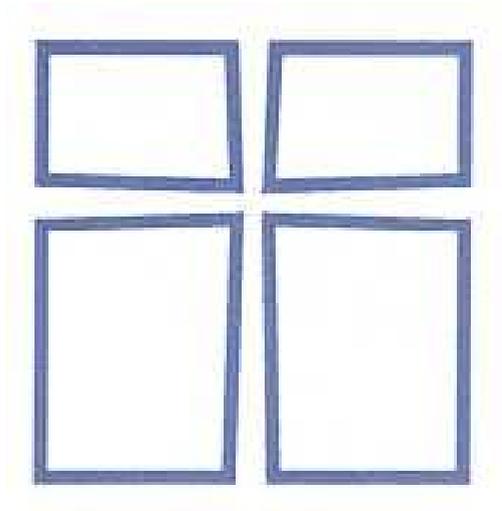

Theodosia



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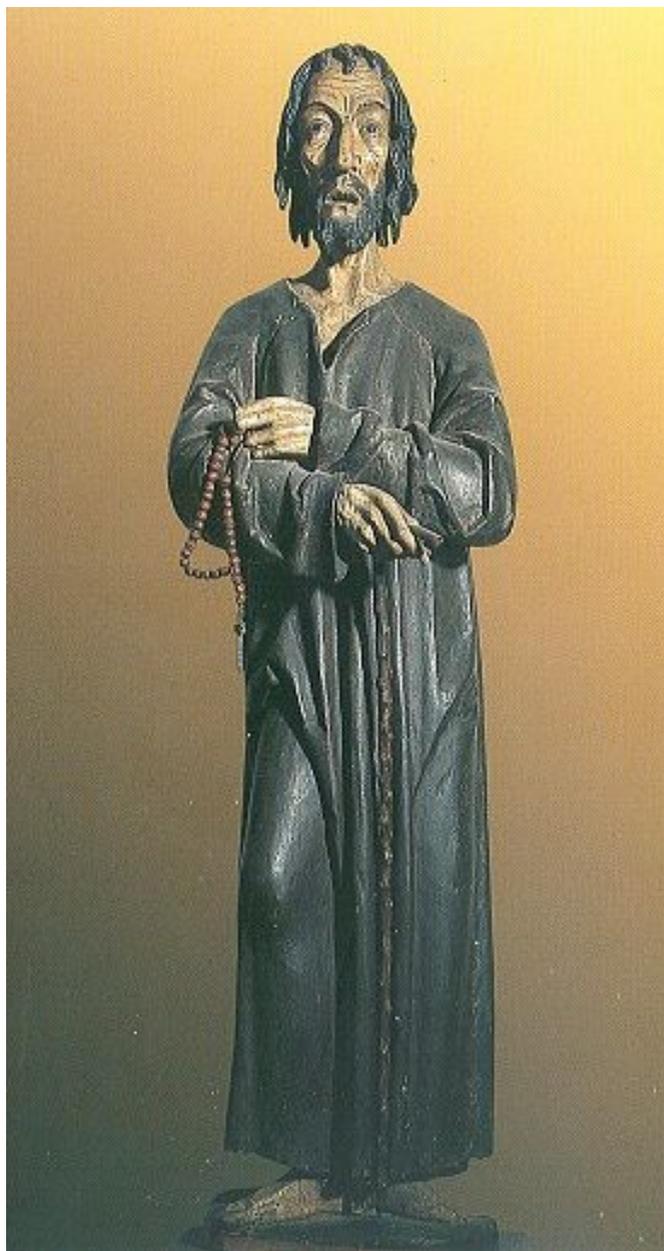
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Old Statue of
Brother Klaus
c. 1504 in
Townhall, Stans
CH
(Photo)

Editorial

In Switzerland, the year 2017 is marked by celebrations of the 6th centenary of birth of the country's saint Niklaus of Flüe, affectionately called "Brother Klaus". He was born in 1417 and died in 1487. In the intervening time he lived life as a farmer, as husband and father of ten children, as a man who held public offices, as a hermit, as counsellor and peace-builder, and has always been a seeker for the "unified nature". He did not lead himself, but was led by God. From 1467 he lived as a hermit and a mystic for 20 years in a simple cloister. Not in a foreign country, but near his place of residence, he led a life with an eye to the depths of faith and with a sense of concrete life. The world came to him in the same way. He was increasingly perceived as a man of God and as a guide. To this day, a fascination runs from him, his impulses are an aid to a life "connected with God and open to the people", expressed in the jubilee motto "Mehr Ranft".

In connection with Brother Klaus, the Theodosia contributes:

"The prayer of Brother Klaus", "The wheel of Brother Klaus according to Josua Boesch" and the "Book of Brother Klaus".

On 15 August 2016, Sr. Zoe Maria Isenring presented the new Theodosia book "Don't block the river flow but channel it". In Theodosia the presented texts on pages 12 - 24 are available to all and encourage reading the book.

All religious orders have been in the processes of transition for a number of years. Inside and out, their appearance has changed and continues to change. The life form itself is also changing. The changes have already begun a long time ago, but suddenly they are close and arrived. It is high time to consciously perceive and react to it. To call things by their name does not remove the uncertainty, but it takes a small step further. The Provincial Congress in 2016 has dealt with the subject (see Theodosia 2016.4). Each Province, each Vicariate, varies differently in different ways, depending on the fact that they also affect different levels.

The Province Baden-Württemberg has been involved in changing processes for a long time and shares its experiences with us: "Vision 2020 – Kloster Hegne 'a unique place' ".

The Province Europa Mitte has also taken initiatives, and takes us on its path so far under the title: "Leading with a vision in times of great transitions."

Under "Short news from our Provinces and Vicariates", we come to know "The Popular Mission in Brazil" as a helpful form of evangelization.

Through the "Information from the General Leadership" we are informed of appointments and upcoming General Visitation. Attached is a small statistics of the year 2016.

Traditionally, the number 1 of New Year lists all the deceased sisters of the past year: "Entered into Eternal Life." With Hilde Domin we can say for everyone: "It blossoms behind you."

Sr. Christiane Jungo

The Prayer of Brother Klaus

Fr. Josef Rosenast, SAC, pilgrimage chapel in Sachseln, Switzerland

As a preparation for the Day of Consecrated Life in the Mother House, Fr. Josef Rosenastin gave two talks on the focal points of the life of St. Brother Klaus. In the brief excerpt we follow his thoughts on the prayer of Brother Klaus.

The prayer

My Lord and my God,
take all of me,
which prevents me from you.
My Lord and my God,
give it to me,
which draws me to you.
My Lord and my God,
take me
and give me completely to you.

My Lord and my God ...

