allows us to highlight some elements that are very important for the growth of young people: it means excluding the view that they are determined by destiny or are the product of chance, or else that they are a private good to be managed at will. If in the first case there is no vocation, because there is no recognition of a destination worthy of existence, in the second a human being thought of as 'rootless' becomes 'vocation-less.' This is why it is important to establish the conditions to allow all Christian communities, building on the baptismal consciousness of their members, to develop a genuine vocational culture and a constant commitment to pray for vocations."*

No authentic vocation is possible where it is perceived as *"determined by destiny or the product of chance."* There are two interesting aspects within which vocational awareness can mature.

First of all there is vocational awareness when "*there is a recognition of a destination worthy of existence."* So a choice is not just resignation because there is no other way out, but a worthy destination

in which to invest one's life. Secondly, there is no vocation if one thinks that one's call is *"a private good to be managed at will,"* to be lived *"without bonds."* It is a way of saying that one sets out correctly and authentically on a vocational search if one seeks to understand the Lord's design for worthily committing one's life, and seeks where and with whom to share one's mission. The text speaks of living a call not "as a good to be managed at will and to be lived without bonds."

3. Finally, from #88, on the topic "**Consecrated Life**":

We read, *"The gift of consecrated life, both contemplative and apostolic, which the Spirit calls forth in the Church, has a particular prophetic value inasmuch as it is a joyful witness of the gratuitousness of love. When religious communities and new foundations live their fraternity authentically, they become schools of communion, centres of prayer and contemplation, places of witness of intergenerational and intercultural dialogue and arenas for evangelization and charity. The mission of many consecrated men and women who take care of the lowliest on the world's peripheries manifests concretely the dedication of an outward-looking Church. If in some regions it is experiencing reduction in numbers and the fatigue of ageing, consecrated life continues to be fruitful and creative, not least through co-responsibility with many lay people who share the spirit and the mission of the various charisms."*

Each form of consecration is a joyful witness to love's generosity. This witness is prophetic insofar as it proclaims to humanity the divine meaning of life, as a manifestation of God, who is love and is the source of love. Thus it must be emphasized that the sisterhood among members of a community becomes a school of communion, of prayer, of a dialogue of charity among different ages and cultures. Each community of consecrated women, including secular ones, should also include in their mission "*taking care of the lowliest on the world's peripheries."* This section concludes with an affirmation that should reintroduce above all the need to pray and to work that vocations to consecrated life may not diminish: ***"The Church and the world cannot be without this vocational gift, which is a great resource for our time."***

Going Out to Youth…

Mons. Francesco Zenna

Listening to youth…

The amazing aspect of the recently concluded Synod is that the Church authentically listened to the world's youth, whether believers or non-believers.

This "going out" to youth, not to tell them something, but to be questioned by them, by their needs and desires, is fundamental. Youth, then, "*do not wish to be considered a disadvantaged category, but as the most important resource for a better future."*

Youth are a treasure…

We are called to an authentic pastoral conversion! How many times have our plans emerged from questions like "What to do about the problems of youth? How to help them overcome the difficulties linked to their age and social condition?" Here youth are telling us to look at them from a different angle: They are a treasure for successfully building the future.

They have in themselves a prophetic charge that, if well understood and directed, can truly open new paths for the Church and humanity.

Service of accompaniment…

A concern that emerged over and over is that youth "suffer from a lack of authentic and respected accompaniment to help them find their

road." On this point we are called to help, all of us adults, educators, priests, and consecrated persons: How are we guiding the youth we encounter?

At times I get the impression that we are a little "withdrawn" from this mission of accompaniment. Indeed we either become their "best friends," losing sight of our jobs as educators, and reflect back to them that "being together" is enough, or we make them into "volunteers" in a multitude of services and participation to give ourselves the satisfaction of having a pleasant group of youth around us. But how much are we truly listening? How much time do we "waste" in talking about their lives, their ideas, their desires?

Personal relationships with youth…

Today youth need a personal relationship with someone authentic who helps them discover the treasure that they are, that draws them out of the dull mob of the digital network, gets them off the lazy couch, and accompanies them in real life….

Two interesting prospects open up for us adults.

The first is to improve our task of accompaniment. Good will is very often not enough and runs the risk of falling into improvisation and sterile and damaging assumptions. Youth are looking to us adults for a serious commitment by people well-prepared for this accompaniment, so that they can entrust themselves to us when they seek this service of help and support.

The second is to share with youth our own questions about the future.... Young people want us to talk about ourselves, about the concrete realities of our own existence, about who we are, about the spirit that drives our choices about life and faith.

May the result of this Synod prompt a fuller listening about how youth see us, about how they look at the Church and faith, and about what they seek from us on a personal level, about catechetical plans, and about the parish and the diocese.

We might discover a treasure that we are not seeing and that could open up for us new perspectives on the future.

Francesco Zenna – Pastoral Tidbits, Diocese of Chioggia
November 18, 2018

Prayer for Youth

Lord Jesus,
your Church on her journey
turns her attention to all the young people of the world.
We pray that they may boldly
take charge of their lives,
aim for the most beautiful and profound things of life,
and always keep their hearts unencumbered.

Accompanied by wise and generous guides,
help them to respond to the call
you make to each of them,
to realize their own plan of life
and achieve happiness.
Keep their hearts open to dreaming great dreams
and make them concerned for the good of others.

Like the Beloved Disciple,
may they stand at the foot of the Cross,
to receive your mother as a gift from you.
May they be witnesses to your Resurrection
and be aware that you are at their side
as they joyously proclaim you as Lord.

