

IN THE SAME CHARISM...

with responsibility



**n.2 - 2012**

**COMPANY OF ST. URSULA  
SECULAR INSTITUTE OF ST. ANGELA MERICI  
FEDERATION**

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## TO THE READERS

### *Accrescere la comunione fraterna...*

Our Constitutions clearly state the purpose of the Federation *“to foster growth in sisterly communion among the companies”*.

The obligation for communion and collaboration dates back to the founding of the Company; when, in 1958, the Congregation approved the Federation of the Companies, this union also became a source of strength and mutual help.

The Constitutions of 1958 specifically stated that *the Federation enhances prayer and mutual charity which already existed in the companies*.

The purpose and the tasks are still valid, particularly today when there seems to be an even greater need for unity, communion and reciprocal support *in the same charism*.

Saint Angela always recommended unity in the Federation and this has become a characteristic and a strength, *“See then how important is this union and concord. So, long for it, pursue it, embrace it, hold on to it with all your strength.”*

(Counsels 9, 10–14)

Working on a small scale and achieving great results! Belonging to ‘my’ Company effectively means belonging to a ‘global’ Company

Spiritually, this generates simplicity, humility, fraternity and communion; it breaks down all geographical and cultural boundaries, fosters hope, faith and trust, *“and He will never abandon this company as long as the world lasts”*. (Testament Last Legacy 7)

We are the Federation, Companies and groups spread all over the world and the Constitutions remind us that we are all called *“to contribute towards reaching the purposes of the Federation through prayer, mutual charity and collaboration”*. (Const. 30. 2)

**Prayer...** was the most important thing in Saint Angela’s life and accompanies her daughters and companies throughout their whole life... so let us prepare ourselves for this Assembly through *“fervent prayers”*.

**Mutual charity...** is the love for God and for the sisters. Saint Angela reminds

us of this in her testament, “*moved to this care and government solely by the sole love of God and by the sole zeal for the salvation of the souls... because all your work and actions as governors being thus rooted in this twofold charity, can bear nothing but good and salutary fruits*” (Testament First Legacy 3 – 4)

The way we act, the measures that we take, our decisions, the way we address others, our efforts... should reflect our love for others. Love impels us to govern and to be of service to others. This is what is to be expected of the Council of the Federation that will be elected in July.

***Collaboration...*** an effective responsible collaboration; built out of respect, love, determination and prayer. No one can say *I do not know how, that is not my work, somebody else will do it. What we should all ask is how we can contribute in order to help the Company throughout the world.*

Collaboration in the Federation is achieved and it will flourish through **constant and humble** gestures; personal, group, Company and Federation contacts; longed for and sought after, informative and well organised meetings.

Through this collaboration, we will share the pressures that are brought about by the *Federation’s global presence* so that we may spread Saint Angela’s original charism; visiting and organising formation sessions for the local and distant groups and Companies, learning new languages, helping to set up internet sites, compiling our booklet...

In this manner, we can share Saint Angela’s inheritance and, at the same time, together discover the way with which we can meet and face up to the challenges that our Institute is facing today.

*IN THE SAME CHARISM with responsibility  
Let us foster growth and sisterly communion*

Caterina Dalmasso

## A FEW THOUGHTS FROM THE PRESIDENT

### Preparing for the Assembly

The Companies, the Groups, the Councillors of the Federation and last, but not least, the Assistant of the Council of the Federation are all working hard, in accordance with their respective mandate, to finalise the arrangements for the Assembly. Some are answering the circular sent out; others are planning the venues and schedules for the meetings and others are sending out advance invitations and applying for visas for the participants coming from outside the European Union... and much more!.

In a nutshell, the organising committee is hard at work, focused on ensuring that the Assembly will be held in a serene, welcoming and prolific atmosphere.

Our primary aim is to meet, review our past performance in the Federal Institute and draw up new paths of fidelity.

We can only succeed in our work if we positively regard the progress which, by the grace of God, the Federation has achieved so far and by supporting each other's efforts.

We would like to proceed by choosing the right path, according to God's will, for our Company, for the Groups and for the Federation; a spiritual journey in an innovative and faithful manner.

As regards the Federation, we have to analyse and question our sense of belonging, on whatever we may contribute because *"... each Federate Company is called to contribute towards reaching the purposes of the Federation"*. (Const. 20.2)

For the Federation, it has always been an open challenge to measure ourselves against two particular characteristics; the worldly approach and the re-dimensioning of the 'historical' Companies.

In both circumstances, there is a dire need to accompany and sustain; work hard and ‘dream up’ alternative ways to respond...we continuously seek the ideal resources to deploy.

In this short period of time before the Assembly, we turn to our Mother, Saint Angela, and invoke her “with fervent prayers”, *“the strength and true consolation of the Holy Spirit so that we can sustain and carry out vigorously and faithfully the charge laid upon us.”* (Prologue, Counsels addressed to the Leaders 3-4)

We will *“pray fervently”*... also assisted by the Prayer for the Assembly on the following page.

We were entrusted to live this particular time; let us accept it with all its challenges and difficulties as a gift, *“...for in this way, without doubt, Jesus Christ will be in your midst, and as a true Master, He will enlighten and teach you what you have to do”*. (Last Legacy 5)

We do not want to be discouraged by lack of confidence or pessimism, because undoubtedly, God will be in our midst and, as a true and gentle teacher, He will illuminate and instruct us.

Let us firmly believe that even today, we can joyfully answer God’s call regarding our lives and our Institute because the Lord can achieve great things even using poor tools like us, *“united together”!*

*Persevere and progress with humility and affability* in fraternal and reciprocal love.

Our Assembly will be a gathering of real sisters, daughters of the same Mother, *“chosen to be mother, both alive and dead, of such a noble Company.”*

(Third Precept 4)

With this knowledge, we will find new and unthought-of of energies!

Maria Razza

## Prayer for the Assembly

**God our Father**, let us again see marvels, as we direct all to your glory and for the good of the Company. Grant now to all our leaders, according to your customary goodness, the grace and gift to govern according to your love and your will.

**Jesus Christ, our only Treasure**, to you we have promised our virginity and our very selves. In you, in the Company, we are bound to one another with the bond of charity. In you we value one another, we help one another, we support one another. Help us to put our full commitment and effort into doing our duty well.

**Holy Spirit**, we ask you for strength and for your true comfort, so that we may be able to sustain and to carry out the task to which we are called.

**Saint Angela**, you have promised to be always with us, helping us with our prayers. Now that you can see and know us better, now that you want and are able to help us, be present for the good of all and of each one.