Even the salutation in this prayer is significant: "My Lord and my God". In this way, Niklaus of Flüe acknowledges that he surrenders to an authority to which he subordinates himself. As a former family father, entrepreneur, politician, and judge, he is himself a man who exercised authority, but recognizes that there is an authority higher than him. As a man I am not my own boss, I have a master over me. And so, the apostle Thomas spoke to Jesus in the encounter with Him after the resurrection (Jn 20:28), when he realized with certainty that Jesus

was no longer dead, but really lived. And Brother Klaus wanted to say here that Jesus had met him as clearly and eternally as the Apostle Thomas had.

Take all of me, which prevents me from you...

Niklaus of Flüe has recognized what is really essential to our existence and our relationship with our Creator and Saviour. If Jesus Christ is to be the most important thing in my life, then everything that could disturb or block this relationship must first be cleared: woman, children, household, career, food, warmth, the good reputation..., everything was given by him.

We also have to ask ourselves again and again what things have to disappear from our lives, so that He can take full possession. Such as: distorted pictures and false notions of God - suspicion against God - sin - unhealthy bonds (to persons, to the spirit of

time; habits, addictions ...) - multimedia distraction (TV, Internet, ...) –orientation to this world - reputation before the world - other's opinions about me - egoism - materialism –lack of time- worries and fears – comfort - resignation ... All that and other obstacles should disappear with God's help.

Give it to me, which draws me (leads) to you...

If that is away, which hinders and blocks my relationship with God, the next concern is that God gives me everything that brings me nearer to Him. And here, too, each and every one of us must examine what could be true to us, and then show God, where necessary, that these things are more and more shaping our lives, so that God can come and fully take possession. Such as – willingness for reconciliation - forgiveness - mercy - faith and trust - guidance through the Holy Spirit - orientation to the next world -open heart for God - open heart for our fellow beings - times

of silence for encounter with God - interest in the Bible and understanding of its statements - fellowship with other Christians - willingness to learn –willingness to correct - willingness to suffer - willingness to serve etc.

Take me and give me completely to you...

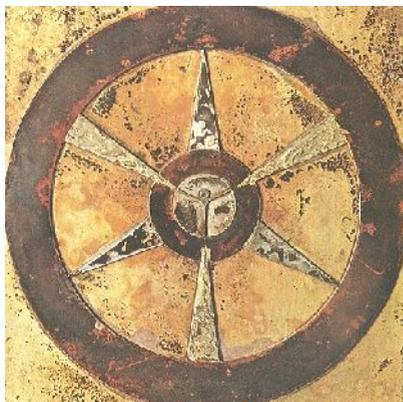
When I let go of my ego and my short-sighted desires, I gain my true self, my own identity, my vocation and my life-fulfilment in God. Then my deepest longings are satisfied. Then God is really God and I am really myself. In the relationship to God, we win most when we let go of all things and ourselves completely. Because God really wants our good and because he knows best what it is.

Martin Luther knew of the prayer of Brother Klaus and mentioned it in one of his writings. Brother Klaus stood with him in high honours. The prayer was first popular with the Lutherans, then with the Catholics.

Sources: "Mystics - Mediators - Man" (Jubilee book 2017)

The Wheel of Brother Klaus according to Josua Boesch

Sr. Christiane Jungo, Ingenbohl, Motherprovince of Switzerland



Icon of Josua Boesch

The New Year's letter 2017 of Sr. Marija Brizar, our Superior General is preceded by an icon with the wheel symbol of Brother Klaus. It was designed by Josua Boesch, 1922- 2012, who was an artist, a reformed pastor and a hermit. His life was characterized by transformation processes. Over the years, he had become more and more attracted to contemplation. Brother Klaus and Francis of Assisi helped him to make a breakthrough. Brother Klaus especially, during the time

When Josua Boesch, in his 52nd year, separated himself from the office and the family as a committed pastor and became an art-creating hermit. The revelations to Francis at the cross of San Damiano were decisive for him. Before this cross, he was breathed upon by the Risen Lord, looking towards him with his outstretched arms. This encounter touched him very deeply. Francis led him by coincidences to Italy, to Camaldoli in Tuscany.

The icons and his Zurich German translations of the Bible were, for Josua Boesch, forms of spiritual discussion with the mystery of the resurrection. That is why the centre of the wheel designed by him forms the figure of the Risen Lord.

The following remarks by Fr. Josef Banz can help us to approach the symbolism of the meditation wheel, which Brother Klaus himself called his "Book".

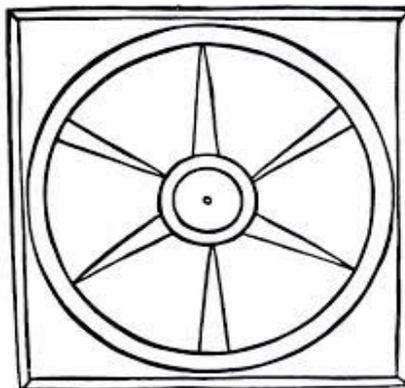
The "Book" of Brother Klaus

From a sermon by Fr. Josef Banz, former pilgrimage chaplain in Sachseln, +2011

Brother Klaus was in search for 'mystical union with God' in his lifetime. He wanted to connect earth and heaven, world and God. In this search he always came upon the triune God: so he met three men; in the fountain of the vision flowed a threefold source; the mysterious pilgrim spoke 'three perfect words'.

Brother Klaus found a sign in the Ranft, in which he saw the overflowing life of the Triune God represented: the wheel-symbol. It opened to him the mystery of the Trinity:

Brother Klaus presented his book to the author of the "Pilgertraktat" (1487): "If it does not deceive you, I will also let you see my book in which I learn and seek the art of this teaching. And he brought me a drawn figure, like a wheel with six spokes. - And he said to me: Do you see this figure? So is the divine being. The centre is the undivided Godhead, in which all the saints rejoice, the three peaks leading to the point



The wheel according to Pilgertraktat

from the inner circle, are the threepersons: they depart from the one Godhead, and have encompassed the heaven and the whole world, they are in their power, and as they proceed from the divine power, they lead in again, and are indivisible in them. This figure signifies that."

The small point in the middle signifies the mystery of God to Brother Klaus. The small circle that surrounds it (the hub) is the heaven where God and the saints form a great community. The tire is the created world and our everyday reality.

Three rays go out from the centre. It let brother Klaus experience the miracle that God does not want to remain in himself, but that he is dynamic. He wants to emerge from himself that you are looking for. God is love. - And three rays point to the centre. God would like to receive an answer: the praise of creation, the adoration of his creatures, and the love of those who are seized by his love.

Brother Klaus was overwhelmed by the ever-recurring life with a tremendous dynamism and unimaginable vitality, from the outpouring and back flushing of love. He breaks out of his innermost secret and returns there. The Father speaks in the Word, in the Son of God. The Holy Spirit comes from the love between father and son. The one, God folds apart into three

persons - as the three-fold - and yet again joins in unity - as the three-in-one.

