

Inter + Ursuline



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Jubilees – Professions

Mother Cecilia and Sr Armida have just returned from a visit to our sisters of the Canadian Union. They were able to visit the sisters of Quebec and Trois Rivières and were present with them for the celebration of the feast of St Mary of the Incarnation. For a record of the visit, please see the attached Bulletin from the Canadian Union.

Every three years the UISG (International Union of General Superiors) holds a plenary assembly which is attended by between 800 and 900 General Superiors from Rome and from around the world. The theme this year is “Sowers of Prophetic Hope”.

The day before the Assembly began several of the General Superiors gathered together at the Generalate for a special Mass and festive meal together



(from left to right) **Sr Giovanna Radice**, Ursulines of St Charles, Italy,
Sr Nkhensani Shibambu, Companions of St Angela, South Africa,
Sr Cécile Dionne, Canadian Union, **Sr Maria-Francesca Rombaut**, Ursulines of Hasselt,
Sr Maria Luisa Bertuzzo, Ursulines of the Heart of Mary from Vicenza,
Sr Susheela Sequeira, Ursuline Franciscans, India, **M Cecilia Wang**, Roman Union,
Sr Doreen Bella Mwakaliku, Little Sisters of St Francis of Assisi, Tanzania,
Sr Lucy Jacob, Sisters of Charity of Jesus and Mary, Belgium,
Sr Bimla Minj, Congregation of Tildonk, **Sr Raisy Thalian**, Sisters of the Destitute, India.

FROM THE ARCHIVES (1)

HENRI DE LUBAC AND THE « FAMOUS MERE SAINT-JEAN »

Article by Fr Jacques Servais SJ, published in Osservatore Romano 9 February 2019. Fr Servais is Director of « Casa Balthasar », a house of spiritual discernment and studies, located in Rome. It is intended primarily for young people of all nationalities who aspire to give themselves to the Lord in some form of consecrated life and who are convinced of the world's need for radical Christian commitment.



On 29 June 1952, Henri de Lubac received from Fr Janssens, General of the Society of Jesus, a letter in which he adopted the judgment of “many theologians, qualified by their knowledge and goodwill”, believing that de Lubac’s works contained “several errors” covered by the Encyclical *Humani Generis*. From 1950, severe measures were taken against him. Our Jesuit wanted to obtain some clarifications on the substance as on the facts, but in vain: the Father General who strongly supported him at the beginning of the business of the *Supernatural* but drew back on his *Corpus mysticum*, always escaped. Noting the unfairness of the situation, Father André Ravier, Superior of the Province of Lyon since 1951, sought to help him. Some confrères in Rome, Father René Arnou, professor at the Gregorian University, Fr. Stanislas Lyonnet, professor at the

Biblical Institute, and Fr. Irénée Hausherr, professor at the Oriental Institute, found a pretext to bring him to the Eternal City: a series of lessons on the Church to be given to some young nuns. All three, on different accounts, had links of friendship with the famous Prioress General of the Ursulines of the Roman Union. They asked her to give Father de Lubac the opportunity to come to Rome and she generously opened the doors of her convent and made possible the hoped-for interview with the Father General.

Mother Marie de Saint-Jean Martin was a leading figure in the Institute, which she had led since 1926, and an influential figure in Roman circles. In the thirties there was a saying doing the rounds in Rome: “There are only three characters in the city: Pius XI, Mussolini and Mother Saint-Jean”. She wished, Father de Lubac later explained in his memoirs, “to be forgiven for having allowed herself to be persuaded against me by some fundamentalist priests.” Better informed about him, as she had her entrances, to the Vatican she proposed to obtain for him an audience with the Holy Father. The rule forbade Jesuits from directly appealing to the Pope. Fr. Arnou, speaking for his friend, thanked her for her thought: “Father de Lubac would be very sensitive about this. But he came mainly to see our Father General and to talk openly at length with him. If, after these conversations, the Father General deems it opportune for Father de Lubac to see the Holy Father, it would be more normal for him to ask”.

Shortly after, on January 13, 1953, Father de Lubac personally confirmed the request: “Father Lyonnet wrote to me that you would like to invite me to give your tertians some lectures on the Church”. And without saying that the Roman houses of the Society were closed to him, he added: “I would be grateful if you could give me accommodation: Fr. Lyonnet told me that it would be the most practical”. The answer, positive, came quickly and, to make possible the conversations in question, Mother Saint-Jean invited him, not only to come to instruct the tertians, but to satisfy another old friend, Father Hubert du Manoir, in giving him a chapter on Mary of the Incarnation and the Blessed Virgin in one of the many volumes of the encyclopedia *Maria* (1954). So he would stay for several weeks, from 29 January 29, in the Generalate in Via Nomentana. Because of his fragile health and, more, because of his recent trials, he could not give the lessons requested. “In fact,” he wrote to his Provincial, “it is Father Le Landais who gives them, speaking from my notes, because, after trying, I must recognize myself incapable of this slight effort.”