Amen.

Francis

WORLDWIDE

A WORLDWIDE IDENTITY: KNOWING THE CULTURES OF OTHERS
GLIMPSES OF "AFRICAN CULTURE"

Father Raymond Nkindji Samuangala[1]

Reflecting on Africa means addressing an immense continent, with immense countries, and therefore diversity, plurality and complex realities. We should speak, then, of "African cultures." However, I must present "African culture" according to some cultural constants that characterize African peoples and that I will seek to summarize in a way that needs to be methodical and simplified.

The Foundation

Every discourse on African culture should take as its starting point *Religione Tradizionale Africana, African Traditional Religion*, which Paul VI calls *a spiritual vision of life*[2] and John Paul II defines as *a spiritual or religious sense of life*[3]. This refers to an experiential vision where life is conceived of as a network of relationships. It is constructed around fundamental values such as the idea of God considered as the first cause and the final cause of everything; respect for human dignity (in contrast with what is happening today in Africa); the sense of family, including the ancestors; respect for the functions and authority of the head of the family; and communitarian life[2].

- [1] Cf. Raymond Nkindji Samuangala, *Mediazioni africane della salvezza cristiana*, in M. FLORIO - F. GIACCHETTA (editors), *Universalità della salvezza e mediazione sacramentale*, Cittadella, Assisi 2010.

[2] Cf. Paul VI, *Africae terrarum* = Message to the Catholic hierarchy and to all the peoples of Africa for the promotion of religious, civil, and social welfare of the African continent, October 1967.

For John Paul II the *spiritual sense of life*[3] also represents[4] the cradle where every African's life is shaped, laid out, and fully expressed. It is a religious dimension understood as a cosmic system that puts all forces into relationship with each other with a view to searching for and building up life, as well as struggling against all that weakens or destroys it. In this context of togetherness, the African "feels in solidarity not only with humanity, but also with the surrounding world, visible and invisible. That explains many practices erroneously and simplistically labeled as magical or superstitious" or, still, "animistic."[5]

Only in the light of this vision can the fundamental elements be understood, things like family, interpersonal relationships, the relationship with life and death, etc.

The Family

In the African vision, the family constitutes a more extended reality, open to the living and the dead, to blood kin and to allies. In the African tradition, the ritual called *blood pact*, which comes about through an exchange of blood, is intended to introduce the other, the different one, the stranger, and even the one who was initially an enemy, into membership in the family itself. It makes one a son/daughter forever and a brother/sister of the group, an ally who can no longer be betrayed. However, for Christian Africans the saving

[3] Cf. Homily at the Mass at the *Friendship Stadium* in Dakar - Senegal, February 1992.
[4] Cf. Also his homily at Cotono u, in Benin, March 1982.
[5] Idem, p. 162.

mystery of Christ carries to a more exalted reality this human alliance which the African family lives through a blood pact. It is elevated to a universal and eternal reality, possible only in the *pact* ratified by the most precious blood of Jesus, the Great Ancestor. Each human being is called to enter it by means of Baptism and to grow continually through a sacramental life, thus experiencing authentic membership in the universal and definitive Family of God. It unites all peoples, all races, all cultures and languages in a single and definitive *blood pact* with the entire human race, a pact ratified by the Lamb of God.

The Ancestors

The ancestors occupy a respected place in the family: they are not only the founders but also the firstborn. They are the repositories of life and the channels for transmitting life according to the will of the Creator, who has made them his friends. They occupy a central place in social, cultural, and religious life. They are the repositories of God's secrets, the founders of the clan, the organizers of institutions and social systems, the guarantors of family unity, the guardians of the traditions passed on from generation to generation. Between them and the living develops a profound interaction built on the principle of vital communion-participation that incorporates all beings in a network that makes them profoundly inter-relational and in a certain sense interdependent. No event in the life of an African can be experienced without their involvement. That explains, among other things, the introduction of the invocation of the ancestors in the Congolese Eucharistic liturgy approved by the Church.

Social Relationships

In this vision of the family is included also Africans' manner of being related: greeting each other, calling someone unfamiliar, either adult or baby, as "papa," "mamma," … they are expressions that indicate not only peaceful and friendly intentions, but also expansion of

the family, integrating and putting these people at the center of relationships of which the ancestors are a part.

Network and Harmony

It can be said that the African's perception of self makes of the self a plural being that incorporates both harmony and boundary in a necessary relationship with the other.

This concept and that of the family place the human person in a type of network where s/he is called to become an interactive thread in harmony with others at different levels. This recalls the sense of solidarity and of sharing, the capacity for acceptance and integration, and the sense of belonging to the group that make the person a fundamentally communitarian being, in a common participation in the source of life and in the life-force[6] itself, the need for a party (singing, dancing) as a celebration of life and expression of communal sharing. But in the African concept of life and of the world there is room not only for human beings. All the creatures of the universe are involved in the single cosmic dance of life. Life reaches fullness when one reaches full harmony with oneself, with the Fountain of life and with all the creatures that compose the same network and that communicate at the same Fountain.

[6] Cf. Raymond NKINDJI SAMUANGALA, *The African liturgy of John Paul II. Analysis of papal celebrations according to their structure. Toward an inculturated liturgy in Africa*, AIEP Editore, San Marino1999.

What Sort of Presence for Saint Angela?