You, who have called us to be sisters and mothers, grant that we may remain united in heart, and so may have the assurance that every grace we ask of God will infallibly be granted to us. You who have invited us to come together to examine our governance thoroughly, grant that in this review of ours, in this shared spiritual consideration, we may be able to rejoice together and comfort one another, and all of this will benefit us. In this gathering of ours, we want to consider and have sculpted in our minds and hearts all our sisters, one by one... their names, their conditions, their natures, their every situation, and their whole being. Stay with us, with our Lover, so that, as a true and good Teacher, He may illumine us and instruct us about what we should do.

**May God bless us: in the name of  
the Father, and of the Son, and of the Holy Spirit. Amen.**

## A THOUGHT FROM THE ECCLESIASTICAL ASSISTANT TO THE COUNCIL OF THE FEDERATION

### THE SECULAR LIFE OF SAINT ANGELA CONTINUES THE MISSION OF JESUS

#### Points about the “Following of Christ” for secular Merician consecration

#### Watching Saint Angela

Chapter IV of the book *ANGELA MERICI: Contribution towards a Biography* by Luciana Mariani, Elisa Tarolli, and Marie Seynaeve (Milan: Ancora, 1986) bears the title “The years at Brescia: the testimonies” (pp. 159-181). This chapter is divided into five sections titled a) The “apostolic” life, b) The life of prayer, c) The life of penance, d) The “good offices,” and e) the service of the word. Scanty details are available to us from this “mature” period of St. Angela’s life, spent in the circumstances of ordinary daily life.

Here are found memories handed down about the lives of the first women and girls who gathered around St. Angela (the form of life called “apostolic”), about her life of prayer, about her relationships and encounters, and about the services that Angela performed through her wise and inspired words. Toward the conclusion of the section titled “good offices” we read: “*In no way can we imagine [St. Angela] shut up in her own little world, divorced from the reality of life around her; in the way she accepted and listened to the poor folk who turned to her, inevitably she must have come to know some pitiful cases where a remedy was needed, or some needs which she was able to meet, either directly, or with the help of her friends or of other possible benefactors.*” Very significant and also well-recorded is her “service of the word,” through which, as both biographers and tradition state, she was a

*“messenger of peace and of truth.”* With her “staying” in that city (Brescia), immersed in the situation of that environment and of that time, St. Angela got underway the form of life that she wished to offer to her time as a significant proposal for so many women of her own time who might freely wish to choose it.

Angela’s way of giving the Company its earliest beginnings in an informal manner represented for her an imitation of how Jesus lived among people of his own time and began to gather them around himself, as we read in the Gospels. Rereading from this perspective the treatment of Jesus’ path, from his first approach to mission (recounted for us in the Gospels principally, but not only, in the first pages of the Gospel of Mark) offers good points for understanding better the style of secularity of today’s Company.

## **JESUS MEETS HUMANITY IN THE STREETS, IN HOMES, AND IN THE CITY, ESPECIALLY IN CAPERNAUM:** **the secularity of Jesus**

Jesus encountered people of every condition, right in the middle of their life situations: in public, in the privacy of their homes, in the synagogue where he went with them to pray on the Sabbath. Jesus met people, paying attention to their situations and sufferings; he offered them perspectives of hope and of liberation, he invited them to follow him and proposed a radical change of life.

Let’s look at some passages that show Jesus’ “secular” behavior.

**Jesus** left his village of Nazareth and moved to the city of Capernaum. In the Gospel of Matthew we read: *“When Jesus learned that John had been arrested..., he left Nazareth and went to live in Capernaum.... From there he began to preach”* (Mt 4:12-13, 17).

What was Nazareth? An insignificant little village of Galilee, never mentio-

ned in the Old Testament. It represent a place of rural tranquility, of simple villagers, of small jealousies and narrow horizons. In sum, Nazareth is the symbol of the “particular” in which Jesus grew up and lived most of his life. In comparison Capernaum, a strategic hub of notable importance with a customs house protected by a military garrison, seems like an open and complex city, a place of labor and commerce and of encounters with diverse cultures. A border city, the “Galilee of the Gentiles.” Capernaum is the symbol of the “universal.” To go to Capernaum meant to leave what was habitual, predictable, familiar, and to face encounters, comparisons, the new, the uncommon, what today we call encountering “modernity,” “complexity, “pluralism” .... Jesus did not face this change reluctantly, nostalgic for Nazareth. He accepted Capernaum, inserted himself fully into this city, so much so that it was truly called “his city” (Mt 9:1).

He settled with body, mind, and heart into “his” Capernaum, that is, he inhabited his city, inserted himself into its history and its problems and among its inhabitants; he took responsibility for their problems and accepted their contradictions. Let us now try to pay attention to Jesus amid his encounters.

Jesus was at the beginning of his mission and was choosing those who would follow him on the road. He went with James and John into the **house of Simon and Andrew at Capernaum** (Mk 1:29ff) and quickly showed to these first disciples of his that salvation starts with their homes and with their families: he cured Peter’s mother-in-law, allowing her to put herself “at his service.” Jesus took pity on people who were sick, blind, lame, and leprous and performed in them signs of the Father’s mercy, curing and comforting them. He was the “doctor” that tended to their maladies.

Passing again into the city of Capernaum, Jesus invited Matthew/Levi, although he was seated at his official desk, to follow him; then Jesus entered into **his house** (Mk 2:15), where Matthew prepared a great banquet, happy about his decision to follow Jesus. Jesus took part in this banquet together

with many of Matthew's friends, even those considered sinners: Jesus entered into the house to be with them.

Jesus would also enter **into the houses of "friends" to share with them the joy of friendship:** into Martha and Mary's house (Lk 10:38ff); he talked with them and explained his teaching. At Bethany Jesus **stopped also at the house of Simon**, who was a leper (Mk 14:3) and there he accepted the loving deed of a woman who was instead judged harshly by those present.

Jesus' style is that of relationships offered, welcomed, and called forth. In response to John and Andrew, who were starting to ask themselves about him, he turned and inquired, "What are you looking for?" and at their question, **"Teacher, where do you live?"** he immediately invited them, **"Come and see..."** and the conclusion was that **"they went and stayed with him...."** His house belongs to humanity: He came to live among them.

We can ponder this secular style of Jesus: from the perspective of his incarnation, his dwelling among human beings, his going in search of them, serving them, openly denouncing evil, sacrificing his life for them. Saint Paul invites us to read, in this way of carrying out his mission among human beings, the manifestation of God. About Jesus' earthly life he says, *"For the grace of God has appeared, saving all... But when the kindness and generous love of God our savior appeared..."* (cf. Titus 2:11, 3:4-5). In Jesus of Nazareth, then, God was manifested to us as the grace that brings salvation and as goodness and love for humanity. The origin of benevolence is the heart of God, but its lodging, its dwelling, is outside, not remaining enclosed in itself. In the life of Jesus, God manifests that the destination of his love is the other. Jesus, in his way of living, becomes the concrete offering of the Father's love and invites his disciples to imitate him on this path and in this way. The witness of Christ in secularity is the way of making present, of showing the Father's benevolence, which we have contemplated in Jesus, in his style of living, of going about and of staying with people in their city and homes.

