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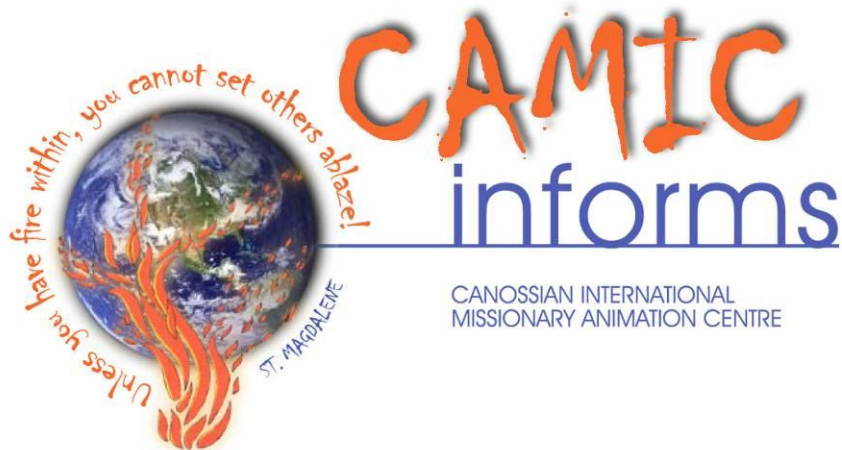
It is a monthly publication, aiming
to pass on information about the
missions and between the Canossian
Missionary Centre and the Provinces.

**We invite the Canossian Sisters
to collaborate in sharing news
and information about
their missionary activities.**

We would like to receive the said news
not later than the 20th of each month
at the address below. Thank you!

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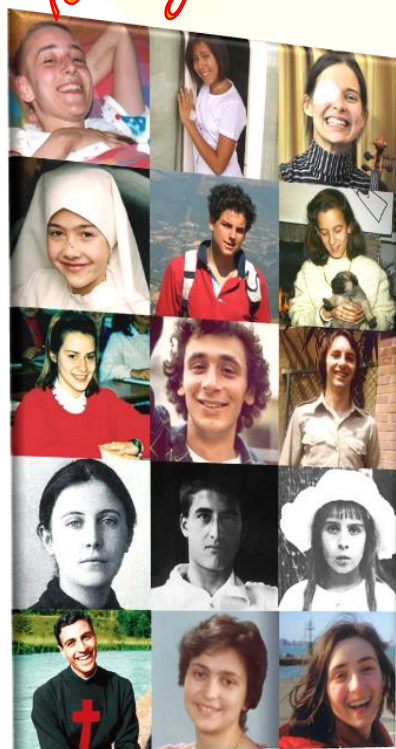
CANOSSIAN INTERNATIONAL
MISSIONARY ANIMATION CENTRE

missionary church events



Young saints ... All

Saints' Day 2015



**La bellezza di essere Santi
Buona festa di Ognissanti**

... when we will be in heaven, we will
discover beautiful surprises...

We will see many people, whom
we did not consider to be great, **shine
because of great sanctity**, since the
key of sanctity is not creating clamour
or publicizing one's name ...

**The key to sanctity is our
intimate relationship with God:
it is living transparency, meekness
and surrender.**

Reaching sanctity is possible
for everyone, **young and adults.**
The Gospel shows us the way **Jesus,**
and we will be **"Blessed - happy"**
only when we will reflect ourselves in
Him and we will walk with Him.

**We wish all of you,
a Fruitful Journey of Sanctity
following in His footsteps...**

Buona festa di Ognissanti!
La bellezza di essere Santi!



newsflash from the missionary centre CAMIC

CURRENT NEWS

BRIEF "CHARISMATIC INTERVAL"

IN OUR MISSIONARY CENTRE

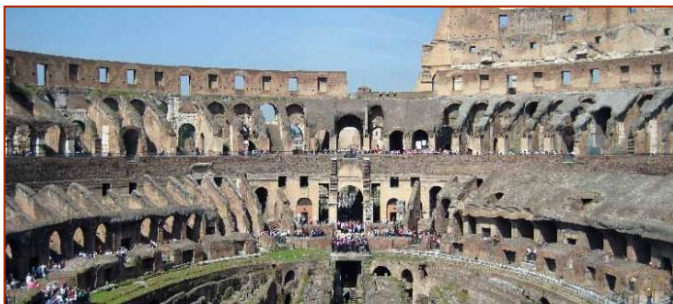
FOR A SMALL GROUP OF OUR SISTERS: 22ND SEPTEMBER - 27TH OCTOBER 2015

The community of S. Michele welcomed a group of five Sisters for a brief stay at the source of our Charism.

