

IN THE SAME CHARISM....

with responsibility



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

www.istitutosecolareangelamerici.org

e-mail: fed.comp@libero.it

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TO THE READERS

Walking the path that is right and pleasing to God...

In the first issue of our 2009 booklet we remembered Saint Angela's words inviting us to *love each other and to live in harmony together...*

Therefore it is natural to add the words of our Foundress: *...it is a sure sign that we are walking in the path that is right and pleasing to God.*

In this issue we find articles about the various paths that the Companies in the world are following. These are the right paths that aim to lead to formation and spirituality but above all they reflect harmony and unity. All this assures us that we are on the path *that is right and pleasing to God.*

But which is the right path?

The right path is that which always leads us to Jesus Christ ... Christ who is always in our midst, who never leaves us and follows us as a loving father and a good shepherd. He is always ready to welcome us back, to accompany us and offer us support and security.

The right path means that we are always in the grace of The Lord... this is what we want, what we ask for and what we hope for, for today and the future. *If we love one another and live in harmony together.....* This is a sign of assurance that we are in the grace of the Lord.

Walking the right path will show the world that we belong to Jesus Christ ... we form part of His flock and we want to be real Christians to give testimony of how good it is to belong to Jesus Christ.

If we love one another in the same way as He does; if *we love each other* and live in harmony..... the world will realise that we belong to Him.

The Company will be the proper one if the sisters continue to love each other and live together in harmony; this, in itself, is a sign of the *dignity* of our *new and astonishing vocation*.

This is perhaps the best thing we can wish each other; that we will be able to walk the path that will lead us to salvation; that we will be able to form part of the good “Company”..... and to be able to take the path that is pleasing to God because, for us, this will be *what was made to blossom and was paved with finest gold*.

Our effort to put in writing, our experiences, emotions, suggestions and remembrances is beneficial to us ...*this is good and pleasing to God*.

As long as we have a message to transmit to others, we are alive; in us there is hope and trust and we willingly help others to persevere and have faith.

Putting our thoughts in writing helps; it gives us an inner peace and calm.

Above all, it is a blessing that we are able to share our experiences about our way of thinking and our way of life in writing.

It is healthy that we write about our experiences and share them with others, we should encourage others to do so, so that to be able to pass on all this to the different Companies.

I would like to thank all of you for your contribution.

We thank Saint Angela for blessing all those who make this effort because in the Company we find The Lord and in Him we find *goodness, love and joy.... because He desires all that is good for us and wants us to have eternal happiness*.

Caterina Dalmasso

FROM THE PRESIDENT

“Bound... by the bond of charity ...!”

I would like to start my article by quoting from the letters of Saint Paul: *“As the chosen of God, then, the holy people whom He loved, you are to be clothed in heartfelt compassion, in generosity and humility, gentleness and patience. Bear with one another and forgive each other...”* (Col 3, 12-13).

I believe that these words fit well with Saint Angela’s: *“.... you will achieve more with kindness and gentleness ...”* (2nd Precept, 3) and another phrase we know and hold dear: *“Be bound to one another by the bond of charity, esteeming each other, helping each other, bearing with each other, in Jesus Christ”* (9th Legacy 2).

This is the way we should behave if we expect to build a strong fraternal company!

We all have our shortcomings and find it difficult to forgive each other’s faults, be it the leaders when it comes to forgiving the Daughters and vice versa and further more the Daughters when it comes to forgiving the Sisters!

The leaders must be kind and agreeable: *“The Directress especially, is to be an instrument of unity and communion, of dialogue, animation and guidance of [...] and make every effort to be affable and human, exemplary and sincere”* (Constitution 23.3) She must not abuse of her authority to embarrass and degrade, but to encourage and support ...! The Daughters are asked *“... to show their Mothers respect ...”*

We cannot mistake respect for “formality” whereby by keeping our distance we can feel free to act according to our wishes, respect means that we have to look up to and approach “Our Mother”, the person who is appointed to guide us with motherly love!

I believe that we are duty bound to give such a reciprocal testimony and adapt and conform to it as our evangelic life style.

As we are living in the world with nothing to distinguish us from the rest, our way of life should make us stand out and give us a mark of distinction; this is so correct and beautiful! Saint Angela invites us to become what we ought to be and we are happy to fulfil her wish and be her *daughters and sisters*. In this way, by obeying the Constitutions, we will prove to the world that her charism carries weight in the world today!

Maria Razza



Brescia 1. 5. 2009



A THOUGHT FROM THE ECCLESIASTICAL ASSISTANT

The experience of Jesus Christ in the writings of St. Paul

In creating this synthesis on the transformation that his encounter with Christ effected in the Apostle Paul, I have basically followed some reflections of Benedict XVI on the occasion of the Pauline Year

The encounter on the road to Damascus

It was not a theory but an experience that changed the life and thought of Paul: it was the experience that he had on the road to Damascus, commonly called his conversion. But let us look more closely at what is treated.

Right on the road to Damascus, early in the 30s AD, and after a period in which he had persecuted the Church, the decisive moment of Paul's life took place. Much has been written on this, from different points of view. It is certain that a turn-about happened there, a complete upset in his perspective. Unexpectedly Paul began to consider “*loss*” and “*trash*” all that had previously made up his greatest ideal, nearly the reason for his very existence (Phil 3:7-8). What happened? This event comes down to us through two traditions.

- The better known version is owed to the pen of Luke, who recounts the event three times in the Acts of the Apostles (cf. 9:1-19; 22:3-21; 26:4-23). The average reader is led to stop at details, such as the light from heaven, his falling to the ground, the voice that calls him, the sudden blindness, the cure as scales fall from his eyes, and his fasting. But all these details are functions of the central happening: the Risen Christ appears as a brilliant light and speaks to Saul, transforms his way of thinking and his very life. It is said that the splendor of the Risen One blinded him; thus his interior reality appears exteriorly too: his blindness in encountering the truth, the light that is Christ. And then his definitive “yes” to Christ in

Baptism opens his eyes anew, allows him really to see. In the ancient Church Baptism was also called “illumination,” because such a sacrament gives light, allows one really to see. The theological teaching became a physical reality in Paul: cured of his interior blindness, he saw clearly. St. Paul, however, was transformed not by a thought but by an event, by the irresistible presence of the Risen One, in such a way that he would never again doubt, so great was the evidence of the event, of this encounter. This fundamentally changed Paul’s life; in this sense it could and should be termed a conversion. This encounter is the center of St. Luke’s account, for which he very possibly utilized an account that probably originated in the community of Damascus (cf. Acts 9:11).