The life process inside God also affects us human beings. For the one God is the pre-image of the individual person, the triune God is the pre- image of the human community.

In the symbol of the wheel, Brother Klaus sees as Father, Son, and Holy Spirit, encompass heaven and earth, the entire created world and all mankind, revitalize them with their lives, and return to the bosom of their love.

This is also the deepest call to our lives: God comes to us in a deep and seeking love. God wants our response, our loving devotion towards the centre and our sincere response to his love.

“Don’t Block the River’s Flow, but Channel it” The Mission of Fr. Theodosius Florentini for Christian Institutions

Sr. Zoe Maria Isenring, Ingenbohl, Motherprovince Switzerland

This article is based on the words of Fr. Theodosius Florentini: "Don't block the river's flow, but channel it". This text was partly highlighted on 15th August, 2016, for the presentation of the new book on Fr. Theodosius. Sr. Zoe Maria Isenring read the explanatory interludes and Mrs. Leontina Lechmann, an actress, the quotations from Fr. Theodosius. Title of the book of Sr. Zoe Maria Isenring, "Don't block the river's flow, but channel it" - Fr. Theodosius Florentini (1808-1865). Academic Press Fribourg 2016

From his home in the Münstertal GR, Fr. Theodosius had the experience of what a river could do if it wasn't appropriately channelled. The Rombach River, that flows through the Münstertal and carries a lot of rubble with it during its flow, caused concern for

the inhabitants even up to the present time. Again and again it flooded the valley and caused great damage. As always, when Fr. Theodosius encountered a hardship, he took it as a call to repair it. The river had to be corrected.



Rombach at Müstair

His countrymen refused to consent. He did not understand, slammed his cap over the table, and cried indignantly, "Vueschatasens"! Fr. Theodosius did not give up, but with the help of the monastery, rented the peasant's land for the annual rent of 390 francs, and corrected the course of the river.

How Fr. Theodosius acted in a concrete situation is a picture of how he was dealing with people and situations. He experienced the transition from the closed, philosophically single-tracked society into the modern and open pluralistic society. He felt that modern institutions will determine the future and be able to influence people's well-being. But he also recognized that they also bore in themselves moments that would do harm when they were detached from the basic flow of the Christian faith.

This basic current should act in all areas, stimulate and modify it, give direction and give depth. For them, he created the "river bed", whether it be pastoral, worship services, associations, religious communities, schools and youth centres, factories ... They should

have an impact on people's well-being.

Revitalizing the Christian-Catholic life

In my deepening in the life and work of Fr. Theodosius, I was particularly impressed by what he contributed to the revival of the Catholic Church in Switzerland. The Catholic Church underwent severe sufferings in the 19th century. The Sonderbund war of 1847 with the political and military defeat of the Catholic cantons and the founding of the Federal State in 1848 became traumatic for Catholic Switzerland. The cantonal confederation disappeared in the state. The Catholics represented the smaller and weaker confessional group; and they saw themselves in an extreme minority situation, felt discriminated against in the state, and became backbenchers and second-class confederates. There was a certain lethargy and stagnation.

After the death of Fr. Theodosius, and referring to his work, a Swiss deputy said to the German Catholic General Assembly of the Pius Association:

How often the Blessed has inspired and united you in your great Catholic meetings in Germany and Switzerland, on either side of the Rhine, in our humble Pius Association, to achieve the great mission of Christian renaissance of our time!

If Fr. Theodosius wanted to revive Catholic life in Switzerland, he also had to look to the unification of Catholics in public life. He always wanted to gather the strengths and to unite. At first, his interest was in the Pius Association. His fellow brother, Fr. Cajetan writes:

He sought to arouse the feeling of belonging to the Catholics and to teach them a better opinion of themselves. He wanted to challenge the silly opinion that the Catholics did not have the Word of God, and must not or could not proclaim it.

Actions from the middle of his vocation as pastor - "Healing the stream bed"

With the entry into the Capuchin Order, Fr. Theodosius expressed the desire to place God in the centre of his life. This determination became especially

obvious in his understanding of his mission. His vision is reflected in a barely manageable variety of activities. The central part of his life, however, was his priesthood, and the spirit of pastoral care. As pastor, he was a schoolmaster and a pedagogue. As pastor, he approached the solutions to the social questions of the time. As a pastor, he approached the industry and hurried to help the worker.

To illustrate this fact, some references to "healing stream bed" actions that Fr. Theodosius undertook will be cited.

Reform of the Sunday school- and training schools

Fr. Theodosius recognized the need to register the dismissed young people from the school up to 18 years of age and religiously influence them. He practically and frankly spoke about the establishment of the Sunday school and training school in Chur. We can hear his comments from a contribution to the SGG in Frauenfeld in 1861:

"I will tell you how it is with us in Chur. We have an apprenticeship school from 9-11 a.m. and from 1-



Mrs. Leontina Lechmann and Sr. Zoe Maria

3 p.m. Concerning these schools, the following pattern has appeared. The steps are orderly, the handwritings clean. All masters are involved in sending their apprentices in the same way. ... But I have not brought any apprentice to church. ... If you had been in the Sunday school for four hours, and then one does not like to go to church."As a means of improvement, Fr. Theodosius added: "I have tried to start 40 Sunday schools. At first they thought: this is beautiful; they were enthusiastic about it, then they became ordinary, therefore lessening of the visitors, eventually the last three or four

and then the whole thing stopped. It is important to foster desire in people to come gladly. This is done by using the singing and socializing conversations...."

Popular missions

The tradition of the popular mission had been widespread among the Capuchins in Switzerland since the 17th century. After the Jesuits had been banned in 1848, the Capuchins jumped into this gap. Popular missions became their traditional field of work.

How much Fr. Theodosius was convinced of the blessing and the

necessity of the popular missions is indicated in a message on the Feast of St. Vincent de Paul on 19th July. He writes:

They say: we have an intelligent and pious priest and enough instruction, what need do we have of foreign priests? Granted that your priest is learned and is eager, it is true that he is always the same; that the impression of his teaching gradually diminishes; That in his administration he sometimes has to awe and, in consequence, loses confidence in many; that in spite of his tireless zeal, through the coincidence of various circumstances, the religious sense grows cold, the listening to the Word of God diminishes, lukewarmness and sin increase alarmingly.

Spiritual Exercise

Fr. Theodosius built the retreat into an entire religious renewal programme.