In this moment of history there is a need for witnesses who, in their going about with and among the people, in their neighborliness, their welcome and their solidarity, in their commitment within the world, and finally in their “consecrated secularity,” realize that they have been sent to and within humanity so that every person can encounter through them *“the goodness of God, our savior, and his love for humanity.”*

God’s benevolence and richness of grace appears and is displayed, God’s boundless goodness, the total and eternal desire to reach all, even those who often are marginalized.

### **Consecrated in secularity to be instruments of encounter with Jesus**

Jesus of Nazareth is not visibly present in the world. His earthly presence came to an end. However, Christians are convinced that they can recognize him as present still. What are the signs that he has left us of his presence? We can encounter him through his witnesses. The distance between Jesus and us has been bridged first of all by the accounts of the many who encountered him before us. The accounts reach us across time: the Gospels are the living and impassioned memory of the first steps of many who recognized in Jesus the Lord of their existence. We have the living memory of Jesus’ deeds and words that has been handed on to us through the uninterrupted chain of believers, that stretches back all the way to the eyewitnesses and the testimony of so many who paid with their blood for their decision to follow Christ. But Jesus also left us the sign of the Eucharist when he said, *“This is my body...do this in memory of me”* again he told us, *“where two or three are gathered in my name, there am I in the midst of them”* (Mt 18:20); and again, *“whatever you have done to one of these least brothers of mine, you have done to me”* (Mt 25:40).

The Company offers an opportunity to nourish the life of prayer and charity lived in an exemplary commitment in one’s own profession and the duties of

daily life. Women consecrated to become signs of Jesus' presence today, in the world, in Jesus' typical way of meeting people in his time and of staying in their midst. The reign of God breaks into human history in the deeds and in the stance of one who also today, like him, goes toward people, undertakes the burdens of humanity and announces the love and forgiveness of God, bringing hope back to birth in their hearts. It is a beautiful thing to be able to show, as did Jesus, that God the Creator of the world and the Lord of history has the face of a loving father who takes care of the little ones and blesses all his children because he wants the salvation of all. People have been bowled over by Jesus' way of acting and speaking like this, and will be struck by it even today if someone will still continue, in his name, this presence in the world.

*Bishop Adriano Tassarollo, Assistant  
January 2012*



## FROM THE RULE OF SAINT ANGELA MERICI

### Some points for reflection....

#### ABOUT PRAYER Ch. V, vv. 6-15



#### Vocal prayer

<sup>6</sup>*“Yet again let us advise frequent vocal prayer,  
7through which corporeal sentiments are stirred up  
8and one is disposed for mental prayer.”*

*“The most important thing is prayer from the heart to the One to whom we speak in prayer. Whether our prayer is heard depends not on the quantity of words, but on the fervor of our souls. Vocal prayer is an indispensable component of the Christian life.... Even the most interior of prayers would not know how to do without vocal prayer.... Also, vocal prayer becomes the starting point for contemplative prayer.” (Cat. 2700-2704)*

It seems that St. Angela envisions a range of prayer: she wants us on the road toward mental prayer, the contemplation of the Spouse.

However, she offers advice, practical advice: to get us there, she suggests that we walk the road of fidelity to vocal prayer, too, to prayer proclaimed and celebrated on our lips. She counsels this prayer as a style of life: not a sporadic remembrance, but constant, frequent... an exercise for always living in the Lord and belonging to the Lord.

Very concrete, she knows that nothing is to be taken for granted, that one cannot reach meditation and contemplation without effort and without pre-

paration... it is necessary to wake up the senses and the will, to dispose ourselves to welcome fully the Word and the will of God.

### **The Liturgy of the Hours**

*<sup>9</sup>“That is why each one should want to say devoutly and attentively at least the Office of the Madonna and the seven penitential psalms every day. <sup>10</sup>Because by saying the Office one talks with God, as the blessed martyr Alexander used to say.”*

Angela had her little breviary and recited every day the Office of the Madonna and the seven Penitential Psalms that ordinarily constituted an appendix to the breviary; the recitation of them was a widespread devotion at that time. The fact that she prescribed the daily recitation of “at least” the Office of the Madonna and the seven Penitential Psalms suggests that this would have been the daily minimum. It was no small thing, given that it was in Latin and that literacy was not widespread at the time.

Therefore, the Liturgy of the Hours is something to celebrate, as the foundress says, with fidelity each day, with devotion and attention.... not just to do it, but with love, because in this way one enters into relationship with God. St. Angela makes it clear that there is a qualitative leap in comparison to the other vocal prayers.... here we listen to and enter into dialogue with God; this is prayerful listening to the Word of the Lord; and today we can add, in communion with the whole Church.

### **Prayer is everyone’s duty...**

*<sup>11</sup>“Those who do not know how to say it will arrange to be taught by the sisters who do know. <sup>12</sup>Now, as for those who do not know how to read, let them want to say every day at Matins thirty-three Our Fathers and thirty-three Hail Marys in memory of the thirty-three years that Jesus Christ lived*

*on this earth because he loved us.”*

St. Angela’s daughters should be capable of and equal to making a choice for themselves... She does not accept the all-too-easy excuses of ignorance and impossibility. Let one who does not know how have the humility, but also the duty of getting help... and let the one who does know how help her.

The Company is a family in this way too, and the sisters should be helped by one another. Self-sufficiency, ego-centrism, and isolation are not accepted... we need to help each other with this fidelity. But above all, the daughter of St. Angela’s should assure her own fidelity to prayer: It is never acceptable to give up on it; prayer is always required. The commitments of prayer can be substituted but never annulled.

### **Through every day, through every hour, through every situation... a Trinitarian prayer...**

*<sup>13</sup>“Then at Prime say seven Our Fathers and seven Hail Marys for the seven gifts of the Holy Spirit. <sup>14</sup>Similarly, say as many at each of the Canonical Hours, that is at Terce, at Sext, at Nones, at Vespers, and at Compline.”*

The substitutions that St. Angela suggests go back to the centrality of the Gospel, to prayer which has become Christo-centric and Trinitarian, and in this direction she points out motives to us: to meditate on the life of Christ and his love for us... and to obtain the gifts of the Holy Spirit.

Every day should be interwoven with Christ and in Christ, every hour, every moment of life.... and it should be woven fully, totally, generously: *“All of which I offer before the feet of your divine Majesty. And I pray that you deign to receive them, although they be unworthy. Amen”*.