“I am not doing anything here,” he retorted one day to Mother Saint-Jean, who welcomed his presence and assured him of the prayer he had modestly requested. The next day the Superior sent him a long message, of which the archives of the convent have conserved a copy attached to the correspondence of which extracts are quoted here. “The act of confident simplicity that you were good enough to make yesterday, asking for my poor prayer, went straight to my heart,” she confides, “and convinced me to overcome a timidity that would have kept me silent until the end, if your humble Charity had not inspired you. If I pray for you, Father: oh! with all my soul. I knew from a very reliable source, from the event by which Our Lord showed how far He was sure of your love for Him, how you knew how to accept the trial, and how what edification your obedience and your humility have given to those around you, even in the Universities. And this, I

have granted myself the deep joy of writing to the Holy Father after having sought “advice from a ‘serious Father’ of the Society (of Jesus)”. All the sisters, she adds, feel his presence in the house as a grace that God has given them. And she finally begs him to “bless this house and accept the true expression of [her] veneration in Our Lord and Our Lady”.

To which Father de Lubac replies, quite embarrassed: “Your charity is so great and so inventive that it always surprises me with new kindnesses.” – “The little treats that our dear patient absolutely refuses to receive from us, your smiling authority has imposed them with a wonderful efficiency!” exclaimed Father d’Ouinca a few weeks later, responding to some news of his health after his return to Paris. - Shortly before this, on 15th March, Fr. de Lubac gave her a copy of his *Meditation on the Church*, the work which, sidelined for a long time, had to wait, before printing, for the verdict of a supercensure of the Society. (“Happy perhaps in the depths of himself to have his hand forced” by highly laudatory censors, one reads in the memoir of the theologian, Fr. Janssens did not dare finally to veto the publication “a scandal could have ensued”). He was, above all, glad to have been able at last to see Father Janssens twice, in conditions which he could not hope for. “I did not seek to see many people, but I am very happy, very consoled in the Lord, with my conversations with the Reverend Father General,” he wrote from Paris. “Your charity towards me has not only been inventive and infinitely sensitive; it needed a great boldness of vision in order to have come to fruition. For I had nothing, on the contrary, that could have inclined you to welcome me in this way and to have such confidence in me.”

In the climate of opposition to the “New Theology” which impregnated in particular the teaching given in the Roman ecclesiastical institutions, it needed courage and lucidity to provide support, even if discreet, to the one who was considered the

leader. The trust that Mother Saint-Jean accorded to him, was nothing else in his eyes, but a testimony demanding gratitude. “Do not talk about ‘boldness of vision’ necessary to welcome you,” she said: “No, really no, it was not. I told you badly, no doubt, because I was awkward out of respect in your presence, how Our Lord had kindly given me the means to know a little, to understand much of the trial He allowed for you because He knew how you would accept it for love for Him. Because of this knowledge, although it was rudimentary, and this understanding that I believe can be described as profound, I was immediately grateful to you for accepting our humble hospitality, and my gratitude did not only increase as you have deigned to show me a confidence, to which I had no right, and to allow me an extension of knowledge of the facts. I am too clumsy, Father, to have shown you all that God has put in my soul about you; but since you would like to take our Order into your prayer, I consider myself, we consider ourselves, more than rewarded for the very little we have dared to do so that you may know it. And in Heaven, we will compensate ourselves for the awkwardness of the Mother General of the Roman Union of Ursulines in the presence of the very venerated Father Henri de Lubac”.

For Fr de Lubac, the years 1952-1953 were among the most painful. He was pursued by ecclesiastical censorship. Even his writing, harmless enough, on Mary of the Incarnation and the Blessed Virgin which he was asked to do during his stay in Rome, was found “seriously heterodox”. Faced with this surprising verdict, Fr. de Lubac expressed his perplexity to Mother Marie Vianney Boschet, the archivist who gave him her valuable help to check the details: “I was therefore very embarrassed, especially since this experience, added to others, gave me the almost indomitable feeling that any other writing signed by me might give rise to similar reproaches. That’s why I first thought of leaving you to write a new conclusion yourself, and to take responsibility for the publication.”

Seeking advice from Father Hausherr on how to respond to the criticism, Mother Vianney received only a terse guideline: “Do not discuss ideas, say that you have not understood.” Referring to the misadventures of this booklet, Father de Lubac will recount in his memoir the outcome of the affair: “It took various negotiations, concessions over words and explanations without an interest of getting out of the impasse. The editor of the collective work, who was not informed, asked me to delete those lines, which he had identified as the introduction; I had to tell him that they were imposed on me”.



