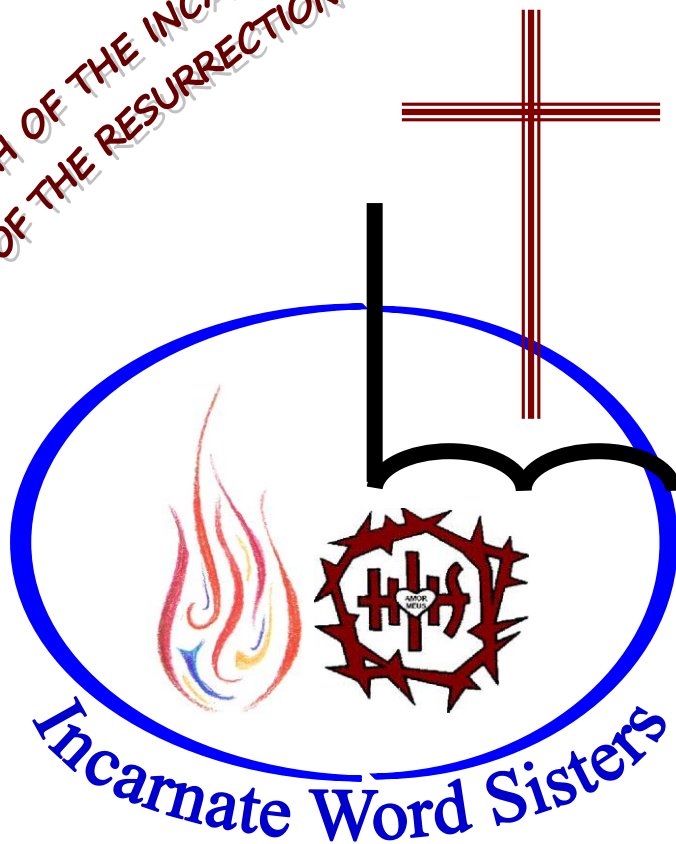


MONTH OF THE INCARNATE WORD
 MONTH OF THE RESURRECTION OF THE LORD



COR UNUM

SEDUCED BY THE WORD,

CALLED BY THE WORD,

SENT BY THE WORD

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EDITORIAL

Sr. María Teresa López Cao cvi

February 2th, we celebrate with the whole Church the Day of Consecrated Life, "which reminds all Catholics the meaning of vocation and the importance of the various gifts with which the Holy Spirit enriches the Church.

This year we turn 385 years of being founded; this festival invites us to renew our experience of charisma that identifies us and in the effort to make present the Incarnate Word in the middle of the world.

Also invites us to renew our sense of belonging to our beloved congregation, meaning, rekindle our love for this work we have been given and sincere affection for the community as it is, for people of flesh and bone that we form, with our limitations and weaknesses, all our gifts, qualities and virtues, and our infirmities and difficulties

In his plan of love the Father has designed specifically for each one that we are here today and each has given us an immense treasure: "To live and proclaim the Incarnate Word," here and now, at the very place where I am and with people with whom I live and I interrelated. No one can excuse us from this mission and no one can replace us in it.

So to commemorate the "Day of Consecrated Life" let's celebrate our charisma, the gift of our vocation and the gift of each sister with whom we are building the community and striving to make present this Kingdom.

The morning of the Purification of Thy most holy Mother, you told me so many wonders too numerous to write. I saw the glory of Israel, the light and revelation to the Gentiles, your glory, my Savior, of your holy Mother, St. José. OG-02 p 932

Hna. Teresa Margarita Jiménez Hermosillo cvi

HAPPY EASTER. HE IS RISEN ALLELUYA!

These are the words that resonate in our communities and in our apostolic works fill us with joy to each of the Sisters of the Incarnate Word, the spouses of the Word.

This joy born of the interior, is the result of intense reflection on the Word during Lent, which allows us to feel fully identified with Mary Magdalene and how she run to our brothers to proclaim with conviction that Jesus has conquered death, Jesus was resurrected.

Disciple Mary Magdalene is a witness of health and blessing, witness of the resurrection life and resurrection, the first witness of the Risen One, the first to recognize Jesus as a teacher after Easter and the first to heard her name from the mouth of the Risen Lord, one can say that is the first disciple and first missionary who came to communicate to the apostles her life experience.

What was the relationship of Mary Magdalene with Jesus that allowed her to have that enviable experience? Jesus healed her, loved her and called her to be his disciple, follower and servant. The weak woman, seriously ill, perhaps crippled or disabled, becomes active messenger and witness of the Resurrection of the Lord.