### **An exhortation to mental prayer... and to the prayer of the heart...**

<sup>15</sup>*“And to give substance and even some direction to mental prayer, we call upon each one to raise her mind to God, and to practice daily and in the recesses of her heart to say...”*

Saint Teresa of Jesus said, *“Mental prayer is nothing else than a close sharing between friends; it means taking time frequently to be alone with him who we know loves us.”* St. Angela would seem to be telling us that mental prayer and prayer of the heart are not arrived at by chance, that nothing can be considered worthless, that it is necessary to exert ourselves in prayer every day, that we need fidelity and perseverance, and in this sense we will never fully arrive.

St. Angela thinks that for this prayer too we can obtain help, we can profit from teaching aids or pointers... and she offers, for our observation, a prayer composed by her. She does not say to repeat it in such and such a way... but she proposes it to offer points for reflection... almost as a beginning, a starting point for contemplative prayer, that will remain personal, that will come from the heart because the heart encloses the secrets of love.

It is a proposal, a way of praying... this or another way is not important... but there remain the requirement, the fidelity, the duty.

What we should emphasize and gather from the prayer of the Madre is her heart, what she sought to live and to propose for us, what were her desires and aspirations, what were her sentiments and... her prayer.

We will make the prayer of St. Angela our own, but we want to learn to pray, in the secret place of our own heart... with as much faith, hope, and love, because we too, like her, want to live for the Lord, *our only life and hope*.

*Kate*

**To be continued...**

*The Company of Saint Ursula*  
*Secularity: an intuition and a challenge*

**Excerpts taken from Maria Razza's article published in the periodical  
SEQUELA CHRISTI 2011/01 which will help us to reflect on  
Secularity, a focal point of The Company:**

**From the History**

It is believed that Angela Merici, a woman who was an avid reader of the Bible, came across the Evangelic phrase: *I do not pray that Thou shouldst take them out of the world...* (Jn. 17,15) when she started the Company of Saint Ursula on the 25th November, 1535, in Brescia in Italy. Pope Paul III approved The Company by the Bull of the 9th June 1544.

It was the historic period during which the Church had to be safeguarded from the world, as this was considered a cause of destruction. It was a time when if a person wanted to consecrate herself to God, she was obliged to “abandon” the world and lead a “sheltered” life in a cloister. It was the time when a woman had to be guided and very often ordered about by men, even by members of the Church.

During that civil and religious historic period Angela Merici, in obedience to the Holy Spirit, founded The Company of Saint Ursula. In this way, she offered women a new status in life (neither marriage nor cloistered life): that of a consecration to God, a choice freely taken and lived as “*spouses of The Son of God*”, open to spiritual maternity, while leading a normal live in the world, with their family or in the environment they worked in; they were not bound to one common activity, neither were they alone, because they were members of the same spiritual family. During the times of Saint Angela, “secularity” had a different meaning to that which is understood today, but it is impressive to think how a woman living in the 16th century had the inner

intuition of an institution for consecrated seculars. It is even more impressive to read in her writings that Saint Angela did not want this institution subject to the authority of any particular cleric. The same women members of the Company were to form part of the democratically elected governing body. It was an unheard of intuition at that time and for the centuries to follow...

### ***The Provida Mater***

In the 50's, after the publication of the document *Provida Mater Ecclesia* (1947), The Companies which up to that time were known as a holy union (Pia Unione), held numerous meetings and undertook in-depth studies to achieve unity under one and only charism and to satisfy their longing to be recognized officially in the Code of Canon Law.

Not everything was easy, not everything was amended; the members belonging to The Companies were well aware that their vocation required them to live in the world, but their rules were modelled on the lives of religious congregations; their way of life was very rigid and of an intense spirituality, their consecration was definite and for life.

It was not an easy task for the Secular Ursulines and for the Congregation itself to be officially recognized under the Code of Canon Law because they faced an Institution that was described as *ante litteram*.

Once more, the original Merician charism was safeguarded and The Congregation recognized The Federation which united the various Companies as one Secular Institute.

### ***The Company spreads to other continents***

Gradually, through a number of favourable coincidences, the Merician Charism of the Secular Consecration spread to other parts of the world: first to Europe, then America, Africa, Asia and Oceania. With regards to secularity not everything was immediately amended; people were always on the loo-

kout for religious members in the world while doing specific activities or maybe living in new houses. It was also not an easy task to explain the new way of life of the seculars to bishops, priests, monks and nuns who welcomed The Company.

To the Sisters who asked to join The Company, it was made clear from the start that they were to carry on with the life they were leading, that they would not own anything and that it was not necessary to build new houses, that the Merician Charism is a very spiritual charism because it is a nuptial bond with the “Mutual Lover”, as Saint Angela used to call Him, it is a charism that is to be lived in one’s own actual Christian environment. Without any doubt, understanding, respect for culture, prudence, knowledge, preparation and following closely the progress of The Members, is necessary, but no particular situation can hinder the charism from being put into effect; on the contrary, it clearly helps its members to profess the evangelical counsels!

### Going back to the origins

In-depth study of the historical background, familiarity with the documented date of the life and writings of Saint Angela and a deep investigation of her original and innovative inner intuition, have, in the past decades, helped us immensely and endowed us with more conviction to reconvert to our own use of the original charism; which, in reality, is the foundation of secular life and in which The Companies and the members never doubted.

We are filled with joy at Angela Merici’s inner intuition, for our strong faith in the charism over the past years, for so many instances of goodness and sanctity in The Companies and for the way she urged us to find new *“Constitutional texts which are attentive to the present historical context and are always open to the future, but reflect to its beginning and tradition”*.

Our Institute, especially the one in Europe, is faced with problems of fewer members, old age and a diminishing number of vocations. In the present si-

tuation, we try to live the present as a gift from God, which will help us to purify the Merician Charism from the grime which time and history have en-crust-ed it with and understand once again the meaning of the admirable di-g-nity of consecration in the world according to Angela Merici's wishes. In this way we will be able to understand better that even the houses and the ac-tions belong to the past and now is the time for us to free ourselves from very heavy obstacles which are not fitting for a consecrated life in the world. Gra-dually we are learning to understand that now, in this historic moment in time, we must go back to what is really necessary, to live for what is essen-tial, receive the right formation and education to live only for God in the world.

In this way, The Federation, considered as a body, renders service to the Fe-derate Companies and is a means of unity in the charism itself.

### **Secularity's focal point in the history of our Institute**

The Foundress, Angela Merici, led a secular life herself. She was born in De-senzano del Garda (1474) in a normal family with five children. She en-joyed her childhood, adolescence and early youth roaming the country side and helping on the dairy farm. At home, they read about the lives of the saints and Angela found herself leading a subdued, spiritual, contemplative life. Her various secular experiences helped her face both the simple and turbulent moments and soon her whole life became one long mission of gi-ving comfort and advice to the many persons who asked for her wise coun-sel, her prayers or to act as a go-between in some dispute.