The good relations with Mother Saint-Jean continued over the years. Several other letters attest to this. In March 1958, Father de Lubac had to return to Rome for a few days, and he once again “knocked as a pilgrim” at the door of the Generalate. It is Father Claude Mondésert who served this time as an intermediary (as a thank you, our Jesuit will write, in collaboration with him, another booklet for the Ursulines: *The Spirit of Saint Angela*). The “charitable hospitality” received again at the convent will remain etched in his memory. If these days were for him “like an oasis, very comforting”, it is also be-

cause they marked a turning point in his life. "Since my stay in Rome, perhaps because of the effect of your prayer, I have indirectly received a paternal encouragement from the Holy Father, and I am happy to be able to tell you of it." Did Mother Saint-Jean, who was close to Pius XII, actually contribute, by what he describes as "intrepid courage," to the change of attitude towards Father de Lubac starting from the sixties? History will probably not tell us. It remains that this remarkable woman

had been able to discern in the Jesuit not only the holiness of a life given to the Church, but the correctness of his theological and spiritual intuitions. In memory of her effective interventions, hidden from view, it is only right to bear witness, as the latter does, to a "heart full of charity, of mercy for those who suffer, and of love of the Holy Church".

FROM THE ARCHIVES (2)

PAINTINGS AND PREPARATORY CARTOONS FROM THE CHAPEL

When our Archivist, Dottoressa Emanuela Lauro, found the cartoons of several of the paintings in the Chapel, she realised the value of them and arranged for them to be restored.

On 12 January 1936 the Prioress General – Mother Marie de Saint-Jean Martin – and the painter Mario Barberis (Rome, 1893-1960) signed the contract that stipulated the terms for the decoration of the Chapel of the newly built Generalate of the Ursulines of the Roman Union in Rome. Mario Barberis worked on the Chapel between 1936 and 1937. He also gave the drawings for the stained-glass windows of the Chapel that depict St. Augustine, St. Paul, St. Peter and St. Charles Borromeo made by Giulio Cesare Giuliani (Viterbo 1882 - Roma 1954) an important master glass artist active in Rome in the early 20th century.

The original iconographic program alluded to the Vine of the Lord: the vine shoots and sheaves of wheat in accordance with some passages of the New Testament were painted on the vault. The apse represents the scene of Calvary: Christ between the Madonna and St. John the Evangelist with a line of angels. Christ looking towards God the Father and the Holy Spirit was painted on the apsidal basin. As we have today, on the walls of the nave were



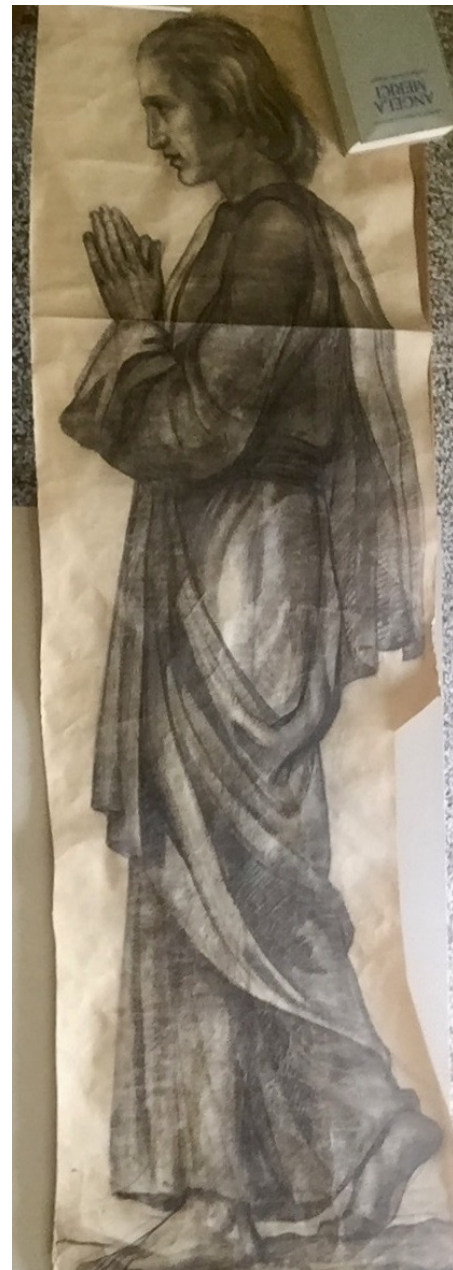
Painted the legend of St Ursula and on the other side the history of St. Angela and the Ursulines from the beginning until the Roman Union (tempera painting made to simulate the painting technique of frescos). On the right side at a secondary altar the