The names of these Sisters are the following: **Da Costa Moreira Odete and Singh Monique Anne** from **Australia**; **Calingasan Violeta, Conmigo Jeana and Quiano Marissa** from **Philippines**.

The theme of this journey was: **"the connection between Vows and Virtues in the light of our charism."** The Sisters applied themselves with responsibility, seriousness and intensity, given the brevity of time available, savouring the chance to return to the texts and writings of St Magdalene and trying to take advantage of the month at their disposal.

Once a week they went on a pilgrimage **'In the Footsteps of the Martyrs'** and this was always a deep experience of faith. They were very moved while visiting the places where the Church was showered by the blood of many Christians who did not hesitate to **give their lives for the love of Christ**.



We were touched too, because the persecution of Christians still continues to claim numerous victims in many parts of the world. Having lived this month in Rome made us feel more intensely **how our Charism is grafted into the Church of Christ** and it made us participate more consciously in the love for the Church that St. Magdalene had.

We are about to leave on a pilgrimage following **'In the footsteps of Magdalene and Bakhita'**. We are very enthusiastic and preparing ourselves even spiritually and with great joy. We are sure that the Lord will also bless this important phase of our journey and, when we come home, we will share our reflections. Meanwhile, we ask you to pray for us, so that the gift the Lord is giving us may be very fruitful in our lives. Besides, we remember the whole Institute, our Superiors, who allowed us to make this experience, and every Sister one by one, in our hearts and prayers.

The Sisters of the charismatic Group.

INFORMATION

IMPORTANT DATES, EVENTS AND CONFERENCES



12.11.2015 World Pneumonia Day – 12th November is the World Pneumonia Day, a day in which UNICEF asks for a greater effort in eliminating this illness which could be prevented and cured without great expense. On a world level, pneumonia is the main killer of children under 5.

It kills 18% of about 6.9 million children who, every year, die because of curable illnesses and causes that could have been prevented. Every 25 seconds a child dies of pneumonia: about 3,400 deaths a day, 1.3 million a year.

13.11 World Kindness Day – 13th November is not any ordinary day, it is the World Kindness Day. This date was not chosen at random but coincides with the opening of the Conference of the “World Kindness Movement” in Tokyo in 1997 that concluded with the signing of the Declaration of Kindness.

The aim of this day is to look beyond ourselves, the frontiers of our countries, beyond our cultures, ethnic groups and religions. That is, to realise that we are citizens of the world and, as such, we have common places to share, we have public areas to take care of, animals to protect, a system to preserve and people to be welcomed and valued.

If we want to start improving, if we want to reach the goal of not only a peaceful co-existence but also of development, we must focus our attention and action on what we have in common.

Only in this way can we be part of a better world.



16.11 International Day for Tolerance - In 1996, the General Assembly invited the member States to observe the International day for Tolerance on 16th November, through direct activities both for schools and the general public at large.

Tolerance cannot be taken for granted. It must be taught, nurtured and communicated. Education, inside and outside school, is essential to strengthen tolerance and contrast hate and discrimination. On this Day we want to renew our commitment to dialogue, understanding among all peoples and communities, and concentrate our minds and hearts on the victims of discrimination and marginalization.

A single people means living and working together on the basis of mutual respect for the richness of human diversity.



17.11 International Students' Day – it is an annual day for students celebrated each year on 17th November so as to claim the right to be able to study and the right of students to express their opinions.