In her daily life, in her relationship with others and later when founding The Company, she was guided by prayer, the sacraments and the pilgrimages. She never entered a convent or built convents for the first companions who had just left their homes. Two small rooms close to the parish church of Saint Afra or the oratory of a noble lady in Piazza Duomo in Brescia were enough

for her. Saint Angela Merici lived in this way and her Daughters must live in the same simple manner...

### **The first Sisters**

Some of the writings by Cozzano, chancellor and secretary to Angela Merici, and a dedication to the reader which precedes the Rule of Saint Angela, tell us that the first members of The Companies founded by Saint Angela lived their secular consecration in a very simple manner. They are like virginal plants among the thorns of the world. Being in the world, they take an active role in life but opt for a contemplative life and, in an admirable way, find a means of uniting their actions to prayers. The grandeur of contemplation does not hinder their actions and their deeds do not in any way tarnish the beauty of celestial things. They do not hinder or disturb any other creature, the mothers and fathers do not torment themselves when separated from their daughters, they feel reassured about their chastity and they are happy with their sanctity whilst correcting themselves so as to be a good example.

They are not worried about their dowry or worldly things; they do not build monasteries, the country streets rejoice, the cities become dignified. They do not intend to change anything, but only intend to change themselves and others by their good example while urging moral values and customs.

### **Living simply**

*Living simply day by day*, this is what Cozzano says when he speaks about the thoughts and actions of Saint Angela and her first Companions.

It is not enough to live in the world to be called seculars. How many Christians are, unfortunately, too much involved with what goes on in the world, with the realities of their surroundings but do not give testimony of the evangelical counsels...

*Living simply day by day*, with gratitude for being able to follow the Merician Charism as Pope Paul VI said during the general conference of the Leaders of The Company in 1966. We believe that The Company of Saint Angela is very modern and actual if it lives its innate, inherent vocation. This can be also said of the name, the other Formative groups in the church, The Secular Institutes; cannot boast of an *ante litteram* existence like you have. Your Company is much older than the rest and you have found a way of life which the Church is only following a few centuries after it was first used, while you have lived it and approved it.

*Living simply day by day*, as indicated in Our Constitutions:

“Walking faithfully in this form of life, we will participate actively in the coming of the Reign, giving our contribution by carrying the renewing strength of the Gospel into the environment where God has called us; discerning the plan of God for history; orienting daily events in the light of things above; being workers for peace and harmony everywhere” (Constitutions of The Company 3.4).



From the publication *SEQUELA CHRISTI*  
Periodica Congregationis Pro Institutis Vitae Consecratae et Societatibus Vitae Apostolicae 2011 /01 (year XXXVII) pages 183-189



**CONGREGATION  
FOR THE INSTITUTES OF CONSECRATED LIFE  
AND THE SOCIETY FOR APOSTOLIC LIFE**

**Vatican City, 9th December 2011**

Prot. SpR 444-2/2011

Madam,

I would like to thank you for your much appreciated article “*The Company of Saint Ursula. Secularity: intuition and challenge*”, which featured in this Congregation’s periodical, 2011/1.

I ask you to continue focusing your significant efforts to support all forms of consecrated life.

May I take this opportunity to extend our most cordial greetings and warmest wishes for a Happy and Holy Christmas.

*Father Sebastiano Paciolla, O. Cist.  
Undersecretary*

Our President Maria Razza received this letter of thanks for the article published in the periodical: *SEQUELA CHRISTI* 2001/01

## WE ARE ALL CALLED TO BECOME SAINTS



God invites each and every one of us to become a saint.

God's love is so great that He treats us equally and our social status, our powerful positions, our wealth, our certificates and titles are of no importance to Him. This love leads us to happiness; gives us strength until we achieve sanctity in our

daily lives.

So we are called to become saints!

Yes, but sanctity is not synonymous with perfection, it is a path which leads us to a "better" life and fills us with "more love".

It helps us to discover that happiness is to be lived, to be invented, to be given...

If our path is a life of faith, then sanctity is our goal.

The joy that faith instils prevails over the sadness of fatalism in the same manner that hope triumphs over resignation.

Our daily duties inspire us to become the "image of God".

It is a promise to accept the Gospel, to follow Christ, to live according to the will of the Holy Spirit in our daily lives and in the today's world.

Sanctity is not for others nor is it something to be attained later; it is for us now. It must shine through our lives; the world needs it....

The world needs testimonies of God's infinite goodness, of humble handmaids of the gospel, of fraternal love which reflect the face of God who loves us like a Father and whose presence is brought closer to us through Jesus Christ.

*Nicole Jandot*

*Glad with our lifestyle*

*...Treasuring the memory of Saint Angela,  
we ask her to intercede for us,  
so that the Lord will hear our prayers  
and help us to be always happy  
with our lifestyle and therefore  
be an exemplary model for others.*



*May the Lord bless you and help you to live  
with joy the gift  
you have received through your vocation.*

Luciano Monari, Bishop of Brescia  
Brescia 27th January 2012

## Collect of the Mass in remembrance of Saint Angela Merici

*Oh God, Merciful Father,  
You who by means of Saint Angela Merici  
Have given to your Church, a model  
Of a loving and courageous wisdom  
Grant that, by her example and  
Intercession, we may understand  
And witness the renewing strength of the  
Gospel  
Amen*



### Reflections by the Bishop of Crema

The collect addresses God the Father who, in his mercy, has given Saint Angela Merici to the church. We can therefore understand that Saint Angela is God's merciful gift to us; in reality, she is His gratuitous act of Love towards mankind. This is the way God works, in order to show us His love and fidelity; He creates a new figure of holiness. Saint Angela is, therefore, God's great gift to the Church; she was offered to all of us, not to anyone in particular, because we all belong to the same Church, a mother and teacher; an exacting educator of our Christian life.

Then the collect goes on to highlight some of Saint Angela's qualities, the most important being that she was recognised as a model of *loving wisdom*. This is attributed to Saint Angela because she was able to think of and draw

up a Rule for life; a Rule easily adaptable to the different circumstances, places and times. Saint Angela always recommended that, in following the Rule, her daughters always heeded the bidding of the Holy Spirit. Loving wisdom is the term used by the Church to describe those who, like Saint Angela, allow God's love to take hold of them; as a result, they are ready to live according to His will (real wisdom); a will that is manifested throughout each individual's life.

To the term "loving wisdom" the church (liturgy) adds a new term, "courageous". It is not enough to foresee God's will; one needs a strong dose of courage to put aside one's will and live one's life according to the will of God, overcoming opposition, doubts, fears and perplexities which often stem from the Church itself.