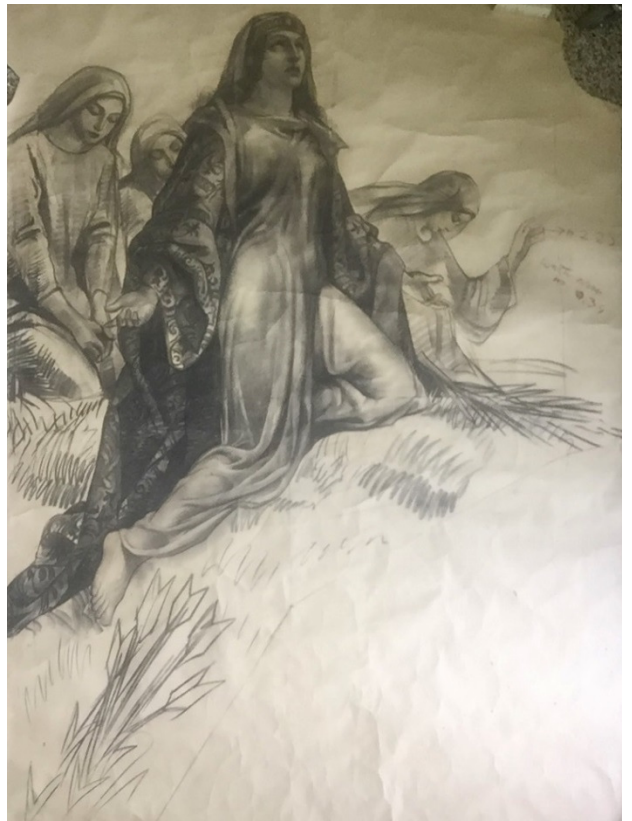
same artist painted the lunette (oil on canvas) of the Madonna and Child with St. Agnes and St. Catherine of Alexandria. The rough sketch by Mario Barberis (pastel on paper) is stored in the Archives of the Generalate. Beginning in 1965, the Chapel was modified according to the prescriptions of the Second Vatican Council.

In September 1937 most of the paintings of the Chapel were completed. Mario Barberis gathered together the papers and drawings entrusting some to our Archives. The preparatory cartoons left by the artist are presently stored in the Archives. There

are 5 life size cartoons (charcoal on paper) that depict the work in every detail: 1. Jesus Christ; 2. St. John the Evangelist; 3. St. Ursula in the Glory of Heaven; 4. Hymns of praise (left side); 5. Hymns of praise (right side).

This year these 5 large format graphic works are being restored and are currently in the custody of our expert restorers who will carry out the procedures of restoration and conditioning for the purpose of returning them to good condition and helping to preserve the cartoons correctly.





BEYOND FIRE

This article first appeared in “Occasional Papers” Winter 2019, the review of the Leadership Conference of Women Religious in the USA. Sr Dianne Baumunk was asked to contribute her experience of compassionate leadership and the receiving of compassion during the tragedy of the fires in California.

In January 2017 I celebrated my Golden Jubilee as an Ursuline sister and asked that people bring as gifts warm clothing and blankets for the homeless. I had three truck loads to distribute as jubilee. Only a year later in October 2018 I found myself homeless and accepting handouts. Even as I write, the air is filled with smoke tinged orange just as last year when the Tubbs fire destroyed the homes of over 5000 people here. Yes, another fire has wiped out almost the entire town of Paradise, California. Again we are all reminded that things can be gone in the blink of an eye.

Even a year later, it’s difficult to tell my story. But let me show you a few shards of the experience and how they became pearls of great price. If I had not been at a contemplative conference in Chicago, the night the fire swept over the hill destroying our retreat center, my home and half our school, I most likely would not be here at all. Grateful to be alive, I know there is work for me to do. These months since the fire have been filled with conversations deeper than usual, folks reflecting on what is most important in their lives. The sharing and healing have been the most precious gifts.

While the Tubbs fire was still raging and smoke was thick, posters appeared proclaiming “that we survived because the fire inside us burned brighter than the fire around us” and that “love in the air is thicker than the smoke.” So true! The generosity of people was astonishing. There were no strangers, because everyone had a story to tell and reached out in compassion. The smallest gesture brought on the tears, like the little kid who ran extension cords out to the sidewalk at his house

creating a “charge station” or the folks giving away clothing and water who kept saying, “take more”. The ladies in my parish surprised those who lost homes with Christmas ornaments and created cookbooks of their favorite recipes for us. The little thoughtful things were the most touching. I have to admit that giving comes much easier for me than receiving, but I got a lot of practice being on the receiving end. Furniture and household goods just came pouring in. Now in a new rental home, I am surrounded by gifts and I don’t think that I’ll ever forget that all is gift.

People kept asking what I needed and I kept saying, “everything and nothing.” A sheriff friend and a neighbor helped me sift through the debris of my home, not knowing whether my dog Lacey survived. But among the ashes, a face appeared—the blackened but beautiful face of Angela Merici, our foundress, sculpted by one of our sisters. It was a reminder we all needed, that Angela promised to be in our midst always. What other thing did I need!



Our novitiate, turned ecumenical retreat center, was a place of healing and growth for many people over the years. Shifting through the rubble looking for the chapel crucifix, we found only piles of grimy tiles from the mosaic wall created by our sisters to grace this holy place. So, of course, we collected all of them and have spent months scrubbing and fashioning them into keepsakes for people. That chapel was holy ground, a place of healing and transformation, so it was only proper that we take the tiles from the ashes and give them back to people as a reminder that wherever we go is holy ground because we make it holy. The workshop at school where we are still creating mosaic crosses is itself holy ground where groups of people come to talk and be with one another. Yes, “being there” is a priceless gift—one that we can give freely.