- The second source comes from the very Letters of St. Paul.

He never spoke in detail of this happening; he realized that everyone knew that he had been transformed from a persecutor into a fervent apostle of Christ. And this flowed not from his own reflection, but from a powerful event, an encounter with the Risen One. But at different times he pointed to this very important fact, that is that he too is a witness to the resurrection of Jesus, revealed to him directly by Jesus himself, along with his commission as an apostle. The most significant text about this proposition is found in 1 Cor 15; it is the account of what constitutes the center of salvation history, the death and the resurrection of Jesus and the apparitions to witnesses. After having said that Jesus—crucified, dead, buried, risen—appeared first to Cephas, that is to Peter, then to the Twelve, then to five hundred brethren most of whom were still alive, then to James, then to all the Apostles, he adds: *“Last of all he appeared to me”* (1 Cor 15:8). Thus he makes clear that this is the foundation of his new life and of his mission. There are also other texts in which the same thing appears: *“Through Jesus Christ we have received the grace of apostleship”* (cf. Rm 1:5); and again: *“Have I not seen Jesus,*

our Lord?” (1 Cor 9:1), words in which he alludes to something that all know. But the best-known text is Galatians 1:15-17: “But when he, who from my mother’s womb had set me apart and called me through his grace, was pleased to reveal his Son to me, so that I might proclaim him to the Gentiles, I did not immediately consult flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; rather, I went into Arabia and then returned to Damascus.”

Therefore, the fundamental point is that the Risen One spoke to Paul, called him to apostleship, made him a true apostle, a witness to the resurrection, with the specific charge to proclaim the Gospel to the Gentiles, to the Greco-Roman world.

In all these passages, Paul never speaks of conversion.

Why? Because this turning point of his life, this transformation of his whole being was not the fruit of a psychological process, of maturation or of intellectual or moral development, but came from outside him: it was not the fruit of his own thought, but of an encounter with Jesus Christ; the powerful encounter with Christ is the key to understanding what followed.

This encounter is a real renewal that changed all his parameters. He could say that what had previously been essential and fundamental to him now became “trash” to him; it was no longer “gain” but loss, because now only his life in Christ had value.

This enlarged his heart, opened it to all. In this moment he did not lose what had been good and true in his life, in his heritage, but he understood the wisdom, the truth, the profundity of the Law and the Prophets in a new way, even if he reappropriated them in a new way. In this same moment, his reason was opened to the wisdom of the nations: being open to Christ with his whole heart, he became capable of wide-

ranging dialogue with all, and became capable of making himself all things to all.

Thus he was really able to be the apostle to the nations.

The centrality of Jesus Christ

The encounter with Christ on the road to Damascus literally revolutionized his life. Christ became his reason for existing and the profound motive of all his apostolic work. In his letters, after the name of God, which appears more than 500 times, the name that is mentioned most often is that of Christ (380 times). Therefore it is important that we pay attention to how Jesus Christ could so deeply affect the life of one man and therefore also our own lives. Looking at Paul, we could formulate the basic question thus: How does the encounter between a human being and Christ happen? And in what does the resulting relationship consist?

- In the first place, Paul helps us to understand the foundational and irreplaceable value of faith. Look at what he writes in the letter to the Romans: *“For we consider that a person is justified by faith apart from works of the law”* (Rm 3:28). And also in the Letter to the Galatians: *“A person is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus that we may be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified”* (Gal 2:16). *“To be justified”* means to be made just, therefore to be welcomed by the merciful justice of God, and enter into communion with Him, and therefore to be able to establish a more authentic relationship with all our brothers and sisters: and this on the basis of a complete pardon of our sins. Well, then, Paul says with full clarity that this condition of life does not depend on our potential good works, but on the pure grace of God: *“They are justified freely by his grace through the redemption in Christ Jesus”* (Rom 3:24). With these words Saint Paul

expresses the fundamental content of his conversion, the new direction of his life resulting from his encounter with the Risen Christ. Before his conversion, Paul was not remote from God or from God's Law. On the contrary, he was observant, with an observance that was faithful to the point of fanaticism. However, in the light of his encounter with Christ he understood that with this he had been seeking to construct his own justice, by himself, and that with all this justice he was living for himself. He understood that a new orientation of his life was absolutely necessary. And we find this new orientation expressed in his words: *"I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me"* (Gal 2:20). So Paul lives now not for himself, for his own justification but he lives from Christ and with Christ: giving himself, no longer seeking and building up himself. This is the new justice, the new orientation given us by the Lord, given by faith.

Before the cross of Christ, the ultimate expression of self-giving, none can boast of themselves, of their own self-made justice, accomplished by themselves, but: *"Whoever boasts, should boast in the Lord"* (1 Cor 1:31; cf. Jer 9:22-23); or *"May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world"* (Gal 6:14).

- The second component that comes to define the Christian identity according to Saint Paul in his own life is, then, to give oneself with Christ, and so to partake personally in Christ's very life, to the point of being immersed in Him and of sharing in his life to the extent of our sharing in his death. This is what Paul writes in the Letter to the Romans: *"We who were baptized into Christ Jesus were baptized into his death... We were indeed buried with him.... Consequently, you too must think of yourselves as (being) dead to sin and living for God in*

Christ Jesus” (Rm 6:3-5,11). For Paul it was not enough to say that Christians are baptized or believing; for him it is also important to say that they are “in Christ Jesus” (cf also Rm 8:1-2,39; 12:5; 16:3,7,10; 1 Cor 1:2,3, etc.). At other times he inverts the terms and writes that “*Christ is in you*” (Rm 8:10; 2 Cor 13:5) or “*in me*” (Gal 2:20). This characteristic mutual compenetration between Christ and the Christian is the culmination of the good news preached by Paul. The life of the Christian entails an unmediated realationship of us with Christ and of Christ with us. In this sense, the Apostle goes so far as to describe our sufferings thus: “*Christ’s sufferings overflow to us*” (2 Cor 1:5), so that we are “*always carrying about in [our] body the dying of Jesus, so that the life of Jesus may also be manifested in our body*” (2 Cor 3:10).

Father Adriano Tessarollo

St. Paul Outside the Walls



Façade of the Basilica

FROM THE RULE OF SAINT ANGELA MERICI

A few points for reflection

HOW THEY SHOULD BE DRESSED CHAPTER 11

Clothes and the manner of wearing them...