Mary Magdalene as a disciple is not alone, but part of the group of women who follow Jesus, this allows us to see the sense of collaboration and mutual support in monitoring and service to Jesus that existed in this group of women Mary Magdalene seems to preside in love and service.



Mary followed Jesus to the end, in the most difficult moments when everyone is away; she is next to the Master. When they crucified Jesus, she was there as a faithful witness of love. At the foot of the cross, the mother of Jesus and the beloved disciple, is her attitude of mourning and mutual support, sharing in the suffering of Jesus and his mother, when they come down to Jesus for burial and left on the tomb, she is there to accompany.

Once the rest on Saturday is completed she is the first to go to the tomb with the intention to continue serving Jesus embalming his body.

Jesus calls her again and heals hers sadness. He entrusted her to witness his resurrection, to announce to the apostles that the owner of life is not dead but is raised; Jesus pronounced her name and sent her.

Mary Magdalene becomes witness to the Risen Lord and servant of the Lord, Apostle of the apostles and the favorite disciple of the Risen One.

Let us ask the Lord with humility:

Heal me, O Lord, and my life will change. Transform my heart and my eyes. Banish the demons inside me, the serious chronic illness, that lurk me. Show me the signs of your Resurrection. Give me the courage to announce that you're alive. Give me the courage to proclaim the good news to my brothers and sisters. Give me the joy of your Easter as Magdalene to sing with joy: What did you see on the way, Mary, in the morning? My glorious Lord, the abandoned tomb, the angels witnesses, shrouds and covering. He is risen indeed my love and hope!

Cfr. Magazine Testimonio N°237

SING AND WALK WITH SAINT AGUSTIN

Sr. Mary Carmen Aceituno cwi

I want to start with a question: How long has it been since you read the Rule of St. Augustine? I think since I left the novitiate and are almost 25 years. Perhaps we would do well to read and highlight those points which are most current and necessary for us today. So we don't make it too long let's split the rule into two parts.

RULE OF ST. AUGUSTINE

1. - First of all, dear brothers, first love God and then your neighbor, because these are the main commandments that have been given to us.
2. Here's what we order that you see those who live in community.

CHAPTER I: PURPOSE AND BASIS OF COMMON LIFE

3. On first term -now with this purpose you have met together in community- lets live in the house unanimous and to have one soul and one heart directed towards God.

4. And do not possess anything of your own, but everything have it in common, and that the Superior distributed to each of you food and clothing, not equally to all, because not all are of the same build, but as everyone should need; according to what you read in the Acts of the Apostles: "They had all things in common and where distributed to each as needed."

5. Those with something in the century, when they entered the religious house, put it readily available to the Community.



6. And those who had nothing do not look in the religious house what you could not possess. However, it attaches to its weakness as it is necessary, although their poverty, while in the century, not even allowed having what is necessary. But not therefore be considered happy to have found the food and clothing you could not have when you were away.

7. No engrain be seen outside partners who did not dare to approach, but rather raise your heart and not to seek earthly vanities, do not let Communities begin to be useful for the rich and not for the poor, if it happens that rich ones become poor and humble proud.

8. And those who were considered something in the world dare not underestimate your Brothers who came to the holy society been poor. Rather, you should glorify more from the community of the Brothers of the poor condition of their wealthy parents.

Nor boast of having brought some goods to the common life, and become more proud of your wealth by have shared with the Community which if enjoyed in the century. As it happens other vices that incite to execute evil deeds, pride, however, insinuates himself into the good deeds to perish. And what avails distributes wealth to the poor and become poor, if the soul is most proud despising riches than owning them out?

9. Lets live, all together with soul and heart, and honor each other to God, whose temples have been brought.

CHAPTER II: OF PRAYER

10. Persevere in prayer set for hours and times of each day.

11. In the oratory ,nobody does anything else but for which it has been designed, from where comes the name, so that if ever there were some that, given time, would like to pray outside the fixed hours, do not prevent those who thought otherwise do there .

12. When you pray to God with psalms and hymns that feel the heart that utters the voice.

13. And ye will not sing but what is commanded to sing, but what is not written to be sung, sing not.

CHAPTER III: OF THRIFT and mortification 14. Subdue your flesh with fasting and abstinence in eating and drinking, as far as you health permits. But when one is unable to fast, do not take food outside mealtimes unless they are sick.

15. At table listen quietly and in silence to that which according to custom is read to you until you rise from the meal so that not only your bodies may be refreshed with food, but your minds also may be strengthened with the word of God.