The fire was no respecter of people; both the rich and the poor lost everything. Yes, I got a taste of what it’s like to be poor and homeless, but I never forget that it was only a taste. Yes, we take a vow of poverty, but we are not really poor. We have so much security to fall back on, so many opportunities at our fingertips. But a taste of poverty was good for me.

As the firestorm raged, the feeling of powerlessness was overwhelming. Life was dangerously out of control. There were varied responses: shock, fear, helplessness, panic.... As people returned to the sites of destruction, the reactions were also varied: need to find something left, anger and blaming that someone should

have done something, paranoia about security, seizing of control. While compassion bonded the wider community, I found some of these reactions close to home to be the most painful part of this journey. Instead of drawing us closer together, there was division. Instead of understanding, there was power struggle. The alienation I felt through this aftermath was most difficult for me personally. But slowly, I am coming to realize that the anger, the grasping for security and the wrestling of control are all reactions to the trauma of the fire taking over our lives. Yes, it was painful to watch these behaviors and to be the brunt of some, but it was another call to be compassionate. But the most difficult call to answer.

At our recent Provincial Chapter, we spent considerable time not with business as is usual at chapter, but in contemplative listening to the grief and loss that each one of us has suffered and that our world bears. That depth of sharing was a powerful healing and set us on a path of sensitive understanding that is a priceless gift. Just as the trauma of the fire has bonded the people here in Sonoma County, the sharing of our losses and grief bonded us as a more compassionate Ursuline community. Yes, we have our issues and we are not perfect by any means, but we are learning to accept each other, flaws and all.



Poland

ALPHA COURSE FOR YOUNG PEOPLE IN THE COMMUNITY OF TARNÓW

Sr. Monika Pławecka has sent this account of the development of the Alpha Course.

Every Monday afternoon many young, enthusiastic and cheerful Alpha guests pass through the corridors of our house in Tarnów to go to supper. The first to appear are two coordinators, just after them arrive the hosts and their helpers. When we invite people for supper, the beginning of creating a community takes place... in the kitchen. The members of the team take care that every person who participates in the course can feel like a real guest - waited upon, welcomed and invited, at least for a sandwich and a cup of tea, allowing the conversations to go on and on. When all necessary preparations are done, the team gathers together for a moment of common prayer - for the participants, for one another, and for all that is to happen in the next few hours. Then, almost like a well-trained squad, they get into their positions. Some welcome the guests, others serve the supper, somebody animates an activity to have some fun and to get to know each other better and someone else starts a relaxed

conversation. No matter what the duty is, we all have one common aim: to lead others to Jesus.

Alpha course is a series of ten meetings (in our case - Monday evening), during which the participants touch the topics concerning the fundamentals of our Christian faith. The atmosphere of these meetings is not like an academic lecture, a Sunday homily or school catechesis. It is truly a good space to ask any questions, share personal experiences, insights and doubts which every young person carries within her/himself. An important part of every meeting of this course is a weekend spent somewhere away, dedicated to the topics about the Holy Spirit. During these days the participants have an opportunity to have a taste of intercessory prayer and worship. While being in the conditions different from usual, they are more open, getting to know each other better and share more deeply. The course is open and wel-

comes those who confess and practice their faith, those describing themselves as ‘searching’ and declared non-believers.

The initiative of organizing this kind of event in our house came as a response to the needs and desires of young people looking for something more. At the beginning some of our sisters went through the course as participants, to experience first what they wanted to offer others. Alpha for the young turned out to be something innovative in Tarnów. There were courses for university students, working people and for prisoners, but there was no Alpha for teenagers. For the first experimental course we invited only girls living in our boarding school and pupils from catechetical class of one of our sisters. The team leading the course consisted of the more experienced university students belonging to the chaplaincy for the young called ‘Tratwa’. The second course for teenagers, open to students of secondary schools from all areas of Tarnów, took place from September till December 2018. The third course started on 4th February 2019. Right now, the team responsible for the organization and leading the meetings includes both university

students and participants of previous courses who wanted to get more involved. Three sisters of the community are directly involved in this ministry: Sr. Marta Drobienko, Sr. Julia Musioł and Sr. Monika Pławecka. Moreover, during the meetings, the rest of the sisters have Eucharistic adoration and pray for all who participate and animate the meeting. They create a part of the team called the ‘prayer section’. This sort of support is for the young and it is as important as helping them in any other way. What truly matters is the loving, many-dimensional openness towards them with their joys and struggles, enthusiasm and questions.

As the Mondays pass, the members of the team will discuss the menu for the coming supper and the conversations of the participants become longer and deeper. At one table chemists and cooks, humanists and mathematicians sit together, studying and working, to share their faith, whatever is the stage of their personal pilgrimage...



France/Belgium/Spain

WITH OUR ARCHBISHOP ...

The three communities at Saint Saulve celebrated the feast of Saint Angela this year with Monseigneur Vincent Dollmann, their new Archbishop.