The date is the anniversary of the Nazi massacre of university students and professors in Czechoslovakia who opposed the Nazi war.

Many universities celebrate this day on a different date than 17th November and with a different meaning from the original one, that is as a celebration of multi-culturalism for international students.

17th November was declared as the International Students' Day for the first time in 1941 in London by the International Union of Students, which was also composed of many refugees, in agreement with the allies, and this tradition was then carried on by the International Union of Students which, together with the European Students' Union, insisted that this day should become a date officially recognised by the UN.



Charism Corner

The Canossian Charism And our Style of Service

We intend to offer, over the next few months, in the section "the corner of the charism", a reflection on our charism, re-elaborated by P. Gianluigi Andolfo, a Canossian Father. We are sure that you will enjoy it because through experience, when we insert charismatic topics, people usually appreciate them. This is a sign that the word of **our Mother Foundress** is always considered to be "**our family bread**" that cannot be substituted with any other food, except integrating with something else. This can be done ...

Let us feel united during this year of Mercy which is about to start, trying to live more deeply and with enthusiasm our charism, the charism of the Greatest Love, therefore, that of mercy. May the gift of love, of mercy, be that which we want to exchange among ourselves and with others, always drawing from "**our family bread**".

Only the Spirit, who gave us our Charism, is capable of helping us to understand it fully. The purpose of these reflections is **to deepen a global and concise vision of our spirituality**. It is important to succeed in penetrating our spirituality in order to reach complete understanding of it.

The text which **Magdalene** presents to us is a complete, profound and concise passage of the **Preface of the Unabridged Rule** of Milan. This text recalls a spirituality which is able to form us during the whole of our lives.

Any Spirituality would become dangerous if formed by "**flashes**" of **spiritual insights that are interrupted in order to make space for others**, because the following might happen:

- ✱ one day we feel very important to live **obedience** to the Lord Jesus and we concentrate ourselves only on obedience
- ✱ another time we discover that **God is love** and this becomes our spirituality
- ✱ another time **poverty** captures all our feelings and our being and we concentrate ourselves only on this ...

In this way we risk being people who have never found their centre nor any spirituality. All the experiences, which we can make in ecclesial movements (Focolari movement, Communion and Liberation, Renewal in the Spirit ...), can be useful only if we integrate them into our spirituality.

Thus, it is of great importance to understand and live our spiritual personality.

We must have a solid spirituality coming from a root and from essential values, that knows how to distinguish between what is the fundamental point of departure and what is the logical consequence of a spirituality. From certain es-

*"The Spirit
of my Institute,
has for its foundation
charity alone,
and it does not want,
or rather,
I do not want
to have any other Spirit
than sweetness
and Charity."*

(To Marquis Alessandro Carloti)

sential and supporting values, we must discover others which may help our human personality and our practical and complete realizations.

In our Canossian spirituality, there is a **fundamental centre** which is essential, then there are more practical aspects which recall our concrete life.

Our text we want to start from is the **Preface to the Unabridged Rule.**

In **Magdalene** there is a psychological journey through which she succeeds in **discovering the gift of the Spirit**. This journey begins from less important aspects so as to reach evermore essential values.

The Memoirs, written by our Foundress, reveal her psychological journey in discovering the Charism.

She **starts from some external values**, for example from active life, and gradually goes deeper **until she discovers the cross as the fundamental centre that is the central point of her spiritual journey**. From this essential discovery, she starts to re-organise her life. From this point she begins a logical journey which gathers together all the aspects of her life which later on she will insert into the Rule of Life.

When **Magdalene** proposes to the Sisters the type of life to be lived, she knows already the central point: **the cross of Christ and the aspects of his life**, and she

starts from here.

Through this reflection, we want to follow a logical journey, beginning from the central values in order to discover in a rough outline, all the aspects of our spirituality.

We can divide the Preface to the Rules in **8 points** (pp 5-9) seeing how Magdalene summarises them starting from the beginning.

The first two points express the source of the charism and the spirit which are called to live.