Merician secular consecration too is called to confront this culture. If the worldwide identity, understood as a spread of the presence of Saint Angela and of her charism in the world and in particular in Africa is now a given fact (now in Burundi, Cameroon, Eritrea, Ethiopia, Kenya, Nigeria, Madagascar, the Democratic Republic of Congo), the greater challenge remains inculturation. Indeed, the Merician charism and secular consecration must be able to speak to African women of a life of encounter with the Lover of all, a life valid also for them.

Therefore Merician secular consecration will have to accept the challenge of encounter with the African culture in order to be at home there and to find adequate forms of expression without being distorted. At the same time it will have to purify the culture, which is called in turn to accept and integrate this particular form of consecration. So also the worldwide identity and inculturation represent the confirmation of these words of the holy Foundress: "Hold this for certain: that this Company was planted directly by his holy hand, and he will never abandon it as long as the world will last" (Eleventh Legacy, 6-7). Precisely because this institute is the work of God himself, then, "... [this] promise that I make to you will be fulfilled for you beyond measure" (Eleventh Legacy, 24) and the Merician charism is destined to become ever more universal.

ANGELA MERICI: REVOLUTIONARY MYSTIC

Angela Merici, a saint for our time…

Desiring to collaborate with our little magazine, to reflect on Saint Angela, we ask her to sit with us as friend, companion, and mother.

Recently the Pope in his apostolic letter "Rejoice and Be Glad" suggested to readers that they have the saints as companions, and in this role we cannot help selecting the one who is a saint for us and who, like Jesus, has promised to be always with us.

In the chaotic situation of our time in which it seems that the general orientation is: *"whatever I think is right… and only my opinion is valid"…*

In a society *of using and throwing away, of everything at once, of bite and flee*… it is more than ever necessary to have people who point the way to walk in fidelity to the Lord.

Angela the mystic…

We can describe Saint Angela in various ways. I very much like to think of her as a **"revolutionary mystic."**

A mystic is one who has an authentic experience of the mystery of God in her own life, who has a strong relationship of love, and whose bond with the Lord becomes so strong as to be completely merged with him, forever. The mystic is not a superman or superwoman, but one fascinated with God and who

know how to fascinate other people through her way of living.

For Saint Angela this meant the experience of "*the Lover, the Spouse, the only Treasure."*

Angela the revolutionary

We are accustomed to give the title of revolutionary to people who have changed society; history's great revolutionaries come to mind, people who have changed the world: Julius Caesar, Christopher Columbus, Napoleon, Gandi, Guevara…

We also think about the great saints of each time who have turned Western history upside down: Benedict, Dominic, Francis, Hildegard of Bingen, Clare of Assisi, Bridget of Sweden, Catherine of Siena, Teresa of Avila and our St. Angela.

Angela Merici fixed her eyes forward, a revolutionary quality, looking beyond her own period in history; she had the courage to trust women who were, in those times, required to choose between being a nun and being married.

Angela had a brilliant intuition, offering women a new way: being in the world and for the world in service to God and humanity.

Up to that time, no one had ever thought of such a proposal. A woman was considered a "half-man." When a girl was born, instead of throwing a party the parents were sad because she would be a serious problem for the family.

Education differed between the poor classes and the nobility: women of more well-to-do families were sent to the convent to be educated to become suitable wives.

Angela lived in the period of Savonarola, of Luther's theses, of great discoveries and of great artists like Michelangelo, Donatello, Brunelleschi… It was the time of St. Ignatius, founder of the Company of Jesus, and the Somaschi Fathers and Filippini Fathers came into being.

Angela the Free Woman

In a period of great historic changes, Angela understood that a new role was waiting for women: no longer a servant, no long subjected

to the abuses of an unwanted marriage or of imposed segregation, but free to choose her own life.

"Choose" was a hard word to bring into reality; she wanted the women of her Company to enter freely and joyfully. This is why we can describe her as a "champion of liberty" and why the Company of St. Ursula would be God's gift to the Church of that time and of today.

A vision described in Angela's story resembles Jacob's vision...a ladder was resting on earth and reached heaven, and God's angels ascended and descended on it.

The first to speak of the vision of Angela Merici's "ladder" was Father Francesco Landini (confessor of the virgins of the Company): *"One day, when she was rapt in God, it seemed to her that the heaven opened and a procession of angels and virgins emerged in alternating pairs. The angels played music and the virgins sang; the music of this song remained so firmly imprinted in Angela's memory that she could still sing it softly...."* The Merician ladder seen at Brudazzo was significant, as if Jesus wanted to tell her clearly: *"I, Jesus, am the ladder to heaven, and you will be the one who point out for women the way of a special consecration."*

Often I ask myself, *what if Angela had not consented to this proposal?* The Company would not exist; we would not enjoy the charism of Merician spirituality and would not count a great multitude of followers who make the Company beautiful on earth and in heaven.

Therefore we must be grateful for Angela's "yes" to the divine proposal and be happy to belong to this great Family that God wanted.

We her spiritual daughters are called to keep her spirit and her prophetic vision alive in our own time and in our history.

Therefore, forward... in the name of Angela, without ever forgetting that, as Karl Rahner wrote, *"today no one who is not a mystic is a Christian."*

Angela, carry us in your heart and accompany us every day, so that we may be able to express in today's world a facet of what you were in yours...

Carla Osella

"In the World" as a Consecrated Woman

I'm Chiara Campolongo, 47 years old, living alone in a ground-floor apartment in a house where my parents live on the first floor and one of my three brothers and his family live on the second floor. I'm the youngest, the only girl, and (of course) unmarried.