The chapel of Merici was packed for the occasion: residents, Ursulines of Merici, of Notre Dame de la Garde and of la Pépinière, "parishioners", staff of Merici including the Directress, the President of the management association, the principal of Saint Joseph's School, the Friends of Saint Angela ... A very diversified and intergenerational assembly, because there were also two children! The celebration was beautiful, simple and prayerful.

In his homily, Monseigneur Dollmann suggested to us two simple and basic prayers: the sign of the Cross, a summary of our faith, and the Our Father which invites us to welcome into our lives the love of God.

At the end of the celebration, he took the time to greet each person. Then, with the sisters of la Pépinière, we made our way to Notre Dame de la Garde for a

meal. We listened as he shared with us very simply about his beginning in the diocese and what he had had to face.

Afterwards, with the help of a powerpoint, we presented a short history of the Ursulines of Valenciennes and Saint-Saulve from 1654 till today, and he encouraged us to celebrate the 225th anniversary of the martyrdom of the Blessed Ursulines of Valenciennes giving the event all his weight.

In the afternoon, we went to Merici. Monseigneur Dollmann spoke to us about the diocese and his plans and answered our questions. We ended by singing the Angelus and he gave us his blessing.



Caribbean

REGIONAL MEETING IN BARBADOS, FEBRUARY 2019
THEME: THE REALITIES OF URSULINE EDUCATION
IN LATIN AMERICA AND THE CARIBBEAN TODAY



Participants came from Mexico, Barbados, Venezuela, Guyana, Peru, Brazil, and Chile. Each participating Province was invited to bring what was particular to Ursuline Education in their region as well as their “nuggets and challenges”.



The opening prayer and a reception was held on the first Sunday evening, during which our visiting sisters were introduced to the Board of Governors of the Ursuline Convent School, our collaborators, as well as to the Archbishop, priests and religious who work in Barbados. The meeting was facilitated by Mrs. Rosalind Jackson and Mrs. Jocelyn Hunte was the interpreter. Both are past students of our school.

Day 1: Archbishop Charles Jason Gordon, Administrator of the Diocese of Bridgetown, was invited to give the keynote address on: “Catholic Education in the Caribbean as a transforming agent”.

He touched on the following areas:

- Why Catholic Education?

We believe that it is a parent’s right to educate their child in the philosophy, tradition and faith that they choose. We have schools to assist parents in their right to educate their children in the Catholic tradition. Governments have a responsibility to ensure each child is educated to the highest standards possible in a manner consistent with the national need.

- What is Catholic Education ?

Catholic education is fundamentally about the power of inner transfor-

mation. This is our only interest. Without this single objective, it is neither education nor is it Catholic. There is much accreditation going on in buildings called schools. The connection between Catholic education and the mission of the Church has to do with authentic integral human development. Pope Paul VI said this is the vocation of the Church. God calls the church to authentic integral human development. The best version of yourself is becoming a saint. This is the ultimate end of Catholic education giving our young the desire and capacity for sanctity.

- Our current context:

We live in the age of acceleration. There are three big systems that are all in rapid transformation; each having deep impact on all of us. The technological cycle is rapidly increasing. The ecological system is in a rapid transformation—the last eighteen years are the hottest in recorded history with each being hotter than the ones before. The business cycle has been rapidly increasing.

- What children need from Education?

For education to be relevant to the 21st century in Latin America and the Caribbean it needs to go beyond remembering and understanding to the higher levels of cognitive function. The challenge is that

this does not immediately give great results at exams. Here we have a very hard decision to make. Do we go for accreditation—great grades in exams, or real education?

The major need of this generation is for discipline, values and character formation. The school needs to invite the parents to explore new and better ways of parenting. We need to become the experts and assist parents so that there is a consistent system of parenting in school and at home. Transmitting the faith to the next generation is a serious challenge that we have at hand. There is no single greater threat to the Church than its failure to transmit the faith. Our Catholic schools are the main place where we have the imagination of our children for significant periods of time.

During the three days that followed, we had national presentations and time was given for personal reflection, discussions and questions. We were invited to formulate an Ursuline Aspiration Statement on Education.

An Ursuline School is led by a Team comprised of a Board of Governors (if appropriate), Principal, teachers and support staff who are Missionary Disciples

who embrace the philosophy of Catholic Education and the charism of St. Angela.

We collaborate with parents/guardians to ensure the holistic development of each student in spirituality, academics, physical and emotional formation to serve as yeast, nationally and globally, intentionally spreading the Spirit of SERVIAM and our constant witness and prayer for Vocations.

The sisters were invited to visit the three departments of the Ursuline Convent School, St. Angela's, St. Ursula's and St. Francis.

Time was also given to a tour of "Beautiful Barbados" and to enjoy the natural beauty of the sand, the sea and the ocean.

Each province shared their "Nuggets and Challenges"; their strengths and opportunities for growth. We benefitted from sharing as a Region our "best practices" in Education. It was also a great opportunity to meet those from the Region who will be participating in the General Chapter 2019.