The main nucleus of our charism is the very source of the charism. Love, which we are called to live, is **God's initiative, the aim is the spirit**. For **Magdalene** the Spirit of Christ is the Love with which Christ has lived and has manifested it on the cross.

Our vocation is the response to this initiative: **"My dear Sisters, God has given you a great Gift by giving you a vocation to this Holy Institute of Charity and you have the duty of responding worthily to such a big grace. This makes it very necessary to consider well the aim of this Institute in order to understand its Spirit and be imbibed by it, as well as its objectives which must be particularly contemplated in order to carry them out. Hence, with humble thanks to the Lord and with a generous and constant heart you may then practice faithfully all the means that you will find prescribed in the following Rules through which to reach the happy accomplishment of your aim."**

(UR. p 175)

Our task is the contemplation of the Crucified One who is the source of our charism and **therefore our only aim**.

Thus **the main nucleus is:**

- ✳ **the cross** as God's revelation of His Love which was manifested in Jesus' cross.
- ✳ **God alone** understood as Magdalene understood it.
- ✳ **the Glory of God.**

The third and the fourth point explain what this love means for us as Canossians. **N. 3 is the twofold commandment by which we become daughters and servants:**

- ✳ **As daughters, we love God**
- ✳ **As servant, we love our brothers and sisters.**

"... our principle aim should be the fulfilment of the two great precepts of Charity: to love God with all our heart and our neighbour as ourselves for the love of God. Since God Himself is Charity, being His Children, we owe Him a reverent, tender, filial love, and as Servant of the Poor, we owe them our attention, labour, care and thoughts. However, the fulfillment of these two Precepts is not the entire scope of this Institute, it involves more: to fulfill them by reproducing, as far as is granted to us poor creatures, the Holy Life of Our Lord Jesus Christ, imitating Him in the interior and exterior virtues of which He deigned to give us a particular example, by leading even ourselves a submitted, humble and hidden life, totally engaged in looking for the Divine Glory and the Salvation of Souls. Further, it means animating all our actions and work with the Spirit of Jesus Christ, a spirit of charity, gentleness, meekness and humility, a spirit of zeal and fortitude, a most amiable, most generous and most patient spirit." (UR p. 18-19)



This is a love which is sifted and meditated through the love of the Crucified One. This love, reflected in us, is love that operates **sanctification** and **apostolate that create unity of life**, since unity is the source of love.

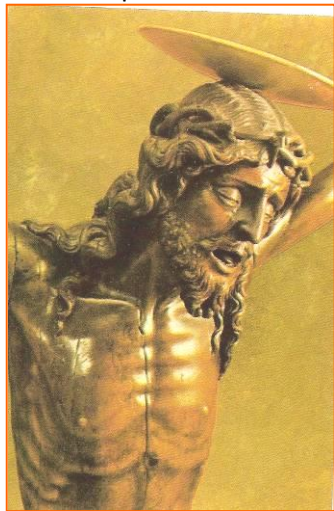
How is our love characterized? As service.

These first four points extend and project Christ's cross over the whole life allowing us to live as daughters and servants. All these realities (of daughters and servants) are to be lived through our Rule.

Our Rule is like the part of the wheel of the bicycle which allows us to adhere to the ground.

For **Magdalene** the Rule is Christ Crucified – God Alone. The Rules are our behaviour, norms and realities which allow us to adhere to the ground, that is to life ...

Magdalene reminds us that “the Rules” spring from the centre; they are an expression of Christ's cross. Our spirituality must be a **complete wheel** which reaches this total adhesion to life, always starting from the central point; if this connection is missing, the wheel breaks. All values must relate to fundamental values. Evaluating other spiritualities is something good, enriching and stimulating, **but it can never be replaced** because, in this case, it would mean that one's own spirituality lacks completeness. The starting point of our charism is certainly **Christ Crucified**, and the source **INSPICE ET FAC** is the essential centre.



The particular way to approach the poor, **love that serves, is the specific characteristic of our Canossian religious life.**

The name that **Magdalene** gave us, “**daughters and servants**”, characterizes the essential aspects of our life; the twofold commandment: “**to love God and to love our brothers and sisters**”, being inspired by the cross and going towards our brothers and sisters with the same love that makes us daughters, **makes us servants for the unity of life.** (Jn 3:16) Christ is the servant who offers His life for His brothers.