I live in a village of about 700 inhabitants at the foot of a mountain (La Vigolana). My parish is part of the United Pastoral Region of Vigolana. (These new diocesan realities are being formed recently in the whole region around Trent, each including several parishes.) I work in Trent, employed by the city government. Trent is the capital of the Province, about 16 km from my village.

I belong to the Company of Trent, which I met in 2010. I said my first "Yes" to the Lord on June 15, 2014, the day of my first consecration, still in the time of initial formation, that quite special period that the Constitutions describe as a time when *"the formation guide ... will continue to accompany the consecrated member, so that, in docility to the Spirit, she may assume and express ever more the lifestyle of a consecrated secular, typical of the Company, and grow in the desire and will to give herself to God in a total and definitive way."*

Helped by my formation guide, together with the sisters who, along with her, accompany me as the only "young one" in formation, I am journeying in knowing myself and my Spouse's love for me, but also in knowing this new family of mine that is called "Company" and knowing the Federation and the charism that enlivens its members with so much enthusiasm.

At the same time, I participate in formation events conceived and organized by the Federation for young women who, like me, are on our initial journey in the various Companies of Italy.

Formation has taught me not to remain closed in my own little world, in my small reality of Company, but to extend my gaze to other

realities, perhaps in some cases very different from mine. I am learning especially to share this journey, which is simultaneously emotional and confusing, with sisters in my same situation as young women still in formation.

In these years I have discovered how important initial formation is, and how care for its every dimension is becoming more and more urgent not only for each Company but also for the Federation itself. It is a period of life too important and delicate to be taken lightly either by the one on the path or by the person called to attend to formation.

Only a few months stand between me and my consecration for life, and I don't feel ready or already there, but rather on a continuing journey.

I am learning to live "consecrated secularity" as mother and spouse: to live the Evangelical Counsels while staying in the world, seeking to pass along a little of the Lord's great love that I have first of all felt to be so strong for me, but without changing clothing (not even the style), living in a shared house like so many, with an unhinged family like so many, doing a normal job like so many, without any security, but with a mother's tenderness and a bride's passion.

I am learning to be in "my world" as a consecrated woman, that is, with the attitude of one who knows that she is loved with a love that is free and extremely liberating, that asks nothing in return except that I multiply the love. Every day I become more and more aware of the great responsibility that this love confers, of the great poverty inside me, and of how hard it is to be in the world with consistency, loving always and in all ways. I realize that all this is possible thanks to the immense mercy that the Lord has first showed to me, that mercy that gives the strength to rise up after every fall, and the awareness that without him we could do nothing. I know that the Lord has entrusted me with a valuable gift that is very dear to him: my life as a daughter, enriched and rendered special by this consecration that makes me a *"true and chaste spouse of the Son of God."*

This gift comes to me with the request that I "multiply" it where he has placed me. It takes concrete form:

- in practicing forgiveness even in the place where I struggle most, and where it seems to me to be humanly impossible: my family,

that often insists on more from me than from others, because I am consecrated, not letting me be fully free;

- in taking down the walls of egoism, which I often raise up to assert my rights, especially at work with my colleagues who are not always inclined to collaborate and do the right thing, but are always quick to criticize and complain;

- in taking the first step in "blocked" relationships that are not life-giving in my parish community where, as in every community, the tasks are always so many but the people who make themselves available are becoming fewer and fewer, and are always more tired and unmotivated;

- in resuming dialogue when it seems impossible to communicate, as happens sometimes among sisters in the Company.

Initial formation has been and still is for me a special laboratory where all this can be learned and experienced. Not a formation done "for us" just within the Company, but a school of life that sends one into the world with greater awareness of self and of the One who has called. And all this happens not only through study of texts, of God's word, of St. Angela's writings, but through experiencing love, forgiveness, and dialogue principally among us sisters.

Initial formation that is capable of transmitting the passion and the love that Saint Angela had for her Spouse, for the world, and for her daughters provides tools for being in one's world with its own forms of love and passion, helping one go forth from self to learn *"to meet each other as loving sisters"...* able to *"talk over spiritual matters, rejoice together, and together encourage one another"* (Eighth Legacy).

Sincere thanks to all who care for the formation of sisters taking their first steps in this consecration, because they hold little buds in their hands, often fragile and needing support, but which will become splendid flowers, strong and courageous, someday able to support their elder sisters.

Chiara Campolongo

483 The Company's Birthday

BRESCIA
C.I.M. INTERNATIONAL CONVENTION OF STUDIES
November 23-25, 2018

This year's return to Brescia for the Company's "birthday" was enriched by a convention organized by the Italian Merician Conference (CIM) for the fortieth anniversary of its foundation. Participation was expanded to include various Ursuline congregations, besides the Companies.

The activities were introduced on Friday afternoon by our sister Claudia, a former co-president of CIM, who urged us to *remember and walk in the light of the promises, since Angela's prophecy does not promote fences, does not love confining borders*. For this purpose, Isaiah invites us to enlarge the space for our tents! (Ch 54)

Sister Licinia spoke about the birth of CIM as an *organ of sisterly dialogue* among the institutes of consecrated life within the spirituality of Saint Angela, while Professor Gianpietro Belotti emphasized Angela's contemporary significance, because she had experienced the existential restlessness and various states of soul that affect people today. In her own time Angela was recognized as a *spiritual mother* by many people, including those in power. He said that she poured out her life in a kind

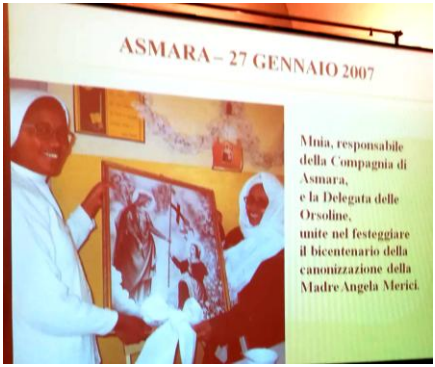
of martyrdom, not by shedding blood, but by transforming the world, the Church, and the humanity of her time.