In its conclusion, the collect leads us to ask the Father to grant us the wisdom to understand and to be witnesses of the renovating strength of the Gospel, that is, to firmly believe that if we live the gospel, it has the power to change us, in the same way that it changed Saint Angela. From a simple woman, Saint Angela became a reformer, capable of founding a Company which brought a fresh and innovative change to the Church; *"Pray and get others to pray, that God will not abandon his Church but reform it as He pleases and as He sees best for us and more to His honour and glory"* (The Counsel)

+ Bishop Oscar Cantoni

## Our Sicilian sister Marianna Amico Roxas, the first “Venerable” of the Church of Nissa

### Caltanissetta

A prayerful population assisted at the concelebration marking the official declaration as “venerable,” an important step toward the canonization of Marianna Amico Roxas, foundress of the Company of St. Ursula in the Diocese of Caltanissetta. A lay woman, rich, cultivated, from the good neighborhood of St. Cataldo... An event for the church of Nissa: in fact, Marianna Amico Roxas is the first in its short history to be declared venerable.

In the cathedral to concelebrate the Mass for the Venerable Marianna were all the clergy of Nissa; Cardinal Angela Amato, Prefect of the Congregation for the Causes of Saints, presided.

The Most Rev. Mario Russotto, Bishop of Caltanissetta, read the greeting from the diocese. “Burning with love for the Church and for her divine Spouse, Marianna lived her lay consecration, incarnating and anticipating the spirit of Vatican II...”

During the homily Cardinal Amato recalled the heroic virtues of the Venerable Marianna, which are a fundamental element for the declaration of venerability and which defined her sanctity as heroic because she lived daily life to its full with God and following the Rule of Saint Angela Merici. “The saints are good news,” said the Cardinal, “and we need good news.”



*Ivana Baiunco*

*(quoted from Il fatto nisseno, January 14, 2012)*

**We report some passages drawn from the Decree on the Virtue of the  
Venerable Marianna Amico Roxas**

CALATANISIADENSIS Beatificationis et Canonizationis  
Servae Dei MARIAE ANNAE AMICO ROXAS  
Christifidelis Laicae Fundatricis Societatis a Sancta Úrsula  
(1883 – 1947)

**“O my Jesus, I love you above all things, but that is little. I love you more than myself; it is still little. I love you with all my heart, with all my soul, and it is ever little. O my Jesus, hear me: give me more love, more love, more love!”**

This passage, handwritten by the Servant of God Marianna Amico Roxas, illuminates her spiritual profile rich in faith, hope, and earnest focus on the pursuit of perfection. Firmly rooted in charity, Marianna opened herself to the action of grace and, in a deepening communion with the Lord, immersed herself in adherence to God’s will and in the constant practice of human and Christian virtues. The Servant of God was born at San Caltado (CL) into a rich family of Nissa on December 21, 1883, the third-last of eight children, the only girl.... In a family context imbued with religious spirit, from girlhood Marianna received sound formation and opened herself to prayer and tending to the neediest people. Demonstrating a lively intelligence, she attended the best schools of the period and was able to complete various programs of study and to cultivate an understanding of the French language, music, and the fine arts. In the course of her youth, she seemed “aristocratic” in her features and her refined social graces.

At the age of sixteen, a clear taste for belonging completely to the Lord manifested itself in her. Within her, a precise wish expressed the meaning of her future: **“Jesus, you know that my only desire is to possess you and to be truly, fully**

yours.” To this plan made in her youth she would be faithful unto death....

In Palermo at the end of April 1912, she participated in a course of spiritual exercises and met Giulia Vismara, who lived the form of consecration of the **“Company of St. Ursula”** in Milan with other friends. Marianna was won over by this form of spirituality, which consisted of a secular consecration according to the charism of St. Angela Merici reconfigured in a modern form, and she wished to collaborate so that this movement could arise in her native city, too. So, on May 6, at the conclusion of the exercises, a group of aspirants was born in the commune of San Cataldo, and Giulia Vismara appointed Marianna as the group’s guide....

A closeness grounded in the Trinity, prayer, adoration, offering, and reparation were the pillars of this experience. They would mark the daily life of the Servant of God. Marianna had a tenacious will, whether in regard to her ascetic commitments or in regard to her self-giving to her neighbor, managing an appropriate balance between contemplation and action. She lived a “feminine holiness” which essentially connotes maternal love, a sign of God’s tenderness toward the human race. She was a mother for her daughters, and her spiritual motherhood brought about unity: **“We live a pure faith, all together, fixing our eyes on the One who must always, in every way, be the object of all our desires, of our reparation.”** Her commitment drew many souls into a path of holiness...

Fragile health accompanied her for years. Speaking her last words, **“God’s will be done”**, she closed her eyes to the light of this world and entered eternity to celebrate her espousal to Christ. It was June 24, 1947.

Her reputation for holiness, already widespread among the people, also received impressive testimony from Nissa’s clergy. On March 4, 1989, in Caltanissetta’s ecclesiastical offices, the diocesan inquiry about the Servant of God’s life, virtue, and reputation for holiness was opened.... Its juridical validity was recognized by the Congregation for the Causes of Saints by a decree on February 5, 1993....

The cardinals and bishops recognized that the Servant of God practiced the theological, cardinal, and related virtues to a heroic degree.

Accordingly, an accurate account of all these phases was presented to His Holiness Pope Benedict XVI by the undersigned Cardinal Prefect, and the Holy Father, ratifying the votes of the Congregation of the Causes of Saints, has declared today:

*It is apparent that the theological virtues of faith, hope, and charity to God and to neighbor, and no less the cardinal virtues of prudence, justice, fortitude and temperance and the related virtues, were practiced to an heroic degree by the Servant of God Marianna Amico Roxas, lay woman and foundress of the Company of St. Ursula, through the events and outcomes covered [in the positio].*

Finally, he enacted that this decree be published and transcribed in the Acts of the Congregation of the Causes of Saints.

Given at Rome, December 19 in the year of the Lord 2011.

*Cardinal Angelo Amato, Prefect*  
*+ Marcello Bartolucci, Titular Archbishop of Bevagna, Secretary*



## FROM THE COMPANIES AND THE GROUPS

### Canada: The best Christmas present!

I was in Woodbrige, close to Toronto, Canada, to spend a few days with my sister and her family. Since emigration had deprived us of the joy of living close to each other, of sustaining each other in times of difficulty and sharing the beautiful episodes in our lives, now was the right time to spend a few days together. But the Lord acts according to His own ways and always manages to surprise us!



It was the 10th December and I was lucky to be able to participate in the ceremony held in the parish of the Most Holy Mary of The Rosary during which Ella L. Alattica renewed her vows. Ella hails from the Philippines and is a Daughter of Saint Angela who is cared for by the Company of Canada and the group from Toronto. The solemn, precise and joyful ceremony was attended by nearly all the Sisters and the Assistant of The Company, Father Daniel Chui. After the ceremony, we shared a few moments of sisterly love, everything was ca-



refully prepared; the Advent candles were lit, the table was beautifully laid out, the food was deliciously cooked and there were also the Christmas presents. But, above all, we could feel the welcoming spirit, the joy and the universality which enveloped us. The Leader, Eugenia Viernes, conveyed the wishes and the regards of The President of The Council of The Federa-

tion, as well as the wishes of Jacqueline and the Sisters who were unable to attend. Indeed, this was the best Christmas present I ever received! For this experience, I have to thank my friend and sister Angela Alaimo; not only did she accompany me, but also acted as my translator. But this was not all, in the afternoon, Angela also accompanied me to the old city centre of Toronto which was lit up for Christmas. It was really beautiful!