Priests' retreat

Already in October 1846, with Professor Bäder in Chur, he conducted two retreat courses for priests, in which Bishop Kaspar of Carl was an honoured participant. In 1854, Bishop Mirer, in the

cathedral of St. Gallen allowed Fr. Theodosius and Fr. Verekundus to conduct priests' retreat. There were 77 priests, with their Bishop at the forefront. In 1855 already, a retreat was held in Steinerberg SZ. In 1856 a course in Altdorf followed, in 1857 a course for the clergy in the castle Sonnenberg TG, and in 1860 another in Schwyz. On 24th August, 1864, Theodosius wrote a circular:

In order to enable the high-spirited clergy to make the healing retreat of this kind, a triduum is arranged every two years in the Episcopal seminary in Chur, as well as in the collegiums Maria Hilf Schwyz, that within 2-3 years the entire clergy of the diocese can attend the spiritual exercises.

Sisters' retreat

Fr. Theodosius reached the climax of his spiritual exercises work with the sisters. He often held retreats for the sisters in Menzingen. In the tradition of Ingenbohl, the first retreats in the Nigg'sche Hof remained unforgettable. On 5th March, 1856, Mother Theresa, stillstationed in Chur, sent some sisters to Ingenbohl to clean up. Many rooms were arranged



Flute trio Sr. Johanna Rüegg, Sr. Anna Affolter, Sr. Mirjam Oeschger

in great haste, for the building was to be prepared for the first retreat with profession. The sisters came for the retreat from the poor houses and orphanages. Eight novices took their first vows at the end of the retreat; the professed sisters renewed the holy vows.

A sister reports: *"When Fr. Theodosius, at the end of the spiritual exercises addressed the sisters leaving, from the depths of the heart the last farewell message, when he once again stretched out his hand to bless, no eye remained dry, neither was his own."*

Teachers' retreat

Fr. Theodosius had conducted retreat for teachers in September 1859 in Schwyz. Newspapers were unfriendly. Like the popular missions, the retreats also aroused the displeasure of the liberals, especially when they took place outside a monastery. When Fr. Theodosius appeared at Solothurn in 1859 at a meeting of the SGG, he was invited by the Rector of the Cantonal Canton of Zurich to speak a word on the spiritual exercises. After some hesitation, Theodosius began his explanations: *Just as the officers,*

soldiers, and recruits gather from time to time incamps to practice and to train for the difficulties of the combat, those who have special duties to fulfil in a spiritual ministry, have to from time to time special spiritual exercises. And this includes the teachers. In his lectures, he said, he had first of all pointed out to them the importance of the teacher's profession. As the present generation is formed, the future society is formed. He spoke to them of the duties to the children,

the parents, the schoolauthorities, the community, and the education authorities. Then he told them to stay as far as possible from political parties, to treat all children equally; because they were appointed teachers for the children of all parties.

With these words, Fr. Theodosius made the best impression. Individuals were silent, others gave him applause, the Rector from Zurich concluded with a cheer for the retreat master.



Sister Zoe Maria with Sister Marie-Marthe Schönenberger, the Provincial Superior and Sister Marija Brizar, the Superior General

In the course of the year 1855, Fr. Theodosius submitted a proposal to the General of the Jesuits in Rome to found a house in Switzerland, which could serve both as a training centre for the popular missionaries and as a retreat house. The General Procurator of the Order communicated to the Provincial of the Capuchins the request of Fr. Theodosius and asked for his opinion. There are no statements in the Provincial Archives of the Capuchins which report such an attempt. It was not until many years later that Fr. Theodosius's wish was fulfilled. The Jesuit Order took over the former Kurhaus in 1929 and established the first retreat house in Switzerland, the "Education Centre Bad Schönbrunn".

Mission for the unification of Catholic Switzerland in the Swiss Bishops' Conference

Etienne Marilley, the Bishop of Lausanne-Geneva (1846-1879), made verbal suggestion about unification to the Bishop's Conference on a visit to the ordinariate of St. Gallen. Fr. Theodosius went with pleasure to the plan and said:

We have already sent a message to all ordinariates.

On 30th November, 1860, he wrote to the Episcopal Ordinariate of Chur and asked for a general recommendation of the project, adding:

Nothing can stop us from doing so. The need, especially with regard to mixtures and mixed schools, is present; a confessional discussion can in no case be disadvantage. Unification and firm working can only bring blessings.

He also wrote to Bishop Marilley that the planned conference was of great importance. And to the Bishop of Sion:

I hope with confidence the conference will strengthen the Catholic faith and life among the clergy and faithful of our Holy Church.

Bishop Marilley had already proposed certain practical questions concerning the treatment of the bishops, to whom Fr. Theodosius added the following points: the distribution of good books and newspapers, the care of future priests, synodal meetings and retreats, powers, dispensations and dispensation taxes, common principles for the

burial of Catholics, educational issues, neutral school, holidays and fasting days, unified catechism, an annual joint address of the Bishops to the clergy and the people, constant interaction among the Bishops.

On 3rd and 4th December, 1861, the General Vicars met for the preparatory General Assembly to plan for a long felt need. In 1863, the Swiss Bishops' Conference was recognized as the world's first meeting of the Bishops of a country that meets regularly, is legally structured and deals with ecclesiastical leadership functions.

Construction of ecclesiastical life in the Diaspora

The emergence of the Diaspora: Fr. Theodosius came at a time when the confusion of the denominations became prominent. The freedoms guaranteed in the 1848 Constitution created a completely new situation. The possibility of choosing the place of residence freely beyond the cantonal borders brought the people into motion. The increasing job availability in the cities and their

agglomerations led above all to a migration from rural-Catholic areas into the urban-industrial centres of the originally reformed cantons. The emigration from rural areas led to a confusion of the denominations and resulted in strong Catholic Diaspora colonies in the reformed places. There was a danger of alienation from the Catholic Church in reformed cities.

On the feast of St. Felix of Valois, he wrote a lesson on the situation of Catholics Diaspora:

The children grow up without adequate Catholic instruction, the adults lack the Catholic worship, they lack the reception of the sacred sacraments, their reception is at least often associated with great difficulties, they lack all the stimuli to a pious, virtuous change which the whole External use of the worship of the Catholic Church, is so abundant in itself, and it is lacking in joy and suffering, in life, and especially in dying, the faithful and consoling pastoral care of a Catholic pastor.

Fr. Theodosius did not hesitate to learn from the Protestants. In 1859, when in Schwyz, at the assembly of the Pius-Association, he encouraged the domestic mission established for the

Catholics in the Diaspora modelled on the Gustav-Adolf-Association of German Protestants. They formed their own association for the support of the Protestant interests in their Diaspora. He said:

Let us take an example of our Protestant brethren. It is known where their 20-30-year-olds are settled in Catholic places, they also demand a church, a school for their confession, and they are right. For where one wants to spread its culture, one must also choose the means to do so. But we have equal rights and equal need. What to do?