The presentations by Giusy, Kate, and Mary-Cabrini were very interesting; they spoke, respectively, about the charism and Merician style today, including incarnating it in ordinary situations of life, ready for change according to the Holy Spirit's guidance today. Also interesting were the challenges and the opportunities that the Federation offers us today.

Vespers and Mass followed. Monsignor Olmi urged us to thank the Lord for having *separated us from the shadows of the world to serve his divine Majesty together.*

On Saturday, Don Alessandro, vice-superior of the Company of Brescia, in commenting on the Gospel, told us that Saint Angela placed her daughters' life in the hands of the living God and therefore invites them to *rejoice….* Saint Angela's daughters should *live a new life* essentially as pilgrims, oriented toward the Church in heaven, to be already now a risen company and church.

Being together is mutually enriching and stimulating, because each one's vocation is a gift for all; it permits us to share the multi-faceted charism that benefits all. *Do your part and leave the rest to God, who will do marvels in his own time and as he pleases.*



The Ursuline sisters then presented their apostolic activities and developing ministries: from schools to shelters for women suffering domestic violence, pastoral ministry from their dioceses to the missions… In all these, Jesus wears

a single garment: service!

After the solemn Mass of Christ the King in the presence of our mother Saint Angela, Sunday morning was devoted to small-group discussion (religious and secular separately) on two questions: What is should be addressed most urgently? What perspectives should the council of CIM be developing in the next years?

From the large-group reports, the following needs emerged:

1) to scatter seeds and germs of hope in daily life, looking at the world with the Spirit's eye;

2) to serve joyfully and passionately, especially on behalf of the most fragile, all of us committed to grow in kindliness, according to a Merician style (living today's reality with our aprons on);

3) to walk together with lay people and form them so that they may be able to guarantee the endurance of our charism in areas where consecrated women are scarce;

4) to network…

It was a very beautiful experience of unity among us consecrated seculars and the religious sisters in various Ursuline families, all sharing Saint Angela as our mother and living her spirituality, incarnated in different ways.

Sincere thanks to the organizers, to the participants, and to all the sisters who were with us in heart and prayer!

Paola C.

FROM THE COMPANIES AND GROUPS

Company of Brazil South

Resonances from the Assembly of the Federation 2018

The Vice-directress of the Company of Brazil South, Luisa de Rego Monteiro, together with Maria Gatelli, participated in the ordinary Assembly of the Federation in Rome from July 7 to 11, 2018, for the election of the new President, the Vice-president, and eleven Councilors who represent Companies in different countries.

We arrived in Milan on June 28, welcomed by Giancarla, Ester, and Maria with affection and attentive care…

On the following days we visited Milan's Basilica of St. Ambrose and many city streets: the architecture is gorgeous and the colors harmonious, all blended well together. The people were very well dressed. It is surely the fashion capital! What a beautiful city!

Giancarla and the other sisters asked two tour guides to take us to Milan's Duomo, to the Victor Emanuel Gallery, to the Sforza Castle, and to the newly constructed Financial Center, with its super-modern architecture rising up in an otherwise abandoned area. The day before we left Milan, Giancarla took us to see the Church of San Maurizio – "Milan's Sistine Chapel" – all painted within, not an empty spot.

Sunday morning, July 1, we took the train and went to Brescia, where one of the sisters, Maria Rocca, was waiting to meet us at the station, ever cheerful and kind.

In Brescia we walked the roads traversed by Saint Angela: *"... the thorny and rocky roads we will find flower-strewn for us, and paved with finest gold ...."* We also visited the house where Agostino Gallo had lived. In the afternoon we went to the Sanctuary of our beloved mother, Saint Angela. It imparts a spirit of peace and devotion.

Maria then took us to the city center, where Saint Angela had spent time, and we visited several churches which she had attended.

Everything is very well preserved. The historic collection of paintings and sculptures in the churches is impressive.

Then we went directly to Desenzano del Garda, a very beautiful tourist city on the shore of Lake Garda. Saint Angela is its patron. We visited the Church of Saint Angela Merici in the "Grezze" neighborhood, with its enormous wooden sculpture of her, and the house where Saint Angela had lived for many years.

Then Maria took us to her home in Padua. Her sisters Tonina and Catherine and Catherine's husband welcomed us fondly.

In Padua we visited different churches. A choir made up of Polish pilgrims was singing for the Mass in the Basilica of Saint Anthony. We had a beautiful taste of the art, music, painting, sculpture, architecture, and words, all praising God.

Maria also accompanied us to Trieste, the port city where my grandparents had been born. With a tour guide we visited some of the principal attractions.

We even went to Venice with Rosanna Scapin and Dante, who accompanied us kindly and sympathetically. Venice is a lively city, full of tourists. For those who love to be entertained and enjoy art, this is an excellent spot.