Poland/Ukraine

SAINT ANGELA IN IVANO-FRANKIVSK

The sisters of the Community of Ivano-Frankivsk describe the presence of St Angela in their parish.

Since January 27, 2019, the presence of St. Angela Merici has been highlighted in the parish church of Christ the King in Ivano-Frankivsk in a special way.

Angela has been present in this city for a long time, from the beginning of the 20th century, when the Ursulines established a school for girls. After the Second World War they had to leave this area. Only 29 years later the sisters returned to Ivano-Frankivsk and joined the parish of Christ the King. Both the parish and the church, devastated during the Soviet times, were slowly brought back to life, not without difficulty, but as you can see now very efficiently. The sisters catechize children and adults, care for the lonely and elderly people and at the same time share their only love, love of God and of humanity. Angela was present there in those who lived by her charism and those to whom they turned in their own needs and those whom they served.

Thanks to the initiative of the sisters - Sr. Erika Babynets and Sr. Olena Nevinska, and the openness of the parish priest, Vladyslav Ivashchak, relics of St. Angela were brought and given to the parish.

On the Feast of St Angela, the Holy Mass began with a procession, in which Ursulines from all the communities in Ukraine and delegates of the Provincial from Poland participated; the relics of St. Angela were solemnly brought to the church. The main celebrant, Father Kazimierz Halimurka, the first parish priest of the reborn parish, greeted St. Angela in her relics and in the icon written by Sr. Daria Klich. He explained to the faithful the

meaning of having a relic (the parish already had relics of Saint John Paul II, Saint Faustina, Saint Padre Pio, and Blessed Jakub Strzemię). He noted that in the relics of saints, we really worship God, giving thanks for ordinary people who become saints. Considering our own lives can help us believe that God also wants us to be saints.

The sermon during Holy Mass was given by Father Remigius Olenyach, paying particular attention to the fact that the most important things are invisible to the eyes, namely, friendship, love and loyalty, without which it is impossible to live.

St. Angela came to Ivano-Frankivsk in the Year of the Family announced in the Ukrainian Roman Catholic Church. In many respects, the situation in Ukraine is now similar to that which prevailed in Italy in the days of Angela. That is how she understood the situation of families who suffer from shattering, material and moral poverty, as a consequence of the improper policy of the rulers and the ongoing war.

Her lively faith in God and her conviction that after death she will be "more alive....and can help them more " (5th Counsel), make us entrust to her the difficult matters of the Ukrainian people, especially families. We believe that her intercession will bring many favors, not only to parishioners, but to all who ask her help.

After exactly one month, on 27th February at 18.00 in the church of Christ the King of the Universe, the Divine Service in honor of St. Angela Merici took place. The Holy Mass was offered for the intentions of the faithful. Most requests

were for peace and reunion of families and between family members, but there was also gratitude (for the marriage of parents, which took place on January 27, on the Feast of St. Angela). As this year was proclaimed the Year of the Family by the Roman Catholic Church in view of the difficult situation in families, the faithful

showed great interest in the cult of Saint Angela. After the Holy Mass Father Remigius Olenyach, vicar in the parish, prayed the Litany of St. Angela. The relics were revered. Such a celebration will be held on the 27th of every month.



Slovakia

SERVIAM – TO SERVE OTHERS THROUGH SHARING OUR GIFTS AND TALENTS

In the time of Advent, at the secondary grammar school of Angela Merici in Trnava in Slovakia, the students had two days of service during which they put in practise our motto Serviam.

Already a month earlier more than 400 students had the opportunity to choose from 18 different places in which to serve. It was possible to choose between a number of nursing homes for elderly people, spend time and service with the homeless and mentally challenged people. One group of students was divided into small groups and they visited elderly people in their homes and they helped them to clean their flats, shop for medicines, and helped the nurses take care of them. They helped to make an octopus in crochet for premature babies; they visited people in the hospitals; collected money for the organisation Caritas; made some creative things to be sold and the money spent for poor families; divided the food collected some days before for families and people in need; helped our elderly sisters in our community in Suchá nad Parnou.

On the 6th and 7th December 2018 we began with Mass celebrated by the secretary for the Youth Conference of the Bishops of Slovakia. He underlined the importance of service and the fact that it is not important how big the effect of our service will be, but our experience of serving. At the end of the Mass we received a special blessing: *„Through the example of your Beloved Son, Jesus Christ, you teach us what it means to give our time, gift and strength for the service of the other. It is a privilege for us and we accept it with responsibility. Bless all whom we will meet today and strengthen us when we are tired, give us grace to serve them with patience, mercy and love, so that we will be the salt of the earth and the light of the world. “*

Every one of us, students as well as teachers, received a Serviam badge which symbolized our resolution to serve. After the Mass we went out to the many different places chosen weeks before. We played board games with elderly people, presented the life of St. Nicolas through a short performance, played music with different instruments, visited and spoke to disabled people. At Suchá nad Parnou we raked the leaves and cleaned the house for our elderly sisters, cleaned the park with the homeless and many other different services. We experienced the situations in which people have to live; we faced living conditions which helped us to realize the real values of our life and it encouraged us to see others from a different perspective.