What should the brides of the Son of God wear?

They should wear their bridal gown ... every day, and they should only desire and strive to please their Spouse.

We are talking about a new and wonderful dignity which must also be reflected outwardly. The *bride queen* cannot be unkempt and pass unnoticed.... even her clothes must reveal her joy and dignity.

There are two kinds of apparel, the bridal gown and the everyday dress and the cloth of the latter is interwoven with the love of serving the Spouse anywhere He goes.

We are talking about the dress and the way it should be worn.....

A dress itself is not important, the importance lies in the way clothes are worn, why they are worn and who wears them. A dignified appearance not only emphasises the dignity of the bride but the dignity and consideration of the persons she meets. In simple words, we are talking about setting a good example. But it is not that simple, it is much deeper one is called to offer one's life as a gift and as a testimony.

Modest and simple

The Daughters of Saint Angela lead a modest and simple life; these adjectives can also be used to describe their homes, their food and all that surrounds them.

All that was written in the 16th Century was valid at that time and is still valid today. This is not a matter to be questioned; the details given then, with regards to the way one should dress, have no meaning today, but modesty and simplicity are still very valid and one has to understand their meaning and try to live them well. In addition to modesty, we can also include necessity, dignity, beauty and being practical....

As truly benefits virginal modesty

This is a Company of virgins and the members belonging to it must be virgins; the brides must exist only for The Lover.

For Saint Angela, the foundation and purpose of consecrated life in the Company means living in community with the Divine Spouse, a relationship shared by the bride and Groom. So behaviour and manner of dress must also reflect this relationship.

In the Chapter on Virginity, the Mother reminds us that: *Each one should behave in everything in such a way that she would not within herself or in the presence of others, do anything unworthy of the Spouses of the Most High.*

And again, with regards to virginal honesty, the words of Saint Angela echo still: *Not performing any act or gesture which would be unworthy, especially of those who bear the name of Servants of Jesus Christ.*

She must be a bride and servant also in the way she dresses!

As is convenient for each one according to her possibilities...

The Daughters are not to wear the same clothes or habits; they should not be recognized by the clothes they wear, but by the beauty of their one and only indivisible love.

All of us have our specific needs, our individual preferences and we must feel responsible to wear clothes befitting our rank and position. Everyone is aware of the individual possibilities, not only the economic ones.

If the average level of achievement is not the same for everyone, responsibility surely is:

- * How do I determine what is convenient and attainable?
- * How and with whom do I compare myself?
- * What do I aim for when choosing and acquiring something?

What to do and what not to do

The times have changed and even the rules concerning the *do's* and *don'ts* are not as rigid, however one cannot give in to *vanity*, *because this could tarnish one's own conscience or the conscience of others.*

Everything possible must be done to safeguard one's virginity.

That they should do honour to Jesus Christ to whom they have promised their virginity and their very self.

(Fifth Counsel)

Kate



CMIS Assembly 2008

The assembly of CMIS – the World Conference of Secular Institutes – took place in Guadalajara, Mexico. The president of the Federation took part, representing our institute.



It was a particularly significant time of participation and sharing.

Among those present were representatives of about eighty secular institutes that have members spread in ... every part of the world!

Together they reflected on **“The Meaning of Secular Institutes in the Church and the World Today,”** dwelling in a particular way on the specific nature of secular institutes and on their experience of “incarnation.”

They left stimulated and concerned, aware that it is necessary to look deeply into the type of secular presence in the world **today!**

The multiplicity of forms and modes in which the charisms of diverse secular institutes are expressed constitute a richness that renders Christian witness ever more significant and comprehensible for the time in which we live.

The assembly also included a turnover in the Council of CMIS, whose new president is Fernando Herraéz.

Maria Razzza

TO MADRE ANGELA

Thank you, Madre Angela, for having said “yes”
To establishing this great family
In which even I am your daughter.

Thank you for your great, motherly heart
That begged us to the point of shedding blood
To be harmonious, united
In charity with all our strength,
In the name of the blessed and indivisible TRINITY.

Thank you, Madre Angela, for being
Always united with us your daughters
To help us travel the path of the “Company.”

Give us today your embrace
And the kiss of peace, praying
The FATHER to bless us
Together with the SON and the HOLY SPIRIT.

Luisa Lorenzi



TOGETHER WITH THE PEOPLE ON WHEELS

Every time I go into the camps I am brought up short by the sight of rats smashed by automobiles during the night, or poisoned by the eradication efforts that the local governments carry out from time to time.

Here in the “lifeless places” live Romany and gypsies; here, in the “places of the derelicts,” live thousands of people, in Italy around 140 thousand, in 200 stopping places that are more or less livable.

This year, among this population, I’m celebrating my thirty-eight years of service with the people on wheels.

This is how my experience began.

One of the events I have always taken pride in is that my experience with them began in the middle of the convoys and caravans of the squatter camps; this journey began when by chance this writer and a friend met an old Capuchin brother, Father Gerolamo Ronchi, hitchhiking on a road. He was the chaplain of the gypsies of the Diocese of Torino, and he invited us to follow him in his service. In a short time I had managed to get involved with some children and by Sunday we had begun to go out to find them.

Before our very eyes there opened up a new and unknown world. From one Sunday to another the camps disappeared and, despite the fact that they moved around, we continually found their squatter parking areas, which were naturally short-lived. Very quickly we discovered that they did not move by free choice, but on account of the police. This system appeared incredible: the gypsy people had no rights; for the first time we collided with institutional intolerance.

The simplicity of this people awoke my sympathy, perhaps also influenced by the education received in my family, where my father, a businessman, had brought us up to respect different cultures; and there I often encountered this

diversity in our clients: the “marsè,” as the gypsies came to be called in the sixties and seventies, who in caravans of wagons or vans rode around the countryside to sell their products.

Teaching among the gypsies

One day, as if by chance, while I was seated on an old broken-down seat near the fire with a bowl of coffee, the preferred beverage among this population, some of them asked me. *“If you truly want to help us, why not open a school for our children?”* An incredible offer, but exciting; the other volunteers did not intend to undertake further burdens and slipped away very quickly.

For me it was different; I realized that it was worth the hardship to gamble my life on this suggestion; in this request was something very profound, but at that time I did not yet realize how much I would have to be involved. I decided to leave my teaching job and to equip a little house to begin an elementary school and a pre-school for the gypsy babies.