Then came July 7, when the Assembly was to begin, and we all took the train to Rome, together with Bishop Adriano Tessarollo. We arrived about 4 p.m., and Maria Helena of the Company of Brazil Northeast joined us.

The Assembly proper began on July 8 with the welcome and six-year report delivered by outgoing President Maria Razza, and also a presentation by Bishop Adriano Tessarollo.

On July 9 we had groups working on matters for the Federation and the Companies and discussion and approval of articles 1.4 and 21.3 being integrated into the Constitutions.

Voting took place on July 10 for the president, vice-president, and council.

The Assembly concluded on July 11 with a Mass of thanksgiving in the Vatican grottos in St. Peter. In the afternoon we took a tour through Rome.

We continue to be struck by the warm welcome, the organization, and the professionalism of the sisters of the Italian Companies. It was a lesson in life and in sisterhood. We will strive to imitate them. Praise to God for this unforgettable journey!

Luisa de Rego Monteiro with Maria Gatelli and Maria Helena Borges Jesus

Admission to the Company of Brazil South

In Brazil August is vocation month, and on the 26th I participated in the professional fair that took place in the Cathedral of Our Lady of Grace.

Representatives of various religious confessions, movements, and pastoral organizations were present. The fair was well attended, and there were many visits to the stands. Among the participants, the Ursuline family had two booths. In one booth were the Ursuline Sisters of the Sacred Heart of Mary, and in another the Ursulines of the Roman Union together with representatives of the Company of St. Ursula, Secular Institute of St. Angela Merici.

After the fair, our bishop, Don Francisco Biasin, celebrated a lively Mass in the Co-cathedral of Our Lady of Grace at Volta Redonda – Grounded.

In this celebration the Bishop recalled the journey of four seminarians toward sacred orders, and Ilda Monteiro de Castro began her period of initial trial in the Company of St. Ursula, Secular Institute of St. Angela Merici, receiving the medal of Saint Angela.

Luisa de Rego Monteiro, together with Maria Helena de Paula, representing the Institute, admitted Ilda with great joy and gratitude.

Ilda has been working with seminarians for a number of years, taking care of their meals and clothing. She also coordinates the Serra Group, which gathers to pray for priestly vocations, both religious and missionary. They seek to create an environment that encourages priestly vocations to emerge in the communities where they live.

Brazil's Serra Group has the largest membership in the world, thanks to the tireless work of Ilda and her members.

Luisa de Rego Monteiro, Community of São Sebastião - Penedo
Company of Brazil South

Regional Meeting of the Companies of Emilia-Romagna

Over thirty years ago, an annual meeting of the Companies of the region of Emilia-Romagna began on the initiative of Lina Reverberi, Directress of the Company of Parma.

It has taken place in late May or early June in various locations: Piacenza, Parma, Salsomaggiore, and in recent years in Modena, a strategic point halfway along the road linking the Companies from Piacenza to Bologna.

But this year there were some changes that we want to share, as an occasion for praising the Lover of us all and Saint Angela. First of

all, it was not possible to meet in the spring on account of various health problems. We settled on October 20, the first time that we have been able to celebrate St. Ursula together.

Secondly, since the "historic center" of the Company of Modena is up for sale, the meeting took place in a roomy apartment where Olga, the Directress, strategically managed to accommodate 14 of us, including Valeria, the new President of the Federations. Olga had the inspiration and courage to invite her, and she willingly accepted. It was the first time she ventured out as President.

So Valeria arrived before the afternoon. It was wonderful to get to know her better, in the simplicity of her beautiful kindness and availability.

On Saturday the 20th, after a time for welcoming each other, Fr. Simone Bellisi, the Assistant of Modena-Bologna, inspired and stimulated us on the path of holiness with reflections on the first five chapters of Pope Francis's apostolic exhortation "Rejoice and Be Glad." After the celebration of Mass and a good lunch in Emilian style, in the afternoon the meeting continued with points of reflection by Valeria. Her objective for our regional meeting was not only to enjoy but to **be inspired so as to provide Christian inspiration** within our environment. She ended her reflection by leaving us with this shared wish: *"Let us travel the road of our vocation with great liberty; let us abandon ourselves into the hands of God. Love indeed asks for love"* (St. Teresa of Avila).

Every day let us seek the grace to know how to *let go* for the love of the Lord: to let go of riches, to let go of nostalgia for roles and abilities, to let go of structures that are inadequate for the proclamation of the Gospel, the weights that slow down the mission, the strings that tie us to the world. Without a leap forward in love, our life and our Church (and our Companies) fall sick with *"egocentric complacency"* (Pope Francis).

Let us always return to our first Love and we will know how to tell our **story**, our **identity** will be alive, our **unity** will be solid, and our **belonging** will give sense and meaning to our life, our love, our belief, and our hope.

"Persevere faithfully and joyfully in the work you have begun" (Last Legacy).

We thank Valeria, truly from the heart, that with her way of relating, as though she were speaking with each one of us personally, she has made all feel her motherly embrace.

Luisa

Company of Canada, Group of the United States
New admission 2018

A new member was admitted to the period of initial trial during the annual meeting of the Group of the USA, belonging to the Company of Canada. Heather now begins two years of formation in preparation for her first consecration.

The Mass and reception ceremony took place in the chapel of St. Walburg Monastery in Villa Hills, Kentucky, where the USA Group spent several days together.

Heather says that she is excited to embark on this new journey in her life:

"I long to lay down everything I am at the feet of Jesus, and grow into the woman he wishes for me to be."