It was impossible to establish Catholic parishes with churches in all places where Catholics were in Protestant areas. We had to take refuge in an organized connection with neighbouring Catholic communities: the integration of the border Catholics, the connection to the existing ones.

The constant growth of the numbers of Catholic inhabitants in the Zurich municipalities made Fr. Theodosius reject the intermittent idea of the "travelling missionaries". The canton and cross-border emergency solutions could be overcome. At the

suggestion of Domdekan Greith from St. Gallen, the plan was to build four mission stations in the Canton of Zurich: Winterthur, Stäfa / Hombrechtikon, Rüti / Bubikon and Wald / Fischental.

The Catholic inhabitants of Winterthur took the initiative themselves. In 1862 they reached the state recognition of a church community. On 10th August 1862, Fr. Theodosius celebrated the first Catholic Holy Mass in Winterthur after almost 350 years. His sermon was a masterpiece of wisdom. Winterthur Landbote wrote: "*Fr. Theodosius avoided everything that could cause hurt or be misinterpreted in any way, without any compulsion, with all its ease. In this way, he has resolved on his task, and has shown his successors the way in this pulpit*".

Mission for different groups of poor and needy

Christian charity is directed above all towards the disadvantaged. At the 5th General Assembly of the Pius Association, Fr. Theodosius, on the 19th / 20th August, 1862, in Solothurn, spoke of the patronage with particular reference to the poor, journeyman, servant, and promoter. In a practical sense, he

addressed the life conditions of these groups in order to demonstrate the necessity of protecting them from moral dangers and from physical misery.

His commitment to the children and adolescents, to the poor and the sick is well-known. I want to pick up a group of poor people who are seldom mentioned, which we very much turned to as a community in the early days.

Fr. Theodosius took up the situation of the servants in the patron's speech and also thought of female servants.

What to do? Answer: One should try to form good servants. This is a difficult task. Good servants grow only in good families or good institutions.

Fr. Theodosius then speaks of the dangers to which servants are exposed. How can the servants be protected from these dangers?

Where to go with these? Here is the most difficult problem to solve. Seek out the servants in danger. Can you give them other places? Well, but this is not always the case. Cannot they be assigned for an extended period of time? Here I will tell you that an association was established in Munich under

the name Marienverein. This association has acquired its own building. Anyone who wants to do work calls at the house and from there the person is instructed to this or that service.

Fr. Theodosius then points to the beginning of such an association in the city of Lucerne. During his lifetime, the Institute of the Merciful Sisters could not yet found such houses. Later, however, the community alone led in Switzerland several such houses of the Virgin Mary: in Lucerne the ministry of servants 1874-1905; In Basel the Marienhaus 1880-1993 and the service Botenasyll Lindenberg 1894-1908; In Solothurn the "maids-asylum-house" in the forest 1897-1978; Olten 1898-1963, the Marienheim in Berne 1920-1948. The provinces of Upper Austria, Styria-Carinthia, Baden-Württemberg, and Tyrol-Vorarlberg also called early homes for servants.

Among the "healing river beds", we should, of course, also mention the two religious communities of Menzingen and Ingenbohl, founded by Fr. Theodosius, with whom he had the most success. Their history of

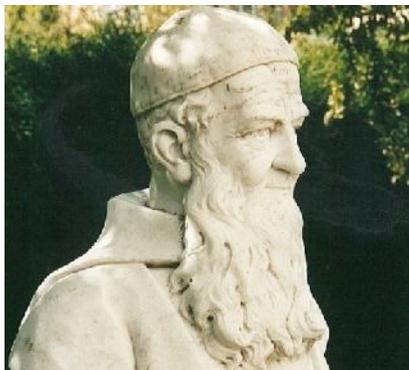
development exploded. They are detailed in the Theodosius- book. At the same time, I have attempted to present the so-called separation history with an understanding of both sides.

An appreciation of his work

I will conclude with an appreciation of Fr. Cajetan Krauthahn. He was vicar with Fr. Theodosius in Chur, so he knew him from close proximity. He writes in his biography about him, which he had already written in 1865:

Who has not known this venerable and imposing figure with his clear eyes and winning manners? And who could have known him and not love or admire him? Who did not like to talk to him and wonder about his deep, all-round knowledge? Who asked him for advice and did not get his help or left him empty-handed?

The Theology of Fr. Theodosius was not limited to a single subject but a universal one. His creative spirit did not move in abandoned tracks or on the road of everyday life, but he rose above the standard of the ordinary, and strove to pursue sublime goals... Theodosius was an equally faithful



Bust of Theodosius in front of Theodosianum in Zurich

son of the Church and an ardent supporter of its rights, a fiery patriot and conscientious citizen of the state, no less a friend of the people and political freedom. He moved with the same security and mental presence on the smooth salon floor of the upper and highest aristocracy, as in his monastery or hospice, the poor house, or the hospital. The same spirit, that recognized the infirmities of time, also found means of meeting them. "Not times are bad, but people make them; let us improve the people, he would say, and the times will be better." He went to school with a smoothed forehead, away from worries and intricate affairs which would have occupied the minds of every human being, and instructed the youngsters with calmness, clarity, and forgiveness, as if he had no other occupation in the world than teaching in the Catechism.

He did not pay constant attention to the factory like the school, but devoted to it a part of his life and his activity, which had no success. He regarded the factories as a necessary evil of the time, and having once been started by the same needs, he was not in a position to fight against windmills, but to get through them with the spirit of religion. It is necessary, he said, don't block the river's flow, but channel it.

It was the factory companies, in particular, which caused him the greatest bitterness, increased the number of his adversaries and made his friends anxious and frankly we were always of the opinion, and said without a secret that the zeal of the man who was glowing with charity had strayed into a field, which he would better have not entered. But great men must be measured with a different yardstick than everyday people. It would be bad for a pygmy, the critic and school master to play against a giant...

And how did he stand in the pulpit? Now threatening like John the Baptist; now softening, like the disciple of love! He healed many wounds with the sword of the word, he healed them again with the oils of mercy ... The preaching ... was for him a recovery from the

toils and strains of the work. Mind and body enabled him in the same way, while one being inexhaustible, the other not tiring. At any moment he was ready to climb the pulpit, and half an hour of preparation was enough to speak intelligibly about any subject. Walking up and down the narrow space of the cell or the refectory, rubbing his hands, or stroking his beard, he drew out a text from the rich treasures of his memory, or from the Gospel sections of the day, transformed him into an analyst, with logical ingenuity dissecting the text into divisions and subdivisions, and formed a sermon, which assumed flesh and blood on the pulpit.

At the end, I add a brief note from Sr. Cornelia Furer. She followed Fr. Theodosius from Menzingen to Chur, where she experienced him in close proximity. In an almost poetical way, she talks about his imposing appearance:

Who has seen him, the venerable man, who had been adorned with silver-hair, from the multitude, majestic and easy steps, and the most affable, who has an open heart to all the needy- who has seen him and can forget him! And his peaceful, always cheerful incomparable facial features - who has seen it and does not keep it deep in the heart!