16. If the weak by the previous regime of living are treated differently in the food, should not disturb the others, or seem unfair to the other customs that grew stronger. And do not consider those happier because they receive more they are not given, but rather should rejoice, because those can endure what cannot.

17. And if those who came to the religious house from a more delicate life will be given some food, clothing, mattress or blanket, not given to others stronger and therefore happier, those ought to recollect that, although their companions cannot practice the same abstinence, still there is a great difference between their present life and that which they were accustomed to lead in the world. but have failed to frugality of those with a stronger constitution. Nor should they want everything they see they receive plus a few, not honor, but with tolerance will not occur the detestable wickedness of the religious house, where as soon as they can they mortified the rich become sensitive the poor.

18. However, as patients need to eat less so they do not to aggravate, so after the disease should be looked after so soon they can be restored, even if they had come from the century of a humble poverty, as if the recent illness grant them as well as the rich his former lifestyle. But once the forces are repaired, be back to their happy way of life, the more adequate the servants of God the less needed. And that pleasure is not storing, being now saints, where the need placed you, when you were sick. So now believe yourself richer those who are stronger in support frugality, it is better to need less than have a lot.

CHAPTER IV: TO STAY IN, CHASTITY AND FRATERNAL CORRECTION

19. Let not yore looks be very outrageous, or seeking of the dresses to please, but with the behavior.

20. When you leave home, go together, when you arrive where you planned, stay together.

21. in walking, when standing and in all your movements, do nothing to disturb those who watch you, but what is consistent with your consecration.

22. Even if your eyes meet with a woman, do not look into any. Because does not forbid you to see women when you go out from home, what is sin is to want them or want to be desired by them. For not only with the touch and affection, but also with the eyes and makes you want to desire women. Do not say you have the pure soul if your eyes are impure, impure looking is evidence of an impure heart. And if, even without saying anything, report their hearts with mutual gaze and impurity, yielding to the lust of the flesh, they revel in mutual ardor, disappears chastity of manners, though the bodies are free of impure rape

23. It should not be assume that staring at a woman and delights in being looked by her is not seen by anyone, when you do this, it is certainly been seen

by who he thinks is not. But even as it is hidden and not be seen by anyone, what will of him who is watching from above and to whom nothing can be hidden? Or one may believe that you do not see, because he makes it with so much more patience with the greater wisdom? Fear then, the man to dislike him, so he doesn't want sinfully pleasing a woman.

And lest you want to look at a woman with evil, think that God sees everything. That is why fear is been recommending as it is written: "Abominable is to the Lord, the one who stare.

24. Therefore, when you are in the Church and in any other place where women, keep your purity to each other, for God who dwells in you, you also saved in this way by yourself.

25. And if you observe in any of your brothers in this nerve in the look that I have spoken give him a warning, so what started does not progress, but it is corrected soon.

26. But again, after this warning or any other day you see him fall into the same, that one who surprised him as tell him like a hurt person who needs healing, but prior to betray him, also tell someone else or to a third, so with the word of two or three, can be convinced and punished with appropriate severity. Do not think that you are acting with bad will when you indicate this.

Rather, think that you will not be innocent if, by been quiet; you allow your brothers perish, whom you could correct if you indicate in time. Because if your brother had a wound in the body that wants to keep secret for fear the cure, would not it be cruel to silence and charity the manifest? Well, how much more reason you should tell him off so his heart does not corrupt more?

27. But in case of denial, before being exposed to those who will try to convince, should be reported to Superior, thinking that, correcting him in secret, it can be avoid coming to the knowledge of others. But if it refuses to bring to others who conceals, for all before and cannot be argued by a single witness, but be convinced by two or three. Once convicted, you must meet the corrective may be deemed appropriate by the local Superior or Superior, to whom belongs settling the case. If he refuses to comply, even if he does not go by itself, be removed from your society. It is done in a spirit of cruelty, but of mercy, lest it's noxious contagion could lose many others.

28. And what I have said about the looking, do it with diligently and faithfully observe to find out, ban, indicate, persuade and punish the other sins, proceeding always with love for mankind and hate towards vices.

29. However, if any had progressed so deep into the wrong, so far that he receives a card or a gift from a woman, whether spontaneously confesses ,forgive and pray for him, but if it were surprised and convinced about his

misconduct , punished with a higher severity, as determined by the Major Superior or Superior Local.