Group of Cameroon
Christine Henriette Mbia Onana's Participation in the Assembly of the Federation

God has done great things for me... Blessed be the name of the Lord, now and forever.

I left my birthplace, Yaoundé in Cameroon, on July 3, 2018, aboard an Air France flight for Charles de Gaulle Airport, and then from Orly to Milan.

In the Casa Betania in Milan I found affection, rest, meditation....

What a marvelous welcome also at the Casa Tra Noi in Rome on July 7: simple and cordial greetings from so many sisters, as if we had always known each other.

At this ordinary Assembly of the Federation, which was the center and the core of my trip, I absorbed many lessons, news, history, plans… that made a great contribution to my initial formation.

Everything contributed to give me a new, enlarged look at the reality of our Institute. I could go back into myself and find myself with Jesus Christ, *"my only treasure."*

I came to understand my place in the group, in the Company, in the Church as a consecrated secular person: Christ shines like a diamond, and it is my responsibility to demonstrate the value of this diamond in the Church and in the world.

I came to understand the organization and structure and even the tasks and responsibilities of the Federation.

After the Assembly in Rome, I had the joys of going to Brescia, where Saint Angela had lived, of standing before her tomb, and of traveling her roads, of reviewing her messages... thanks to the illumination and the accompaniment of Mary-Cabrini.

My trip then continued to Lisieux, Paris, and other places in France.

Many thanks to my sisters of the Company of France: Jeanne, Geneviève, Michelle, and all the others… for their welcome, their companionship and the sharing of their thoughts.

I learned from their friendship, from their instruction, from their way of acting... how to conduct myself and organize the meetings of our group in Yaounde.

In sum, God was present everywhere, in all and through all.

I returned with new eyes, reinvigorated for traveling the rest of my road with Christ in the Company. I grew in my capacity for human relations, in prayer, delighted by everything I discovered through the gatherings, the pilgrimages, and the enjoyable sisters I met....

May God bless you all, and may we seek to go further… into the open sea… with Jesus Christ, our only treasure.

Thanks be to God who has permitted all of this, and thanks to all who have made possible such a precious experience. Amen!

United together, Christine Henriette Mbia Onana

Group of Kenya
Thanks to the Federation
for the opportunity of participating in the Assembly

Greetings from Perpetua and Eunice in Kenya.

Congratulations to the new team in office we pray for God's blessing that he may send you his Holy Spirit guide you in the coming years in the service.

We sincerely wish to thank the Federation for giving us a chance to experience the Assembly and election of the President and Council.

It was an opportunity for renewal, filled with God and with Merician spirituality.

The sisterly love we learned, received and experienced in Rome during the Assembly and later pilgrimage to Brescia and Desenzano has added to our knowledge and understanding of the reality of our Institute.

When I read, pray, reflect and write or talk about Mama Angela, it is with the profound experience of having walked that experience.

Thank you, my sisters and fellow-pilgrims. Gratefully I remember praying together and sharing in the breaking of the bread.

I am re-reading the bulletins with fresh and clear mind and every line makes a lot of sense. They are a source of information for ongoing formation. I see the pictures of places and I see the sisters I have met and shared with, who have expressed a lot of love to me to let me know what it means to be a Daughter of St Angela.

This trip was a practical experience of on-going formation for me with profound understanding and transformation.

I pray and hope to be available constantly to serve with love by example. I pray that those who will be called to follow the spirituality

of Mother Angela will experience it from me her daughter in Sub Saharan Africa, in Kenya

I want to thank Mary-Cabrini, our pilgrim leader, for sharing her gifts and skills so generously. We could not have had a better guide.

I recall the times we prayed, laughed, walked, talked, ate and reflected together with inner joy and peace.

The pilgrim group was diverse nationally, culturally and linguistically but united. The Holy Spirit led us to experience the pilgrim Pentecost as we traced our roots to link to our country as we plant and nurture the shoots.

Mother Angela helps us to experience the growth of our group in Kenya with the help of our sisters in the Federation.

Thanking you again.

With love in Spirit of St Angela,
August 2018, Perpetua Nyakundi

In Kenya: Admissions and Consecration

❋ On November 30, 2018, in the chapel of the church of Our Lady of Guadalupe in Nairobi, **Eunice** renewed her temporary consecration for three years. Mary-Cabrini, delegated by the President, received the consecration.

❋ We welcomed **Leah** and **Esther** to the period of initial trial. Perpetua, as the elder sister, gave each one the medal of Saint Angela. The concelebrants were Father Matthew, OSB, and Father Terry Charlton, SJ.

❋ The novices of the Roman Union enhanced the beauty of the celebration with their choir.

❋ Thanks to all for their presence.

Mary-Cabrini

INCOMING NEWS

Company of Burundi:
Padre Modesto

Dear Valeria,

I accompanied the spiritual exercises for the Bene Angela at Gitega. It was a great grace to be able to be with them again in their search for their Spouse, the Great Lover... He himself sustained me greatly, and it was truly not easy for this meeting. There were 230 and more.

The concentration and listening were serious... After every meditation, after a little pause, some prepared questions were asked in groups of about ten people. These questions helped them understand and to study the content.

I had prepared sheets with a synthesis of the meditations, and they thanked me heartily, over and over.

Pascalina was wonderful. They had agreed to bring beans or green bananas or manioc to the welcome house, in their bundles. It was touching.

Then the ceremony for the professions was arranged: 33 for first consecration, 16 for renewal and 20 for life-consecration.

Affectionate greetings to all the sisters who know me.