The one who assigned me to work with the gypsies was Cardinal Michele Pellegrino, the “red” bishop, as he came to be described, a prophet of hope. He had made a sensation by choosing to wear a wooden crucifix as a sign of sharing with the poor.

A consecrated secular woman among the gypsies

Living with them was a powerful and unforgettable experience. It was not easy to adapt to being without water and utilities. I went to “*manghel*” (beg) with them, to gather some coins. I was able to recognize the rudimentary hardships of nomadic life, but also the richness of the family relationships, the bartering and solidarity that come to the surface in difficult times. At the beginning it was not easy: the whole gypsy community kept their eyes on my behavior, watching what I did, what I said... they gradually taught me to become “gypsy” and to think “gypsies”; I was acculturated, a long and difficult course that has not yet come to an end.

When they saw me leaving camp to go to Mass they were puzzled, just as when I retired into a caravan to pray. Very soon some women began to ask me who God was for me, why I prayed, why I was with them. When I answered, “*for God,*” they were surprised, trying hard to understand that, despite being very young, I had chosen not to marry, because I had heard God’s voice in my heart, calling me to his service.

Oggi la nostra associazione: l’ A.I.Z.O (Associazione Italiana Zingari Oggi) ha 60 sezioni o persone di riferimento ed è presente in 13 Regioni. L’Associazione ha come obiettivo la difesa dei loro diritti civili e culturali. Questo mi ha portata a Palazzo Chigi a far parte della Commissione interministeriale; all’Unione Europea a Bruxelles; al Consiglio d’Europa a Strasburgo... per denunciare che rom e sinti, la più grande minoranza d’Europa (circa 11 milioni di persone) ha diritto ad esistere e deve esistere!

Today our association—the A.I.Z.O. (Italian Gypsy Association Today)—has sixty divisions or contact persons and is present in thirteen Regions. The Association’s purpose is to defend their civil and cultural rights. This has taken me to the Offices of the Prime Minister to take part in the interministerial Commission; to the European Union in Brussels; to the Council of Europe in Strasbourg... to proclaim that the Romany people and gypsies, the most numerous minority group in Europe (about 11,000,000 people), has the right to exist and must exist!

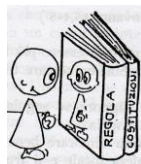
Carla Osella



WE ARE ALL INVITED TO SERIOUSLY REFLECT ON HOW THE WEALTH OF THE COMPANY SHOULD BE ADMINISTERED

Individual Companies with effects of civil juridical personality have their own name. They are able to buy, possess and administer temporal goods autonomously, commensurate to what is needed to secure their life and their apostolic mission; and may also alienate them.
(Constitutions 26.1)

...And such income as you have, spend it for the good and the development of the Company, according as discretion and motherly love will suggest to you.. (Ninth Legacy)



If by God's will and bounty, it should happen that they have money or goods in common, let be remembered that these must be carefully administered., (Rule "On Government")

During the Meeting For Leaders in Brescia, we discussed the subject of Responsibility , a topic which we will be discussing further in the future. In the meantime we ask you to act with responsibility....

We will take immediate action with regards to the immovable property of our company,keeping in mind the spiritual well being of our sisters and of the Company.

Let us discuss, respect each others opinion and after hearing what the experts have to tell us, come to a firm decision. It is we who have to decide ,let us not leave it to others.

The Holy Spirit and St. Angela will help us.

FROM THE GROUPS AND THE COMPANIES

MEXICO

I would like you to share the experience of the trip the President, Mariosa D. and I undertook in November 2008. A very striking fact was that while we were there, we met Saint Angela and her charism through the many people we met, people coming from different walks of life. We too, the



Daughters of the same Mother, went there prepared to give our testimony.

Today Saint Angela still manages to charm us and her spirituality gives us the strength to fall so much in love with Christ that we choose Him as the only treasure of our life.

Our main reason for undertaking this journey was to visit Silvia, our sister who had joined the Company of Trento a year earlier on the 25th November 2007.

Ours was a beautiful, serene and moving meeting. The very first thing Silvia did was to send her regards to all of us, her sisters. She longs to get to know us all, not because she intends to come to Italy but because she was so happy that we visited her. As a matter of fact she feels that if we visit her, our visits would be more beneficial than if she were to come to us. I believe this is a very wise and altruistic decision because in this manner, we can meet others who are eager to understand the real meaning of secular consecration.

We shared Silvia's life for a few days, taking part in all that concerned her work, her acquaintances and most important, her numerous family members. The three of us lived in the house she shares with her mother, a simple yet

exceptional woman. Her life was full of adversity and, in facing these difficulties, she gave her all unconditionally and with utmost generosity. Silvia and her mother attend the meetings of the groups of the associate members of Ursulines, and it was during these meetings that her vocation for a secular consecrated life grew stronger and she got to know Saint Angela better.

During our stay in Mexico, we met some members of these associated groups, many of whom were women. Their testimony was very enlightening; they really do love Saint Angela and believe that she guides them - towards Christ - in their day to day family matters, work, etc. From our discussions with them, I realised that they longed to live the kind of life proposed by Saint Angela, in fact someone even asked what she should do to be able to live as we do. I am sure that in reality this is what is required to lead a lay secular consecrated life, but someone has to help these people understand, know and accept the call.

We are happy to say that we also met two young associates, Delfina and Roxana who long to lead a lay secular consecrated life according to the Rule of Saint Angela. We ask you to remember them and all the others in your prayers.

When a new Company is being formed, it is important to know the background and present situation of the country or the person who is to be in charge. For this reason we thought it fitting to meet Sister Josefina, an Ursuline of the Unione Romana, who is replacing Sister Norma. We found out that she is very keen and full of enthusiasm for secular consecration.

The Lord also blessed us with a very special experience; we managed to pay a visit to the shrine of Our Lady of Guadalupe and entrusted her with the birth of a new Company in Her country. In that place of prayer, I placed each and every one of you under the care of Mary Our Mother.

You prayed for us and your love, well wishes and prayers have strengthened us on our journey; for this, we thank you and are sure that the Lord will reward you.

Mirella

DIVISIONS AND COLOURS

I consider my journey to Mexico as a gift from the Council of the Federation. I accompanied the President of The Federation for the International meeting of Secular Institutes and there, Mirella and I met Silvia. We became familiar with the present situation of her country, met the associated groups of the Ursuline Sisters and many wonderful people. I also became aware of the different situations people have to live with during their life.