CHAPTER V: ABOUT THE USE OF THE THINGS NEEDED AND IT'S DILIGENT CARE

30. Have your clothes in a common place under the care of one or two or whatever it took to shake them, so they don't get damaged. And as you get feed from one pantry, so you must get dressed, from the same wardrobe. And, if possible, do not be you who decide what clothes are suitable for use in each time, or if each of you receives the same he had used or already used by another, so it is not refuse to anyone what they need. But if there disputes arise between you and gossip, complaining of having received any worse than they had left, and felt slighted by not receiving a dress similar to that of another brother, judge how much you lack in the holy dress heart, when you hold by the habit of body. But if you tolerate by your weakness receiving the same as you left, have, however, what you use, in a common place in the custody of the staff.

31. And this must be such that no one works at anything just for himself, but all your work is done for the good of the Community, with greater care and eagerness of mind that if each Doing so for himself. Because charity, of which it is written that "it does not seeks own interests" means this: that puts the Community's things first, and not their own before the communities. Therefore know that you advance in perfection if you must carefully take care what is common that what is of your own, so that in everything that uses the temporary need Excel charity, which remains

32. From this it follows that if, someone bring their children or relatives living in the religious house something like a dress or anything else deemed necessary, do not get hidden, but to deliver to Superior, to make it common , who is granted any need. And if anyone hide's what was given, be condemned as guilty of theft.

33. Wash your clothes according to the rule given by the Superior, either by yourselves or by the launderers, but that does not happen that the trivial effort to bring clean clothing should cause stains on the soul.

34. Do not deny either the bath when you need it, but do it without saying it out loud, following the doctor's opinion, so that even if the patient does not want, is made by order of the Superior what it is appropriate to health. But if you do not agree, do not cater to the plane satisfaction, because sometimes, even if prejudicial, is believed to be helpful what pleases.

35. Finally, if a servant of God complains of a throbbing pain in the body, believe him without hesitation, however, had it not certain whether to cure his illness should do what pleases him, then consult a doctor.

36. Do not go to the baths or any other place where need to go any less than two or three. And the one that needs to go somewhere, do not go with who he wants, but who sends the Superior.

37. About the care of the sick, convalescents or those who, even without fever, suffer from some pain, ask a Brother to take care of the pantry what each needed.

38. The ones in charge of the pantry, the clothes or books serve their brothers without complaint.

39. Ask for books every day at the designated time and if somebody asks for them beyond the appointed hour, do not give them to him.

40. The clothes and shoes when he's asked is because the need, do not differ in those who give them keep their custody.

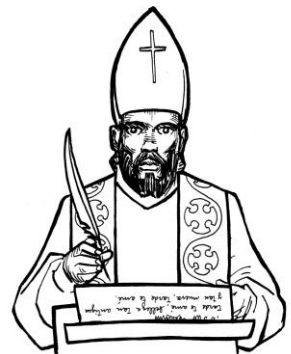
CHAPTER VI. ASKING PARDON AND FORGIVING OFFENSES

41. You should either avoid quarrels altogether or else put an end to them as quickly as possible; otherwise, anger may grow into hatred, making a plank out of a splinter, and turn the soul into a murderer. For so you read: *Everyone who hates his brother is a murderer* (1 Jn 3:15).

42. Whoever has injured another by open insult, or by abusive or even incriminating language, must remember to repair the injury as quickly as possible by an apology, and he who suffered the injury must also forgive, without further wrangling. But if they have offended one another, they must forgive one another's trespasses for the sake of your prayers which should be recited with greater

sincerity each time you repeat them. Although a brother is often tempted to anger, yet prompt to ask pardon from one he admits to having offended, such a one is better than another who, though less given to anger, finds it too hard to ask forgiveness. But a brother who is never willing to ask pardon, or does not do so from his heart, has no reason to be in the monastery, even if he is not expelled. You must then avoid being too harsh in your words, and should they escape your lips, let those same lips not be ashamed to heal the wounds they have caused.

43. But whenever the good of discipline requires you to speak harshly in correcting your subjects, then, even if you think you have been unduly harsh in your language, you are not required to ask forgiveness lest, by practicing too great humility toward those who should be your subjects, the authority to rule is undermined. But you should still ask forgiveness from the Lord of all who knows with what deep affection you love even those whom you might happen to



correct with undue severity. Besides, you are to love another with a spiritual rather than an earthly love.

CHAPTER VII . GOVERNANCE AND OBEDIENCE

44. The superior should be obeyed as a father with the respect due him so as not to offend God in his person, and, even more so, the priest who bears responsibility for you all.