Vision 2020 – Convent Hegne "a unique place" Organizational Development in the Convent Hegne

Sr. Josefa M. Harter, Hegne, Province Baden-Württemberg

Draw strength from your roots,
Find hold in the ground, that carries,
Look back at your origin,
But the path goes forward.

In this song's verse, which we are always keen to sing on various occasions, we find a great deal of expression and interpretation of what is currently underway and inspiring, and what we have tackled in a new way. Drawing strength from the roots; finding

hold on the way in which we prepare and shape the future in our time and at present - this is the case for many projects and decisions that we have implemented as convent with our employees in the works and services of the convent. It applies in particular to the organizational development process, which we opened in January 2015.



Values-Compass for the school

For us sisters, it is a great challenge to abandon what is less and older than usual and to bring about positive changes. But we also see it as an opportunity to grow as a community trusting in God, standing together and deepening our vocation. With our administration and management staff and about 300 employees on the way in an organizational development process accompanied by specialists, in our case briefly called OE-process (Organisationsentwicklungsprozess). In this process it is about preserving the convent Hegne as a unique place and as centre of spiritual attraction, to further develop and lead into a good future. Even with less, and elderly sisters, we should continue to live with what we see as mission in view of the needs of the time: education, care, accommodation and accompaniment.

A first step in this process was the creation of the so-called **Hegne Values Compass for leadership and teamwork**. It was developed by sisters of the Provincial Leadership and the management, and includes four values which our Founders, Father Theodosius Florentini and Mother Maria

Theresa Scherer have essentially characterised and lived: Togetherness - Responsibility - Openness -Trust. We are convinced that these attitudes, when they are lived more and more by us and in our houses and works, are directional like a compass - not just for the future of our convent but also for a humanitarian future in the church and the world. In the following months there were offers for all sisters and employees to get to know and experience the Values Compass with aids of implementation for everyday life.

Four project groups, each composed of sisters and employees work on themes and solutions that are important for the two guiding principles of the Hegne - Values Compass to become concrete:

Strengthen community through joy and clear communication.

Mould a spiritually sound, professionally competent and economically secure future.

We see that this cooperation is very helpful for mutual understanding and extends horizons on both sides.

Another focus in the OE process was a professionally conducted



Work in steering committee

written **survey of the employees and the sisters**. The evaluation provided a helpful "overview" and showed in which areas and in which direction we want to learn further and grow.

At the beginning of February 2016, eleven fellow sisters "under 60", i.e. our "younger ones", came together for a workshop. Creative and experience-oriented, they reflected on the motto of the meeting **"Looking forward - facilitate the future together"**. Among other things, each participant expressed her inner image of the future "Convent Hegne as a unique place" on a

canvas. On the occasion of a small exhibition of these eleven pictures resulted in a lively exchange with all the sisters in whom much confidence and future hope is placed.

In the course of the process, the insight became more and more apparent that structural changes were also to be taken into account. Thus we decided to start a foundation as a new legal form and structure for our works in order to preserve the "Convent of Hegne as a unique place" and to continue to fulfill our mission in the future. With this venture we are now in the second stage of



Group sisters below the age of 60 in the same boat

our process. Clarification of the roles and competences and of the management and communication structures is the challenge we face in the ongoing process. Likewise, the founding of a spiritual foundation culture is important to us. A newly formed project group was entrusted with this task.

The motto of our founder, Fr. Theodosius, "The need of the time

is the will of God," has always encouraged us in new ways. Our OE process is the answer to a need of our time and province, a not only necessary, but also a very challenging and labour-intensive way for all concerned.

We are very glad that the Vision of the Congregation, developed in the 2016 Congress, supports and strengthens the path of the future we are working on.

Leading with a Vision in Times of Great Transitions

Sr. Magdalena Walcher, Wels, Province Europa Mitte

Are we withdrawing more and more because we are no longer able to connect to the rapid changes in our society or because we need our energy for our sisters? How do we shape the future of our province and our institutions in a world that is rapidly changing? We asked ourselves in the provincial leadership. "Orders are religious power plants," said the Vicar

General of Linz diocese a few years ago. Will we soon be a decommissioned power plant?

Our situation

Almost all of the Holy Cross Sisters have now withdrawn from the operative level of our works for reasons of age. In the past, they have implicitly incorporated the charism of our congregation through their work. Today,



Group work of the Superiors

more than 6000 employees need a specific and explicit communication of our values and our mission in our 44 establishments. Leaders have asked us about our goals and our spirit. This has prompted us in the provincial leadership to write down the mandate of the Holy Cross Sisters in a manifesto, the "**wakening call.**" Experts have accompanied us in the development of our vision.

Our goal and our vision

Pope Francis wrote in his Apostolic Letter to the Order: "I expect you to wake the world!" The wake - up call "**exploring new paths again**", according to our Constitutions (Article 61) is also a mission of the Holy Cross Sisters. Our charism founded on the merciful love of God, and drawing from this we will contribute to a "**culture of love**". The "culture of love" corresponds to the vision of the Gospel, on which we orient ourselves. As Franciscan and apostolic order we want to enrich our world with the divine lifeblood "love". In the face of the many-sided control by today's consumerism, information overloading and over-regulation at the workplace, we want to foster

the values "**self-determination**" and "**self-efficacy**" in our education, health and social services with measures and projects with the wonderful goal of "**becoming as I am**". We have reflected and recognized our images of God and man: Love empowers us to respect the dignity and freedom of every human being as the supreme good. And the cross that we wear recommends us to make a plus from a minus.

With three directional attitudes "**attentiveness, togetherness, gratitude**", we want to contribute to the "culture of love" in our works as well as in our congregation. The values that we formulated in the guidelines a few years ago were supplemented by nine timely action steps in the "wakening call". For example: **We will** ... explore new paths. ... give space and time to the "culture of love". ... start from solutions and not from problems. ... start projects that promote self-determination and self-efficacy. ... strengthen the personal responsibility of our employees. And we'll be ever happy.

Communicate Vision



Group photo with Provincial Team and Management Team

With the **"wakening call"**, we wanted to initiate awareness processes in order to strengthen our Holy Cross Sisters-identity and to give dynamism to our mission. At first, we communicated our "wakening call" to the managers of our establishments in workshops. Afterwards, we presented it to the leaders in the respective institutions and to our Superiors of the convents. We have created a new **website** and a **magazine of the Holy Cross Sisters**, in order to familiarize many employees with our values. It was important for us to translate the content of

our spirituality into a contemporary and comprehensible language. Our leaders have reported back to us: The mission is powerful, development-oriented and a strong motivation thrust. It opens up many creative opportunities. This is the result of the contemporary formulation of the charism and the appreciative inclusion in active participation...