Affectionately,
P. Modesto (mail September 2018)

Group of Madagascar

Thanks for the Assembly in Rome…

We experienced together these days, grace-filled for each one, together with all of you as the Company of St. Ursula, Secular Institute, in Rome. With my whole heart I thank you for this precious occasion of faith and of sisterly love.
I beg the Lord for help and grace for all the sisters elected to the Council of the Federation.

Heartfelt thanks for your closeness and prayer for my brother Michel, who has left for heaven. I convey to my family this great love, which sustains me.

Greetings to each and all, and goodbye. Veloma

Jaqueline

Dear ones,

With joy and gratitude to the Lord, today we celebrated the 25th anniversary of the Company in Madagascar and the 25th

anniversary of Cassilde, who began our Group.

Special remembrance and gratitude to Virginia Mombelli, to her brother Father Attilio Mombelli, and to the Company of Como, our "mother Company." For 25 years, Rosa Bernasconi and her Company have been accompanying and caring for us....

Heartfelt thanks to the Federation for helping us grow. We need that help so much. We have felt very close in prayer. Thanks from all the Malagasy sisters. United together.

Voahngy, September 2018

Encounter in Malta

Making a trip to Malta means encountering a sister of the Company of this island: Maggi!

Some tourists from the Company of Cuneo were able to greet this dear sister on September 22, 2018. Thanks to our valiant Directress of the Company of Malta, Doris, for organizing the meeting, though she was unable to be present on account of a very serious family situation.

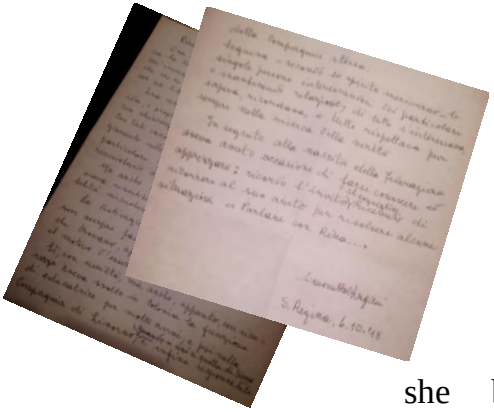
Encountering the Company even impressed our tour guide, who had known nothing about us but was happy to see us together like this… How lovely that the sisters are recognizable by their *marvelous dignity*. Heartfelt thanks! *(KD)*

The Company of Siena…
Remembering Rina

Rina Fusi (b. April 23, 1919 - d. September 11, 2018)

She was an intelligent woman who made up through reading what she lacked in education. One of the most enduring images impressed on me is one of Rina with a book in her hand; she had lost her vision but had turned to "talking books."

She was humble but self-confident; she expressed her own ideas and articulated her opinions clearly. Indeed, she took positions with clarity and humility.



With such qualities she fulfilled her particular mission within the Company's works as an educator, earning affection, trust, and a following. First in a local community for many years and then in the Company of Livorno when it united with Siena's, finally she became directress of the Company of Siena itself.

In keeping with the Merician spirit, she looked after individuals, taking particular interest in them and always keeping up relationships. She took an interest in all; she understood, remembered, and respected all, while always seeking truth.

After the birth of the Federation she became known and appreciated: I recall the invitation, the advice so often given – to seek her help to resolve some situations: *"talk it over with Rina…."*

Simonetta Rugani, S. Regina, October 4, 2018

Company of Congo DRC

October 2018
Consecration for life
of Scolastique and
Micheline

Brazil Northeast
Together... 2018

Slovakia
A formation group with
In the same charism with responsibility

Participation in the
Assembly of CIIS
November 2018

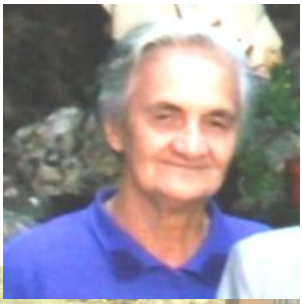
Company of Florence

October 6, 2018
Basilica S.S. Annunziata

First consecration of Fabrizia
The President, Valeria, participates.

Federated Company of Brescia

On November 29, 2018, our dear Edvige left us for eternal life. She was the last sister of the federated Company of Brescia.



Edvige in Brescia with sisters from Indonesia and from the Company of Canada

Edvige in the Council of the Federation
(2006-2012 term)

Sweet, reserved, humble, devoted to service, smiling, always grateful, a woman of deep faith and great love for her own Company and for the world Company.

Edvige followed Elisa Tarolli in her commitment within the Federation and accompanied the federated Ursulines of Brescia to their last step.

Along with Maria Marchetti, she supported Elisa in her trips to Indonesia to bring the new Company to birth in that land. She was well informed and knew many particulars about the first Indonesian sisters.

She was a beloved councilor of the Federation: attentive to everyone and to every event. Up to the end, she paid attention to the Federation's activities, enjoying and praying for the President, the Council, and for all.

She never complained, always smiled, and served others in the same building where ultimately she had to be admitted on account of serious health problems.

She was part of those ***saints next door***... of whom Pope Francis speaks. We are grateful to have known her, and we call upon her again in the Company of Heaven, where ***she can and wants to help us even more***.

(KD)

Called by faith to a holy life... (2 Tm 1:9)

Speakers:

Pietro Fragnelli Bishop of Trapani
Massimo Naro Director of the Centro Studi Cammarata
Marinella Sciuto Vice-president MEIC

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Retreat house of the Passionist Missionaries

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