Our trip offered us many experiences which we can share with others, experiences which occur only once in a



lifetime and which reflect the fact that all people are the same in their way of living, their traditions, history and artistic aspects.

At this moment I would like to describe what I saw from the aeroplane window. I saw the joy in the people's eyes; I could see their astonishment and feel their emotions. I know for sure that I will never be able to draw the different shapes and colours of those open spaces and lights.

Immediately after takeoff, the plane entered the thick clouds and the scenes below looked simply marvellous. I could clearly see the deep plunge into the white capped mountains, shining in the sunlight and changing into a

thousand shapes, the outlines of the snow covered Alps and then the cities, the streets and finally the fields clearly outlined by the rain as we were close to landing.

On a cloudless day, from the height of ten thousand metres, I could make out and follow one coastline after the other, while trying to remember their names from the lessons I once had at school.

Then I looked at the sea, and as we were flying towards the West, the sunset seemed unending, then the dark night, followed by a glorious sunrise, the re awakening of the earth with white patches of ice or snow contrasting with the deep blue sea.

Again I tried to make out and recognise the North American coast and lakes. I kept on looking at the bare map in front of me and contrasted it with the infinite bright colours underneath.

I could make out the Mississippi River, the Gulf of Mexico, the Rio Grande on the border between the U.S.A. and Mexico and finally close to the river bed which gives its name to Rio Bravo, there was Matamoros, where we were to meet Silvia.

In the meantime we were flying above the chain of mountains of Central America, and after a twelve hour flight, we reached Mexico City, which at night, looked like a sea of light and an immense grid of houses during the day.

Just looking at all this filled me with joy, but above all, I marvelled at the thought that God could remember all that I saw and fill the sky with colourful reflections of all the scenes.

Mariarosa Duchi

RETURN FROM A MISSION TO THE D.R.C.

From February 7 to 12, 2009, Jeanne and Geneviève were traveling in the Democratic Republic of the Congo to meet with the Congolese sisters, to participate in their annual spiritual exercises, to become acquainted with their professional and family environments, and to decide together on the minimal structure that has become indispensable.



Marie-Bernadette Mbuyi-Beya remains the delegate of the Company of France for the DRC and the contact person for members in Mbuji-Mayi, Kinshasa, and Kisangani.

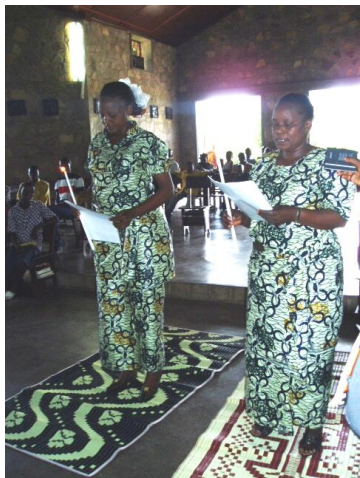
Regina was elected the directress of the group in Mbuji-Mayi for three years.

At the end of the exercises, and in the presence of the numerous participants who had gathered to celebrate several consecrations, Marie-Bernadette wished to recall how the Lord's grace has worked throughout the ten years of the presence of the Company of St. Ursula in the DRC.

Here is her testimony:

We have reached the end of our exercises (February 11-15, 2009) with this beautiful celebration presided over by Father John of God Badibanga, who has filled in for Abbé Célestin, currently in Rome for his studies.

In the course of this celebration, Charlotte Kabanga e Célestine Mbombo have made their first consecration.



Thanks to all the priests and friends who have come to be with them.

Thanks to the Company of France, to the Council of the Federation, and to all those who have contributed to finance their trips and the exercises.

Who are we?

Daughters of Saint Angela, secular Ursulines, founded by Saint Angela Merici in Italy in 1535, we are in different Companies, present in many countries, united among ourselves in a Federation.

We belong to the Company of France represented here by Jeanne and Geneviève.

On September 21, 1999, Bishop Tshibangu welcomed the birth of our Company in the Dioceses of Mbujimayi, Lubumbashi, Kinshasa, and Kisangani.

We have three members consecrated for life, seven with temporary consecration, five in the period of trial, and several friends.

*Marie-Bernardette Mbuyi-Beya
Lubumbashi*

FROM CANADA
THE LORD'S WAYS ARE SOMETIMES SURPRISING
(My missionary vocation)

If I look back, I must admit that the Lord sometimes has strange ways of leading us and of granting our wishes in his own way.

In my youth, when I was choosing a religious congregation with whom to live the call that I was hearing to consecrate myself to God, I had thought of the Carmel (I was born on the very day of the canonization of St. Therese of Lisieux), but I knew very well that I did not have the health to enter there. Then I thought about the Ursulines, where I had finished my studies, for two reasons: they were cloistered and did not leave their monastery except for very serious reasons. After the Carmel, this seemed to me like the most perfect place to give oneself completely to God.

First surprise: When I went to ask the blessing of the Archbishop on the day of my entrance, he announced to us that the Ursulines of Quebec were preparing to open a mission in Peru. Then, even before I had entered the cloister, a call to the missions was beginning to change my point of view. I corresponded several times with a missionary down there, who encouraged me to hold onto my call to the missions.

Then my religious life began to develop normally. Several months after my entrance, four religious departed for the mission in Japan. We kissed their feet in the chapel and sang, "Depart, my sisters, ADIEU FOR THIS LIFE!" What an emotional moment for the postulant that I was then! However, life evolved even for the missions... all the missionaries came back and then returned to Japan as the years went by.

Later, I was sent twice to the other end of Canada, near the Pacific Ocean, to a very poor school that was like a foreign

mission, where my health did not hold up. Despite my desire to stay there, I had to give it up. Adieu to the missions!

Meanwhile, it was in British Columbia that I received the first call for a special vocation which finally led me to Brescia. After my transfer to the Company, *where I felt more Ursuline than in a monastery*, the bishop of Brescia and my superiors gave me the mandate to begin the Company in Canada. Once more I said to myself, it's all over for me and the missions.

Now, lo and behold, circumstances that have led members into the group of Toronto who have come from several foreign countries, especially the Philippines. Well, God's thoughts are not our thoughts. He has succeeded in bringing the mission to us. Finally, I find that I am a missionary while all the time staying in Canada.