So that our "wakening call" can be enrichment for all who go with us Holy Cross Sisters part of the way, we have designed a **curriculum** with five modules. In this, we inspire other people with

our values, enable them, among other things to gain new perspectives for their lives and to get to know a new quality of relationship.

A Mission

Thanks to many committed and competent employees, much has been achieved from our normative requirements in our establishments. Now the management of our activities is called upon to ensure implementation and promote the "culture of love". We have also commissioned them to develop

projects that are a response to the "needs of the time" and which could be a guide for the future.

Keep going

With an audacious decision, we have decided for a new dynamism. We want to pass on our spirituality and the works of our congregation as a heritage to future generations. In a common search process with our employees, we have ambitious plans. It is now necessary to remain dialogical and vigilant in our vision and to develop it together with our employees.

Short News from our Provinces and Vicariates

Popular Mission in Brazil

Sr. Gabriella Di Mouro, Nova Iguaçu, Vicariate Brazil

The sisters in Brazil are experiencing popular missions as helpful form of Evangelization. These include various activities for the renewal and deepening of faith for all age and professional groups.

In our vicariate, popular missions are not new. For the Lent and the Holy Week, we sisters and novices are always invited to organize and celebrate the liturgy with the people in the communities that do not have a priest.

Often we are also asked to help with a popular mission in preparation for patronage festivals or anniversaries. We also take part in vocation missions together with the Franciscans in Minas Gerais, and recently a sister is having a mission experience with the Redemptorists in Bahia.



Cathedral in Camaçari, sending out of the missionaries



Mission in Tinguá, Sr. Beatriz Krstacic, Sr. Gabriella, associate Olinda, three volunteers, on the right Fr. Felix, the parish priest

What happens during the time of the Popular Mission? First, we become familiar with the place, get in touch with the priest concerned and the responsible and committed lay people of the church. In general, a popular mission takes a week. It begins with the sending out of missionaries and laity and ends with a farewell dinner. During the week, we are accommodated in a family where we can sleep and take meals. Accompanying the communion helpers or other

community members who make themselves available, we visit the sick in the morning, and the elderly and families in difficult situations. Most of the time we are warmly welcomed - even if the cooking pot on the stove has to wait. First and foremost we try to listen. When we leave, we give a rosary, a medal or a novena book of our Blessed sisters. We also use the opportunity to distribute the program of the mission days and to invite them to the events with the children,

women and the elderly and to motivate the work of various pastoral groups.

If the situation of the place permits, we invite them to prayer and Eucharistic celebration in the evening.

Normally the Sunday afternoon is reserved for a meeting with the young people, also to arouse interest in vocations.

On the occasion of the 50th anniversary of our vicariate, the group of the vocational ministry has decided to propose the implementation of a popular mission in the parishes where our sisters had worked as a sign of gratitude. These parishes are a part of our history. The faithful have helped us in our enculturation, and together we have grown in faith in the land of the Holy Cross.

In the Jubilee year, we were able to hold a popular mission in the parishes of Itanhomi, Minas Gerais, Tinguá, in the state of Rio de Janeiro, and Camaçari in the

state of Bahia. Together with the group of the vocational ministry, some sisters, who had formerly worked in these parishes, also made themselves available. Great was the joy of the people to see well-known sisters again. We were warmly welcomed in all the families, and they shared with us what they had. On the streets we were warmly welcomed, and we were asked about the absent sisters. People remember their actions in love.

We were delighted to see how many of the pastoral activities that the sisters had begun, are continued until today by community members and have developed. This was especially noticeable in Itanhomi. In Tinguá, Fr. Felix accompanied us during the popular Mission to get to know the flock entrusted to him better. In Camaçari we saw with astonishment and joy that the church of Saint Thomas of Canterbury had in the meantime become the Headquarter of a great diocese.

Information from the General Leadership

Appointments

General Treasurer

On 13th October, 2016, the General Leadership appointed Sr. Jaroslava Kotulakova as General Treasurer for another six-year term. The office was assumed on 1st January, 2017. We sincerely thank Sr. Jaroslava for her renewed readiness and for the reliable performance of her duties in these difficult economic times. We wish her much joy and strength. May God's blessing continue to accompany her!

Province Slovakia

On 15th December, 2016, the General Leadership has re-appointed the Provincial Team for the next three years:

Provincial Superior: Sr. Šebastiána Tuptová, 2nd term of office

Assistant: Sr. Mária Laššáková

Councilors: Sr. Maria Terézia Dobrovi

Sr. Anežká Šimová

Sr. Terézia Benedikta Majer

Official Start: 15th February, 2017

We sincerely thank the sisters of the Provincial Team for their willingness to continue to take up the responsible service, to work for the well-being of the fellow sisters and for the upcoming tasks in the

province. We wish them much strength, confidence and the blessings of God.

General Visitation

From 24th April to 20th May, 2017, Sr. Marija Brizar, the Superior General, Sr. Elsit Ampattu, Sr. Lucila Zovak, and Sr. Dorothee Halbach will conduct the General Visitation in the province Slovakia.

In the Vicariate Brazil, Sr. Marija Brizar and Sr. Anna Affolter will conduct the General Visitation from 13th June to 17th July, 2017.

May God's good spirit lead all the participants in the encounters, in the meetings and deliberations!

From our Statistics

Date 31st December, 2016

Sisters with final vows 3138

Junior Sisters 184

Pre-candidates 72

Candidates 95

Postulants 37

Novices 46

Average age of sisters worldwide 64.2 years

Communities of the Congregation 348

Entered into Eternal Life

From 1st January to 31st December 2016



A part of the sisters' cemetery in Ingenbohl

Sister	Native place	Born	Prof.	Died
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Motherprovince Switzerland

Aloisia Vonarburg	Hochdorf LU	1930	1955	10.11.2016
Anacleta Tönz	Vals GR	1934	1962	01.04.2016
Anna Laetitia Koller	Alt St. Johann SG	1920	1951	31.03.2016
Benedikta Herbstritt	Ingenbohl SZ	1924	1952	30.09.2016
Clarella Schäfler	Muolen SG	1936	1959	17.08.2016
Clarens Helfer	Freiburg FR	1940	1962	16.10.2016
Crispina Pelican	Vrin GR	1932	1958	15.11.2016
Eda Maria Krauer	Schmerikon SG	1929	1954	11.08.2016
Erika Wirth	Kirchberg SG	1923	1949	06.09.2016
Fortunata Knecht	Leuggern AG	1928	1956	23.01.2016
Hadwig Isenschmid	Willisau LU	1928	1957	05.01.2016
Hadwina Sigrist	Meggen LU	1926	1952	25.05.2016