I thank the Lord for this gift, Saint Angela for bringing us together **“to serve His Divine Majesty”** and all those who have made this experience possible.

*Angela Randazzo*

## INDONESIA

Our Company is preparing for the Assembly of the Federation; Wijava and Mia will be representing our Company and they will be accompanied by a special guest, Sister Emma. We pray that they will make valid contributions to complement the ultimate objectives of the Federation. We have carefully contemplated the outlines of the general plan and will continue with our in-depth reflections on the theme *“Working together to serve the Kingdom as Seculars”*. May the Assembly bear abundant fruit.

From the Company’s website: [http:// ursulinsekulir.wordpress.com](http://ursulinsekulir.wordpress.com)



## Singapore, 27th January 2012



On this date, we rejoiced with all the Ursulines in the world.

Angela Vaughan, an Australian of the French Company, renewed her consecration to the Lord during the Eucharistic celebration in remembrance of Saint Angela Merici in the Church of the Holy Spirit in Singapore. As Monica is still the only secular Ursuline in

Australia, let us pray for other vocations in this continent.

We are grateful to Helene de Beauregard of the French Company who, not only followed Monica in Australia but also monitored the group from Singapore during their period of formation. We thank the Lord for her 50th anniversary as a lay consecrated person.

We also wish to express our heartfelt appreciation to Genevieve, Directress of the French Company, Maria Razza, Kate and Luciella who visited us in 2010 and who were present for consecration for life of Josephine and Ebba.

We will never forget the meeting with the Indonesian Company in Bali in 2008, the International Meeting in Rome in 2009 and all the world's secular Ursuline sisters.

Thanks be to God!



*Josephine and Ebba*

## BURUNDI

The President, with Mons. Adriano Tessarollo and Kate, were in Burundi for the formation and the first consecration of thirty-seven Bene Angela.

In previous issues of this periodical, you could find and re-read the Bene Angela story and their pathway to this very special and amazing landmark.

Here we devote a word to Father Modesto, an Italian missionary in Burundi who had the adventure of knowing the founder of the Bene Angela, of



knowing the group, and of introducing the Company of Saint Ursula, Institute of Saint Angela Merici, to the bishop of Gitega.

Father Modesto has assisted their formation in these years and is

deeply passionate about this Merician adventure in the Burundian land... and, for us and for the group of Bene Angela, he is a point of reference for whom there is no parallel and, at the moment, no substitute.

We are harvesting fruits beyond all expectation from years of work, of research, of fidelity, of marvels, and we are grateful to the Lord and to all who have gone before us and prepared this *new and stupendous dignity* for the sisters of Burundi.

C.D.

**Spouses beloved by Him and lovable to us!**  
**“New and stupendous dignity!”**

**Gitega, March 14, 2012:** Thirty-seven daughters of Saint Angela, consecrated for some years as seculars in Burundi, are now incorporated into the Company of St. Ursula, Federation, a secular institute of pontifical right. Years ago, these Burundian daughters of Saint Angela

did not know about the existence of this institute. Thanks to several intermediaries, after six years of reflection, study, and preparation, they are now part of the international Company.

The ceremony was one of utter simplicity, in the view of the invited guests: only about thirty other Burundian daughters of Saint Angela, about fifteen of their priest-friends, a few representatives of congregations in the city. Nothing more. This was to preserve an unpretentious and reserved style suitable for consecrated seculars.

Welcoming and accompanying them were Archbishop Simone Ntamwana of Gitega; Mons. Adriano Tessarolo, Bishop of Chioggia and Assistant to the Council of the Federation; Maria Razza, the President of the Federation; Councilor Kate; and Fathers Giuseppe and Giovanni Bosco, respectively assistant and spiritual guide of the Group of Bene Angela in Burundi. I firmly believe that this was a record-breaking length for a ceremony of first consecration: very simple, but lasting a good four and a half hours. However, it was full of value and feeling.

The Archbishop of Gitega wanted the formula of consecration, expressed



during a Eucharistic celebration and welcomed by the President of the Federation, to be pronounced personally by each one of them. Therefore, just the speaking of the formula lasted an hour and three quarters. Carried out with prayerful and attentive composure, everything was completely African, a sure sign of a “*new and stupendous dignity*”.

The choir that enlivened the liturgy was composed of other sisters, daughters of Saint Angela who will follow, in the next turn, to be consecrated in the bosom of the international Company. The masculine voices of Burundi’s priests completed the choir.

The ceremony had an enviable spirit of closeness. Everything was carried out very well.

The traditional speeches, not to be omitted, emphasized the joy of observing how the Lord has exalted the humble.

Thus it was emphasized how **their founder, Father Pierre Nkundwa**, died



without achieving diocesan recognition for the Statutes and Constitutions of the Daughters of St. Angela of Burundi. At the time of his death, the young women felt that they had no official recognition, like people that “don’t know where to go” according to the Burundian name “Ntahonja.”

Nonetheless, beginning in 2007 Bishop Simone had asked the Federa-

tion to study how to move toward incorporating them.

Well, this opening to a worldwide identity was the great Surprise from a God who protects the humble. The Burundian sisters were called and recognized as “Beloved by God.”

The fact of being consecrated in the midst of the people, in the concrete situations of daily life, appeared a very valid and feasible charism in Burundi. Several times it was emphasized how, in humility, they have reached a point that others have not.

And then, farewell to the Bene Angela, who are secure in the love of Christ and rendered lovable by his presence.

*Fr. Modesto Todeschi, Xaverian*

- our translator and intermediary with the Group of Bene Angela-

## **ETHIOPIA March 2012**

If we are returning from a trip and pass through a city where we have friends or relatives, we willingly make a stop to visit them and also to tell them how things are going...

So we did, the president and I, as we returned from our trip to Burundi, where, with the Assistant to the Council of the Federation, we had the good fortune to participate in the first consecration of thirty-seven *Bene Angela*.

Don Adriano returned to Italy for other important duties as bishop of the Diocese of Chioggia, and we



stopped in Addis Ababa, Ethiopia.

We were welcomed and hosted with extraordinary affection and care by the Ursuline Sisters of Gandino in the house of their delegation near the Addis Ababa airport.

There we found sufficient space for a meeting with our dear Ethiopian sisters: four consecrated for life and three in temporary consecration. During our days there we met and came to know another five women who intend to

join the Company and who have made a request for admission to the period of trial.