Jacqueline Morin



Toronto Canada

COMPANY OF CANADA

Toronto an international experience

Members of the Company of Canada from the Philippines, five of whom have lived in Toronto for several years. And members coming from other countries. (For Eugenia Viernes: local leader)



**EUGENIA VIERNES, RESPONSABLE LOCALE
PHILIPPINES**



**GEMMA FRONTERAS
PHILIPPINES**



**Elsie S. Tajon + 8 membres
Philippines**



Goretti Ho

CHINE



Corazon Oliveros

PHILIPPINES



Azucena del Rosario

PHILIPPINES



Rosalina Parale

PHILIPPINES



Angela Alaimo

ITALIE (Sicile)



Sabina Abiaka

NIGERIA



Rosa Chung

CHINE



Barbara Kulczycki

POLOGNE

PADOVA 8TH JUNE 2008

The Company of Saint Ursula 140 years in the diocese of Padova

The Company of Saint Ursula, secular institute of Saint Angela in Padova, has celebrated its 140th anniversary.

Mons. Giuseppe Padovan was the main celebrant at the thanksgiving mass together with eight other priest who are closely connected to The Company.

The Padova Company owes its origin in 1868 to the Girelli sisters. Elizabeth stopped there on her way to Venice to meet Mother Angela Dal Moro, the superior of the Sisters of Saint Dorothy and discussed with her the setting up of a new Company in Padova.

On the 28th March 1868 Mons. Federico Manfredini, bishop of Padova, founded the “ Holy Association of Ursuline Virgins under the protection of the glorious Saint Angela”.

The Company started to function on the 4th June 1868; there were twelve members and the leader was Anna Sacchetti nee' Francesconi .

In 1915, the Company left the convent of the Sisters of Saint Dorothy and moved to a rented house in town. Later, on the 27th January 1933, the members of The Company moved again to the house they still occupy today in Saint Eufemia Street. This was later enlarged and extended to overlook Falloppio Street.

The house of Saint Angela is situated close to the hospital and the university so relatives of sick people and students can easily find board and lodging there.

This has been the work of the Padova Company since then. We pray Saint Angela to watch over and protect the Company that was entrusted with this duty. When we look at the group photos of the Sisters from the Padova Company and

other Companies nearby, who joined them for the feast, we realise that after 140 years the Sisters are still full of enthusiasm and vitality.

We thank The Lord for lovingly guiding and assisting us and we are confident that Our Mother Saint Angela will always protect us.

Emanuela Floris



FROM THE COMPANY OF FLORENCE

**After so many barren years ...
the first consecration...**

The beginning of the 2009, to be exact, 31st January, was a joyful event for the Company of Florence. After a trial period of two years, Paola decided to join the Company of Florence, and make her first consecration, whereby she has dedicated herself wholly to Jesus Christ. It also happened to be the year dedicated to Saint Paul.

The rite of the Consecration took place during the Holy Mass which was celebrated in the Marian Basilica of the Annunciation in Florence, a Basilica which the people of Florence hold dearly and is situated close to the house of Saint Angela. As a matter of fact, the ceremony could not take place in the chapel of Saint Angela House as is more fitting because one of the oldest Daughters of Saint Angela who lives in that House was sick. At the request of the Ecclesiastical Assistant of The Company, permission was granted to celebrate the rite of Consecration in the Artists' Chapel, in the Basilica of the

Annunciation,

where one can find many works of art.

Our Lady helped us to overcome all our difficulties, and the ceremony took place in the Chapel dedicated to the event in Our Lady's life, when



She willingly gave in to God's will.

Cardinal Silvano Piovaneli was the main celebrant with three other priests concelebrating.

The President Maria Razza, Kate Dalmasso, Tonina Rocca, one of the Daughters of Saint Angela from the Company of Florence, who represented the other two sisters who could not be present and a friend were all present for the ceremony. There was also an uninvited family – made up of a father, a mother and two children, a family who nobody knew, but who followed all the ceremony in perfect silence.

It was a solemn, intimate and moving ceremony, Cardinal Piovaneli concluded his homily with a poetic phrase of best wishes to the Company of Florence. He said may this shoot which flourished after so many years, blossomed with the promise of Spring. He chose these particular words because he his familiar with the present situation of The Company and the Charism of Saint Angela Merici, and is spiritually very close to all those present.

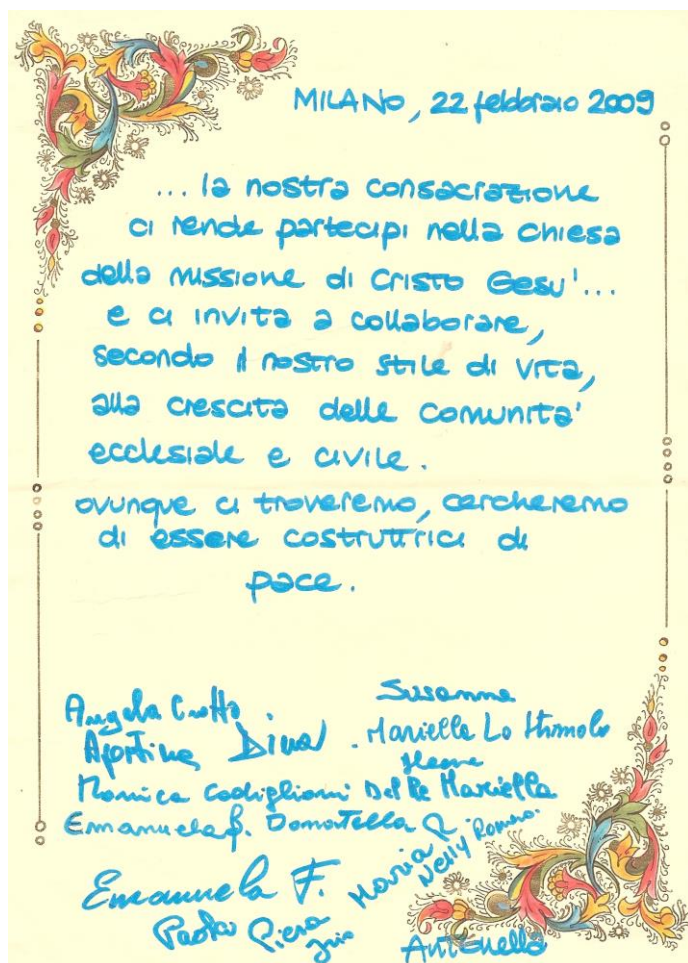
After the ceremony, we had lunch in the beautiful monumental refectory of the Convent of the monks of the Order of Servi di Maria (who are the founders and custodians of the Basilica of The Annunciation) the Cardinal and all the monks were present and it was really a joyful occasion for us all.