Being daughters and servants can be learned from the inspiration of the cross which becomes the place of identification with Christ, allowing us to become like Him, children of the Father and servants of God. Christ's greatness has been totally revealed on the cross. **It is necessary to ground our spirituality in theological values:** to go deep, to reach the central and supporting nucleus **which will help us to recognize that to love with humility is essential, it is beautiful to live love and to understand where INSPICE will lead us.**

Our Foundress' inspiration was very profound and we are invited to enter into, meditate, contemplate, search for this truth of the cross **so that we may understand what the love of Christ's cross means** so as to act according to this model and incarnate it in our real lives. We must learn how to worship God according to the model that He revealed to us. Worship is not a staircase built by man but it is a model taken from heaven; God revealed this to us, the way we must relate to Him and how we must pray. (Ex 25:40)

The new Sinai for a Christian is the cross of Christ; the new place where, like Moses, we must be inspired and learn how to live our life. **Charism does not help us to learn how to carry out our apostolate but, first of all, our charism must reveal the face of God to us, a particular face of God that is the face that we must present later on in our life.** We must adopt the model of God's love from Christ, not a model to carry out certain activities but to resemble Him and be His daughters.

The first reality of our charism must gradually identify us to God, through Christ Crucified.

Christ Crucified is the place of contemplation, the place that reveals God to me. **To contemplate the cross is to understand what God has manifested to me in Christ Crucified and to come to know Him.** The passage of Jn 8:25-30 is enlightening. The summit of God's revelation is in Christ, lifted up on the cross. It is here that we discover who God is. For this reason the cross is called “**the mount of lovers, the place of contemplation or Revelation.**”

Thus we may ask ourselves:

- ✳ What does it mean to search for the face of God?
- ✳ Is our meditation, our contemplation, our INSPICE, truly a search for God?
- ✳ Is it truly a search for the meaning of Christ's cross?
- ✳ Does it mean looking for the profound values of faith? Is it a way of entering his mystery? Does it mean penetrating the face of God, that face on which I have been shaped and which faith, like the charism, would like to reshape me more deeply so that I may be a reflection of the Father's love?

Our task is to allow ourselves to be attracted by Christ's cross (Jn 12:20–30), to see in faith, to understand and “**to know**”. In order to understand this we must follow the story of the wheat grain. **If we do not succeed in grasping this spirit of Christ, the whole meaning of the charism lacks its source; we are channels without water.** (continua)



"The aim of mission: may God be all in all"

(by P. Silvano Fausti)

"It was then that, Jesus was filled with joy by the Holy Spirit." (Lk 10:21-22)

The aim of mission is the missionary's joy, but it is also the Son's joy, who dances the Father's joy, because new children have come into the world. It is the most beautiful joy for a Father/Mother when children are born and joy for the Son because new brothers and sisters have come into light.

It is the summit of the Gospel: we are the joy of God the Father, the Son and the Holy Spirit! Jesus says to his disciples that this explosion of joy is the greatest beatitude, the fulfilment of every promise. (Lk 10:23ff)

The ultimate aim of our mission is our participation in the joy of the Trinity. What God is by nature, we are by grace: we have His Spirit, His life and His love. We are called, and we really are, His children even though it is not evident (1Jn 3:1ff), but it is revealed to us in this sublime event. **It is an image not about what He does but about what God feels for us.**

And beyond any possible desire: we are precious in His eyes and worthy of His esteem because He loves us. (Is 43:4). The Father loves us with a unique love, love complete like the Son; and the Son loves us with the same love of the Father. God loves us more than Himself: He offered us His own life in His Son. (cf. Jn 17:23; 15:9.13; 3:16). **God is in love with His creature** (St. Catherine). He loves us with His eternal love. (Jr 31:3)

"It was then that, Jesus was filled with joy by the Holy Spirit." Jesus leaps and dances with overwhelming joy. It is the hour of the return of the Seventy two Disciples from their mission, an anticipation of the fulfilment of the mission, when all people will recognize their own dignity as children of God and brothers among themselves. **Our history is directed to this hour, to the glorification of the Son and the Father in the Spirit.** The hour of salvation **springs** from this eternal dance: Jesus' hour in which He makes Himself present to every one through proclamation and listening.