One student (15 years old) who collected the money for Caritas shared with us: *“Today was a real experience of life and it led me to think... I realized that I can't judge others according to how they look because some people whom I never thought would support us, were very kind and gave us money.”*

Another student (19) who served in a hospital, shared: *“We visited people in different departments. The priest who accompanied us brought them the Eucharist and it was such a strong experience to see how an elderly woman full of pain in the moment of receiving Holy Communion had a smile on her face and suddenly her suffering was over. Every act, even a little act of love, can change a lot.”*

After the time of service, we had a time for feedback when we shared what we learned through this experience, what

we wish to take from it, how we can serve in our daily life.

We are encouraged to continue Ser-viam in our daily life, in relation-ships, with the people whom we meet just

on the street, in our schools, in the fami-lies, in relation with God. We serve with love.



JUBILEES August - December 2019

August

1	CARROLL Marjorie	Plumpton	AUSTRALIA	60
	COLEMAN Judith	Croydon Park	AUSTRALIA	60
2	MOŹDZIERZ Wiesława	Polanica	POLAND	60
5	BACA Lucyna	Wrocław	POLAND	50
	BŁACHANIEC Romana	Gdynia	POLAND	50
	SZWARC Leokadia	Czerniowce	POLAND	50
6	CALAMARI Barbara	Bronx, Hering Avenue	USA EAST	60
	KEEFE Maryellen	New Rochelle, Provincialate	USA EAST	60
14	DIVIĆ M. Blaženka	Zagreb	CROATIA	25
15	KISS Iлона	Lyon	FRANCE/BELGIUM/SPAIN	70
	KUTNAR Božena	Ljubljana	SLOVENIA	25
	LUBERDA Kazimiera	Siercza	POLAND	25
	MAZUR M. Dorota	Poznań, Sporna	POLAND	25
	POGREBNAIA M. Helena	Kiev	POLAND	25
	RATAJSKA Bogumiła	Gdynia	POLAND	25
	SACZEWKO Ludmiła	Kraków	POLAND	25
18	LILLIS Mercedes	Thurles	IRELAND/WALES/KENYA	60
20	SULÍKOVÁ Blanka	Trnava	SLOVAKIA	25
	ZÁKOVÁ Ursula	Olomouc	CZECHO-MORAVIA	25
21	O'DONOHUE Maire	Cork, Blackrock	IRELAND/WALES/KENYA	50
31	MONTANI Grazia	Milan	ITALY	50

September

7	BASTIDE Marie Antoinette	Chirac	FRANCE/BELGIUM/SPAIN	60
	COUTURE Patricia	Waterville, Mère Marie Cty	USA CENTER	70
	DESAULNIERS Laetitia	Chiangmai, Regina Coeli	THAILAND	70
	ROUSSET Monique	Chirac	FRANCE/BELGIUM/SPAIN	60
12	GAULLIER Marie de St. Augustin	Beaugency	FRANCE/BELGIUM/SPAIN	70
	SEYNAEVE Marie	Saint Saulve, Merici	FRANCE/BELGIUM/SPAIN	70

October

7	MALIŃSKA Regina	Poznań-Pokrzywno	POLAND	60
21	BUBANJ M. Stella	Zagreb	CROATIA	60
	KRŽIŠNIK Lavrencija	Sveti Duh	SLOVENIA	60
	TKALČEC M. Viktorija	Varaždin, branch house	CROATIA	60
30	PILLA Maria	Capriolo	ITALY	70

November

16	RICHARD Birgitta	Venray	POLAND	50
21	GANI Paulina	Bandung, Anggrek	INDONESIA	50
	MARDJOJO Benedicta	Malang	INDONESIA	50
	PRANATA Christina	Fairview	INDONESIA	50
	RESAHARDJA Ignatio	Borong	INDONESIA	50
	SETIANINGSIH Eveline	Jakarta, BSD	INDONESIA	50

December

22	KERUBO OGECHI Jacinta	Kitale	IRELAND/WALES/KENYA	25
	NABWIRE Florence	Lodwar	IRELAND/WALES/KENYA	25
30	HADJON Ann	Bandung, Novitiate	INDONESIA	25

PROFESSIONS

HAVE BEEN ADMITTED TO PERPETUAL PROFESSION:

Caritas Seligová	Slovakia	28-III-2019
Jana Pavla Grachová	Slovakia	28-III-2019

HAVE MADE TEMPORARY PROFESSION:

Yeni Mateo Hernandez	Mexico	27-I-2019
Hellen Mwaito Olutah	Ireland/Wales/ <u>Kenya</u>	26-I-2019
Immaculate Kemuthe Oseko	Ireland/Wales/ <u>Kenya</u>	26-I-2019
Florence Akinyi Oketch	Ireland/Wales/ <u>Kenya</u>	26-I-2019
Dorothy Akinyi Wangwe	Ireland/Wales/ <u>Kenya</u>	26-I-2019