It was an informal joyful event for which we are all very grateful to The Lord and Saint Angela..

Paola Di Lauro

INITIAL FORMATION

Meeting in North-Central Italy



Milan, February 22, 2009

...our consecration **makes** us participants **within** the Church **in** the mission of Jesus Christ...and **invites** us to collaborate, according to our lifestyle, in the growth of the ecclesial and civil community.

Wherever we are, we'll try to be builders of peace.



INCOMING MAIL

From France

We are happy to have the little book **IN THE SAME CHARISM... with responsibility** because it helps us to “live together.” Thank you!

Biagina Rindone

Bulletin no. 1 is really very interesting, with the quite fresh and numerous illustrations that make it so full of life. I am glad to participate in the translation into French with other people: this is true teamwork!

In deep friendship.

Marie-Thérèse

From R.D.C.

Thank you very much for the bulletin "IN THE SAME CHARISM....with responsibility. It is helping me. I am also interested to know about the sisters, news and programs of the Institute and I unite you in my prayers. Every time I receive the bulletin I am very happy, and I read it and reread it. Thank you for all the efforts and the time you sacrifice for it.

May the Lord assist you always.

Regine Mutombo Lusamba

From Brasil

I have received “In The Same Charism” no. 1-2009.

Thank you very much. It does one good to receive news about the Federation and The Companies in different parts of the world.

“To love one another and get on well with each other” is a comforting message and one of unity; it also has a healing effect for those who live in situations of difficulty and suffering.

M. Nicole

From Sardegnia

Every time I receive our review I feel curious, but, above all, full of Joy. What good news from over the world!

Knowing that S. Angela has got daughters and sisters in Burundi, Camerun, Madagascar, Etiopia, Eritrea, Indonesia, Bangladesh, Singapore, Europe and America, gives me a great joy, which makes me feel in communion with everyone who tries to bring Christ the Lord in a lot of situations according to Saint Angela's teaching.

It would be magnificent to meet and embrace each other! But as this is impossible, I feel the need of doing it in Jesus, Our Lord! My love to you all.

Elena Murgia

From Torino... The Companies become ethnically diverse

I was born of an Eritrean mother. My infancy, compared with that of other babies, was not very happy. I had very little, so many times lacking even necessary things, even though my mother was poor and went to work far away to support me and my brother, and also to help her family. However, I was happy. This is how I grew up, sometimes with my mother, sometimes with my aunts.

I lived in Eritrea until the age of twenty-eight, but there was no work there, or no work with insurance, so I decided to come to Italy. For two years I stayed in a refugee camp. Then I came to Torino and here I got fixed up with a job and found work in a factory.

I lived my religion as do so many who are called “Christian”: I went to Mass on Sunday and nothing more. This

went on to 1980, when I was laid off. Then I discovered that it was necessary to give God more room. I started to attend a Neocatechumenal group, thanks to which I discovered who Jesus is, and I began to participate in the Eucharist every day. Six months later I made a commitment as a volunteer at Cottolengo.

But that was still not enough for the Lord, and he led me to find the Sanctuary of Adoration, where Jesus is exposed all day in the host. Here I registered for a course of spiritual exercises for Adorers and met the preacher (Father Antonio Boffetti, Ecclesiastical Assistant of the Company of Torino), who then became my guide on my spiritual journey.

He soon asked me whether I intended to marry and, when I said no, suggested to me a total consecration to the Lord, remaining in my secular situation. I knew nothing about this way, but Father explained to me how beautiful it is to belong totally to Jesus and to follow Him more closely in poverty, chastity and obedience, transforming my own work and my whole secular life into a witness of His Love.

He accompanied me to the office of the Secular Institute of Daughters of Saint Angela, to which I now belong.

This is how my new life began. At times the road is thorny, requiring much patience of us. I am content with this. Even in the factory, or the parish, many times it is necessary for us to bear something with patience and to offer our hardship to the Lord and to pray for the one who makes us suffer. In the Lord's eyes we are all precious and He wants no one to be lost.

My road continues this way, in joy, because indeed I have understood that "*The Almighty has done great things for me, and holy is his name.*"

I thank the Lord Jesus for calling me to consecration for life through Saint Angela Merici, who has become my heavenly Mother.

The Lord Jesus helps us to spread his Gospel, wherever we find ourselves, through love and cordiality.

I greet you all and remember you to the Lord.

Albertina Jon Scotta of Torino,
coming from Eritrea-Asmara

From Germany

We have already written in issue no. 1 of 2009, on pages 24-25, about the celebration of Margaret's consecration.

We later received the circular letter of their ecumenical cell and the homily preached during Margaret's consecration.

Here we give you only a free interpretation, like an abridged version of these communications, to recall the Company of Germany affectionately.

We read in their annual circular:

On August 6, the feast of the Transfiguration, Margaret made her consecration for life in our Secular Institute of Saint Angela Merici. She had previously made a consecration in October 1997, then as an associate consorella in our Company, but in a Protestant Lutheran church. Now, after her conversion to the Catholic Church last year, her desire to be a permanent member has been realized.

With all the permissions and dispensations, we arrived at the great day.... It was a simply beautiful ceremony with a little circle of people in our Church of St. Ansgar at Flensburg – Miirwik. Our ecclesiastical assistant, Father Hermann, OSB, celebrated Mass, offering us a beautiful meditation on the consecration and a reference to the Ecumenical Cell.

*He told us, in particular, that now the ecumenical cell of the Casa Sant'Angela is open a little longer... **All are a single reality!** We would meet again in the ecumenical cell in holy tolerance, through an exchange, through singing and praying together, through rejoicing and learning through each other. Let this be the blessing of dailiness, for the near and the distant future. Amen.*

Then we went to our “Casa Sant’Angela” for a little snack in our comfortable and peasant circle.

We thank all of you for your friendship and union with us, for all your prayers, the conversation and the visits and much more.

Together we recall the Word of God: “And he said, “What is impossible for human beings is possible for God” (Luke 18:27). Heartfelt greetings, and God’s blessing!