"So ask the Lord of the harvest to send labourers to his harvest." (Lk 10:2b) **It is not enough to love the Lord in order to be His collaborators.** I can love Him and work against Him. This is what Peter did, the one Jesus called «Satan». In fact, Peter rejected the cross, presumed to be better than everyone else and used the enemy's weapon to defend Jesus. (Mk 8:31-33; 14:28-31,47)

Even James and John, because of their love, like the crusaders of all time, wanted to exterminate those whom Jesus wanted to save. (Lk 9:51 ff) **And they fought for the first places, like everyone else** (Mk

10:35-45). **They even argued during the Last Supper, while Jesus was in their midst as the One who serves.** (Lk 22:24-27)

What must we do so as not to search, in God's name, for what He detests?

How can we collaborate with Him and not with Satan? It is tragic, «with the best intentions», to be on Jesus' team and then to support the opponents.

I become «**suitable for the Kingdom of God**» when I desire, want and beg the Lord to love Him very much so that I may be free from my immoderate behaviour. Only in this way, free from possessing things, people and even God Himself, I can follow the Son on His way of self-giving, service and trust. (Lk 9:57-62)

The principle of mission is its aim: PRAYER. Prayer is communion with the Lord: it transforms us into Him and enables us to witness Him. «**Plead**» - To plead is to ask the other person for what I need. «**To pray**» is similar to «**precarious**»: I pray so as to obtain only what the other person can give me.

Prayer expresses desire, the only condition to obtain the gift. Love, like every other relationship, is a gift from the other: **I cannot give a gift to myself.** God is infinite love: **I need infinite love, I receive it in the measure that I desire it.**

In the essential things - **earth, water, light, air, life and love** – I am «**precarious**». I can only receive them. **I myself come from another: I did not make myself.**

Prayer, as a desire, does not have a specific object. **It is like hunger: it desires food but it does not produce it**, neither distinguishes what is good from what is bad. I know what to eat only through the other's experience.

As in everything else, so too in prayer, I learn what to desire so that I may receive what gives me life and not death. **The Word itself suggests to me, from time to time, what to ask for.**

Even Jesus, before beginning His ministry, spent forty days in the desert in order to learn from the Word what to do or not to do, what to eat or not to eat. Before calling the Twelve and the Sermon of the Beatitudes, **He spent the night in prayer.** (Lk 6:12ff)

His disciples are sent to others insofar as «they are with Him», (Mk 3:14), united with

Him, like the branch to the vine (Jn 15:1ff). Otherwise they do not bear fruit. **For this reason, when the Apostles were overburdened with many services, they understood that they should leave this service to others and dedicate themselves to prayer and to the Word.** (Acts 6:4)

The same was for Moses, the leader who led the people to freedom. In the first decisive battle he remained on the mount with his arms raised to heaven. Only in this way his people defeated their enemies, the image of evil which is in us. (Ex 17:1ff) «**The point is**» to become a labourer, collaborator of Jesus, **prayer is the «essential point».** Thus the disciples will ask Jesus: «Teach us to pray». (Lk 11:1ff) They wanted to pray like Him so as to be like Him. It is true that **one becomes what one desires.** Only the one who is like Him, the Son, can witness the Father's love to his brothers and sisters. «The Lord of the harvest sends labourers into His harvest». **It is the work, the interest, of the «Lord of the harvest» to make us His collaborators: the harvest is not ours, but «his».**

In order to become His labourers, we must be thrown out of our selfishness, from our cravings for possession, power and showing off. Thus we can collaborate with Him because we are with Him: love that offers itself and serves in humility. Otherwise, everywhere we go, even with good intentions, we really work against Him.