We supported one another in our common Merician vocation, we prayed, we reflected together, and we faced situations, problems, and hopes... in the light of Saint Angela's writings



and of the Company's Constitutions.

We also met the archbishop of Addis Ababa, a true father, who loves and fosters this charism in the Ethiopian church.

We were happy to be able to recognize the growth of the Group in numbers but especially in its level of formation, spirituality, charism, and also organization.

We all continue *with great and yearning heart on this road of a new and stupendous dignity.*

Kate

## ONE HUNDRED YEARS OF THE COMPANY THE RELIC OF SAINT ANGELA MERICI IN SICILY

The Company arrived in the dioceses of Palermo and Caltanissetta on the 6th May 1912, and subsequently reaching Agrigento (1913), Catania (1925), Caltagirone (1938), Syracuse (1939), Cefalu' (1945), Mazara del Vallo (1959), Piazza Armerina (1962), Ragusa (1978) and Noto (1998).

It was Giulia Vismara, Leader of the Company of Milan, who introduced the Merician way of life, already tried and established in the north of Italy, to the women on the island of Sicily who were called to consecrate themselves to God.

Among the young women who attended the spiritual exercises that Giulia Vismara held in Palermo in May 1912, we find Maria Giglio, the daughter of Baron Giglio Tramonte, who ultimately became the local Directress. There was also the Venerable Marianna Amico Roxas from San Cataldo, who introduced the Company of Saint Ursula to the diocese of Caltanissetta and, later to other Sicilian dioceses including Catania, the birthplace of Lucia Mangano, another Venerable daughter of Saint Angela.

This group of young women, apart from seeing the Company flourish,



was able to hand down their unique gift through generations up to the present.

This year, to commemorate the first century from the founding of the Company of Saint Angela in Sicily, the Sicilian companies organised a pilgrimage with the relic of Saint Angela Merici (a rib, identified as belonging to the Saint in 1930).

Grazia Ribaudò, Directress of the Company of Palermo and Maria Bruno from the Company of Caltanissetta received the precious relic on the 13th April 2012 during a short but moving ceremony in the sanctuary of Saint Angela in Brescia.

Maria Teresa Pezzotti, Directress of the Company of Brescia, Directress Giusy and Professor Giampietro Belotti accompanied the relic of the Brescian foundress to Palermo.

Between the 13th April and the 6th May 2012, a pilgrimage will be held which will take the relic to Palermo, Noto, Syracuse, Agrigento, Piazza Armerina, Catania, Lampedusa, Caltagirone, Ragusa and Caltanissetta. On the 6th May, the 100th anniversary of the foundation, the pilgrimage will return to the town where the Sicilian Company began, Palermo, where the relic will be retained until the 11th May 2012.

All the Sicilian Companies will meet in Catania on the 11th May before the relic is returned to the sanctuary where the body of Saint Angela is venerated in Brescia and thus bringing the pilgrimage to an end.



*C.D*

## NOTIFICATION

### The virgin “bride of Christ” Salvatore Consoli, Climax Edition

The book, written by a Sicilian priest, has ‘*Christ, the centre of the consecrated life*’ as the main theme. The author, a friend of The Company, specifies that “the real meaning of consecrated life, comes not from the Charism, nor even from our actions, but is derived from the fact that Christ is chosen as a partner”.



In this way, Salvatore Consoli leads the reader to rediscover the love for the Bridegroom. A process which can be achieved by reading the Holy Scriptures, the Fathers of the Church, texts from the different Councils of the Church, the Liturgy of The

Hours and the rite of the profession. He also brings to mind the places where one can live the nuptial union; in church, in the world, in the community and in the shelter of a cloistered life. One whole chapter deals with the *virginal spousal union of Saint Angela Merici*; with references made to the writings of Saint Angela and The Constitutions of The Company.

The author writes that the primary aim of The Daughters of Saint Angela is not to preach the Gospel or to lead exemplary virtuous life, but the spousal union with Christ, which carries a choice on one side and a consecration on the other. This is the magnificent Institution, the beautiful icon, the great proposal which Saint Angela made and continues to do today.



C.D

## INCOMING MAIL



We thank the readers for their contributions; these encourage us to carry on with our work in publishing this booklet and through which we live as Sisters in the “company” and the “company” becomes known near and far. I am sorry that it is not always possible to publish all your articles because of lack of space and because they may contain very personal information.

### **Excerpts from your contributions following the publishing of the article on the Company’s Pilgrimage to the Holy Land in last year’s 3rd booklet:**

It is a great pleasure to receive and read with interest your booklet which keeps me well informed of the activities of The Company of Saint Ursula; the article about the pilgrimage to the Holy Land was very interesting.

I remember with nostalgia the marvellous celebration on the occasion of the anniversary of the bicentenary of the canonization of Saint Angela Merici held in 2007 in our church and which was presided by His Excellency Mons. Monari. For our parish, it was a day to be remembered.

*Mons. Maccarri David – Parish of Saint Angela Merici Rome*

We received the booklet *In the Same Charism with Responsibility* and I must admit that as usual, I eagerly read it; thank you for all your efforts. It was touching to read how you continuously made references to the writings of your beloved Mother Foundress in the article “Our Pilgrimage”; the pilgrimage of The Federation was well described and beautifully illustrated. I can well imagine the joy of The Sicilian Companies who are celebrating a year of prayer in remembrance of the foundation of The Company there 100 years ago. May Saint Angela bless them, you and all The Companies

*Sr. Daniela and The Nuns in the Monastery of Saint Clare Lagrimone PR*

## **PRESS RELEASE**

### **Carla Osella appointed Dame**



By a decree of the Italian President, Giorgio Napolitano, of December 28th, 2011, Dr. Carla Osella, National President of the Italian Association Zingari Today (A.I.Z.O.) was appointed commendatore (dame).

The appointment came as a surprise to Carla Osella, who dedicated this honour to all the foreign and Italian gypsies, the volunteers and workers who worked with this association over the years.

#### **A.I.Z.O. rom and sinti Onlus**

The Italian Association Zingari Today (A.I.Z.O. foreign and Italian gypsies), is a national voluntary organization which was founded in 1971 in Turin by foreign and Italian gypsies. It is currently active in 15 regions and has 59 branches.



*A.I.Z.O. Onlus*

10th January 2012

**Our congratulations to Carla  
of The Company of Turin– Italy  
for the 40 years service rendered to  
The Italian Association Zingari Today  
and, particularly, for her dedication and involvement  
which stem from her secular consecration  
and Merician Spirituality.**

# Assembly of the Federation



## Compagnia di Sant'Orsola

Istituto Secolare di Sant'Angela Merici - Federazione



Together  
in service to the Kingdom  
in secularity

Rome, 21-25 July 2012

*for internal use only*