Angela and Margaret

From Canicattì

We would like to share with you the news we received from this Company with regards to two activities they organised, hoping they will also be of encouragement to the other sisters:



1. On the 28th November 2008, the Daughters of Saint Angela of The Company of Canicattì, held a conference at their house. This conference was organised by the Agrigento Biotica centre in collaboration with the family of **Lina Lo Vermi**, on the 20th anniversary of her death. We have already written about her in the previous issue, she was a happy, humble person, a true faithful daughter of Saint Angela, who was always ready to help others. Mons. V. Restivo, her spiritual director was present and, in a very emotional voice, read a few pages from her spiritual diary which was published by the family immediately after her death.

2. Feast of S Angela Canicattì 2009

This year, God permitted that the anniversary of the feast of Saint Angela, celebrated by the Company of Canicattì, was preceded by three days adoration.

Blessed by this atmosphere of holiness, the Ursulines, together with a good number of believers, friends and sisters

who came from nearby towns and islands like Lampedusa, joyfully remembered the anniversary of Our Foundress. The Archbishop Francesco Montenegro together with a number of priests, celebrated mass at the Church of Santa Maria degli Agonizzanti. The choir, Jacob Arcadelt di Porto Empedocle, sang at mass.

It is always a happy occasion to be invited and take part in the celebrations of the feast of Saint Angela; especially this year because the participation of our Archbishop and the priests, rendered this anniversary of the Merician Family more solemn.



At the end of the Mass, we all shared small bread rolls as a sign of fraternal unity and awareness to the needs of others.

When the Eucharistic ceremony was over, the Archbishop very willingly met the families and the children of the Ursuline Institute Kindergarten.

Our emotions and great joy made this feast day an occasion to be remembered!

The Daughters of S. Angela of Canicattì

From Indonesia

Thank you for sending us "In the same Charism - with Responsibility" No, 1 - 2009. We have translated some articles for our monthly circular letters.

It is very rich, with a great variety of material.

It helps us to deepen our spiritual life, know other companies and love our Federation.

United in the Love of Christ and our Mother Angela, we remain yours.

Meity and the Company of Indonesia,
Sr. Emmanuel G, osu.

BEST WISHES!

**ON MARCH 28, 2009,
POPE BENEDICT XVI
DESIGNATED
MONS. ADRIANO TESSAROLLO,
THE ECCLESIASTICAL
ASSISTANT OF THE COUNCIL OF
THE FEDERATION, AS A BISHOP**



“The Holy Father has named Rev. Mons. Adriano Tassarollo, cleric of the Diocese of Vicenza, until now the pastor of St. Peter the Apostle Parish in Schio, as Bishop of Chioggia (Italy).

“Rev. Mons. Adriano Tassarollo was born May 2, 1946, in Tezze sul Brenta, of the Diocese and Province of Vicenza.

“After elementary school he entered the minor seminary of Vicenza and then the major seminary, where he completed the formation program for priestly ordination, which he received on June 6, 1971, in the cathedral of Vicenza.

“He then attended the Pontifical Biblical Institute in Rome, earning the Licentiate in Sacred Scripture in 1974.

“These are the more significant of the posts he has been appointed to: in 1976 he was named a Lecturer in Sacred Scripture in the Theological Studies program of the seminary of Vicenza and collaborated as a Professor with various institutes of religious and theological studies of other dioceses; in 1985 he was designated Assistant to the Council of the Federation of the Secular Institute of St. Angela Merici and in 1995 was recognized with the title of Honorary Canon of the

Cathedral; in 1988 he received the position of Dean of Theological Studies at the seminary of Vicenza; in 1992 he was named pastor of Montemezzo and, in 1998, parochial administrator of Valdimolino; from 1993 he has carried out the job of episcopal vicar for on-going Formation of Clergy; in 2005 he was named director of the diocesan Office of Evangelization and Catechesis; since 2007 he has been the pastor of Saint Peter the Apostle Parish in Schio.



“He has published various articles in catechetical and pastoral reviews” (from the web site of the Holy See).

We thank the Lord for the designation of our very dear and beloved Assistant of the Federation as bishop. He is a great gift for the Church, for us, and, in particular, for his new diocese, Chioggia.



We are infinitely grateful to “Don Adriano” (as we still like to call him...) for so many years of valuable and competent service to the Federation and thus to the Companies of the whole world.

Saint Angela, whom he has learned to know and has loved so well, will always be present in his life and will accompany him in the important new ministry of father and shepherd.

We consider ourselves fortunate to have been able to enjoy him and his friendship.

The Company of the whole world, with infinite gratitude, assures him of prayers and wishes him every blessing in the Lord and with Saint Angela!

THE COAT OF ARMS OF MONS. ADRIANO TESSAROLLO

ARCHBISHOP OF CHIOGGIA



The motto: “*In Verbo Tuo*” was inspired by the fifth chapter of the Gospel of Lk.5.1-11. The First Four Disciples are Called.

The Mission: the word “**net**”: explains the meaning of the mission. “*From now on it is people you will be catching*”.

The Word of God: The **two bees** seen clearly in the light , as described by the (Ezk,3.3) “ *...so I ate and it tasted sweet as honey*” symbolize the word of God.

The Two Edged Sword: the two edged **sword** is taken from St.Paul’s letter to the Heb 4,12 “*The word of God is something alive and active it cuts more incisively than any two edged sword.*”

Appointments

CONSECRATED SECULARITY

*“In the same way your light
must shine in people’s sight” (Mt 5,16)*

*“Testimonies of love,
faith and hope in the world”
(Constitution)*

INTERNATIONAL MEETING

Salesianum Rome

22-26 July 2009



Speakers:

Adriano Tessarollo

Ecclesiastical Assistant of the Council of The Federation

Giorgio Mazzola

President of the Secular Institute “Cristo Re”

Agenda:

Mons. Adriano Tessarollo:

“In the kingdom of God is the justice, the peace and the joy brought by The Holy Spirit; the person who served Christ in these things will be approved by God and respected by every one. (Rm. 14, 17 - 19):

“The values of Secular Life”

“ ... Those who are involved with the world as though they were people not engrossed in it because this world as we know is passing away” (1 Cor 7,31):

“The behaviour of the consecrated secular person”

Giorgio Mazzola:

“Our life must be very close to the mystery of The Incarnation, Death and Resurrection of Our Lord Jesus Christ ”

“The Humility of Christ should be the distinctive sign of the way of life of every christian”

Friday 24th July Paoline Itinerary

***Basilica di S. Paolo fuori le mura - Appia antica –
Catacombe –Tre Fontane***



*For further information phone : Paola Città tel. 0934 672250
(evenings : from 9.00 p.m. onwards) e-mail paolacitta@tiscali.it*

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