Hedwigis Stäuble	Kirchberg SG	1925	1953	28.04.2016
Leonia Fent	Hemberg SG	1929	1952	02.03.2016
M. Augusta Regenscheit	Frauenfeld TG	1917	1939	07.09.2016
M. Bertina Schmid	Appenzell AI	1926	1953	23.09.2016
M. Cyrina Bechtiger	Mosnang SG	1924	1945	27.11.2016
M. Damiana Stössel	Weesen SG	1932	1956	25.03.2016
M. Elisabeth Wohlgensinger	Mosnang SG	1927	1950	16.09.2016
M. Herta Dittli	Gurtellen UR	1924	1948	23.05.2016
M. Tobia Frey	Dussnang TG	1928	1952	23.08.2016
Mariangela Zenone	Auressio TI	1916	1942	29.04.2016
Mariella Scheiwiller	Waldkirch SG	1929	1962	18.03.2016
Ruthild Breitenmoser	Appenzell AI	1945	1969	02.08.2016
Theogardis Graber	Luzern	1926	1951	12.04.2016
Vinzenz M. Schwizer	Niederhelfenschwil SG	1925	1955	06.12.2016
Waltraud Maissen	Sumvitg GR	1941	1970	18.01.2016
Zeno Bitschnau	Kirchberg SG	1930	1957	01.01.2016

Province Croatia

Antonela Cviti	D. Novo Selo	1932	1959	15.01.2016
Berislava unko	unkova Draga	1923	1945	30.07.2016
Emilijana Pršec	Omamno	1924	1949	20.11.2016
Florencija Verši	Vinjarac	1910	1931	14.09.2016
Ilinka Živkovi	Donja Mahala BiH	1930	1956	13.01.2016
Ivanica Maruši	Široko Polje	1927	1958	13.03.2016
Jolanta Sigeti	Gornji Sre ani	1941	1964	02.03.2016
Mirta Andrekovi	Svetozar Mileti SR	1926	1945	10.06.2016
Pavica Hans	Klju	1926	1950	21.07.2016

Czech Province

Hildegarda Šablatureová	Frenštát p. Rad	1924	1945	09.11.2016
Jiljí Šuláková	Halenkov	1922	1946	29.03.2016
Pavla K ivánková	Modrá	1929	1951	27.01.2016
Raimunda Kolínková	Nedašov	1926	1950	06.12.2016

Province Baden-Württemberg

Alfreda Ruf	Döggingen	1929	1954	06.07.2016
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Amalie Fix	Mühlenbach	1926	1955	21.05.2016
Cäcilia Maria Stüdle	Freiburg i. Br.	1925	1954	30.12.2016
Carola Muffler	Schwackenreute	1935	1962	20.01.2016
Christiana Lauber	Büsslingen	1922	1949	19.08.2016
M. Erasma Willin	Ballrechten	1925	1958	11.02.2016
M. Henrica Hall	Donaueschingen	1926	1951	09.01.2016
M. Holda Kaltenbach	Gutach, Brsg.	1927	1953	10.06.2016
M. Konrada Brecht	Konstanz	1927	1953	14.05.2016
M. Natalia Busam	Lautenbach	1937	1962	10.08.2016
M. Stefana Halasz	St. Peter, Ungarn	1939	1961	22.12.2016
Pirmina Wesle	Gottmadingen	1936	1958	16.04.2016
Wibranda Fröhle	Lörrach	1929	1952	21.09.2016

Province Slovakia

Angelia Šimon i ová	Hrn iarovce	1924	1945	07.06.2016
Daniela Šoltisová	Rokycany	1925	1950	16.11.2016
Elena Hrabková	Chynorany	1921	1945	21.11.2016
Fran eska Lapková	Komarany	1927	1971	20.08.2016
Odorika Chovancová	Nová Bystrica	1924	1948	15.01.2016
Olivia Slotková	Lisková	1921	1944	13.11.2016
Terézie Rapavá	Vieska n/Žit	1929	1954	13.03.2016

Province Italy

Sandra Clerici	Fenegro	1932	1961	21.04.2016
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Province West Switzerland

AdèleThierrin	Cheiry FR	1925	1948	06.04.2016
Claire-Françoise Schaffner	St-Ursanne JU	1931	1957	23.07.2016
M. Ursule Emery	Lens VS	1930	1952	25.02.2016

Central Province - India

Benita Bilung	Kochedega Jharkh.	1952	1975	01.07.2016
Josy Vadakel	Muzhur, Kerala	1954	1979	16.08.2016
Martha Soreng	Jampani, Jharkh.	1934	1967	15.10.2016

Mary Stella Ekka	Chichwani, Jharkh.	1928	1957	08.11.2016
Norbert Kerketta	Rupsera Chhattisg.	1943	1970	28.09.2016
Placida Xess	Noadih, Jharkhand	1940	1970	24.01.2016

North East Province - India

Melanie Kaniyaracherry	Palai, Kerala	1946	1969	18.01.2016
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Mid India Province - India

Stanislaus Kujur	Jamtoli, Chhattis.	1945	1970	31.08.2016
Supriya Kujur	Patratoli, Chhattis.	1955	1983	24.05.2016

Province Europa Mitte

Alojzia Varga	rd, Ungarn	1916	1943	12.12.2016
Bernadette M. Zobernig	Gundersheim Ktn.	1953	1980	28.03.2016
Birgitta Schneider	Pirkenhammer, Böhmen	1919	1950	18.05.2016
Christiana Lipburger	Lingenau Vbg.	1920	1952	10.01.2016
Consolata Puhl	Aussig, Böhmen	1926	1954	18.07.2016
Erna Gigl	Gutendorf Stmk.	1948	1969	15.07.2016
Hildegunde Max	Höflitz, Böhmen	1927	1958	18.08.2016
Imelda Fritz	Oberhof Ktn.	1943	1966	09.05.2016
Inviolata Gajdics	Bukin, Jugosl.	1935	1956	11.06.2016
Justina Bachlechner	Ausservillgraten Ti	1926	1958	31.05.2016
M. Johanna Mayer	Eger, Böhmen	1925	1954	04.08.2016
Margita Steiner	St. Thomas/Blasenst.OÖ	1925	1953	23.07.2016
Mary Jacob Meleth	Trichur, Kerala	1949	1973	30.04.2016
Ottilia Eder	Wildendürnbach NÖ	1919	1942	17.07.2016
Pauline Gerna nig	Spittal Drau, Ktn.	1930	1953	16.11.2016
Sebalda Tappeiner	Innsbruck Ti	1936	1958	27.09.2016
Seraphika Kunz	Duppau, Böhmen	1919	1940	07.10.2016
Tarzia Kovács	Mezőkövesd HU	1930	1959	29.03.2016

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