45. But it shall pertain chiefly to the superior to see that these precepts are all observed and, if any point has been neglected, to take care that the transgression is not carelessly overlooked but is punished and corrected. In doing so, he must refer whatever exceeds the limit and power of his office, to the priest who enjoys greater authority among you.

46. The superior, for his part, must not think himself fortunate in his exercise of authority but in his role as one serving you in love. In your eyes he shall hold the first place among you by the dignity of his office, but in fear before God he shall be as the least among you. He must show himself as an example of good works toward all. *Let him admonish the unruly, cheer the fainthearted, support the weak, and be patient toward all* (1 Thes 5:14). Let him uphold discipline while instilling fear. And though both are necessary, he should strive to be loved by you rather than feared, ever mindful that he must give an account of you to God.

47. It is by being more obedient, therefore, that you show mercy not only toward yourselves but also toward the superior whose higher rank among you exposes him all the more to greater peril.

CHAPTER VIII. OBSERVANCE OF THE RULE

48. The Lord grant that you may observe all these precepts in a spirit of charity as lovers of spiritual beauty, giving forth the good odor of Christ in the holiness of your lives: not as slaves living under the law but as men living in freedom under grace.

49. And that you may see yourselves in this little book, as in a mirror, have it read to you once a week so as to neglect no point through forgetfulness. When you find that you are doing all that has been written, give thanks to the Lord, the Giver of every good. But when one of you finds that he has failed on any point, let him be sorry for the past, be on his guard for the future, praying that he will be forgiven his fault and not be led into temptation.

ANNIVERSARY OF BIRTH 1650 St. Augustine, Bishop of Hippona

PRAYER TO SAINT AUGUSTINE
COMPOSED BY JOHN PAUL II

Oh great Augustine, our father and teacher!,
who knows the illuminated ways of God, and the winding
paths of men, we admire the wonders that divine grace
worked on you, becoming you a passionate witness
of truth and goodness, in the service of the brothers.

At the beginning of a new millennium, marked by the cross of Christ,
teach us to read the story in the light of Divine Providence,
that leads the events to the final encounter with the Father.

Orientate us towards goals of peace, feeding in our hearts
you longing for those values that can be built.

With the strength that comes from God, the "city" perfectly sized for men.

The profound doctrine that with loving and patient study
you brought out from the always alive rivers of Scripture
enlighten those who today suffer the temptation of alienating mirages.

Obtain for them the courage to embark on the road
to the "inner man", in which they expect
the only one that can give peace to our restless heart.

Many of our contemporaries seem to have lost
the hope to find among the numerous opposing ideologies,
truth, which, nevertheless, feels a deep nostalgia in the depths of his being.

Teach them to never stop to look with certainty that in the end
their efforts will win the match, that will satisfy,
with the supreme Truth, the source of all created truth.

Finally, Oh Saint Augustine! Also share with us a spark
of that ardent love for the Church, the Catholic mother of the saints, that supported and
encouraged the work of your long ministry.

Make that walking together under the guidance of legitimate pastors,
come to the glory of the heavenly place
where, with all the saints,

REMEMBER SING AND WALK WITH SAINT AGUSTIN.

MISSIONARY THEOLOGY

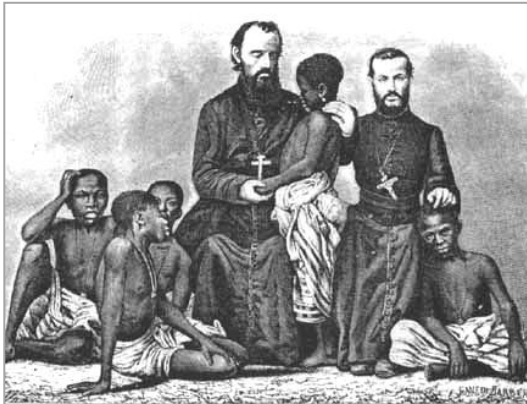
Sr. María Elena González Galván cwi

MISSIONARY JOURNEY OF THE CHURCH.

The Meeting with Jesus in the Way, Truth and Life, has always produced the desire to communicate it, to want to shout it to everyone. No one who has experienced salvation in Christ, can remain silent, arises from the very being of the Church's desire to announce to others the wonderful gift of salvation and missionary activity is nothing than the expression of wanting to communicate this universal salvation to all men on earth.

Paul takes its responsibility to be an apostle of the Gentiles and says with deep conviction: "Poor of me if I do not preach the Gospel" (1 Cor 9:16) As soon as the persecution of the community first started, the Gospel was spread immediately to other places.

Not at all times has been the same, some periods have been even more marked by a missionary spirit than others, sometimes missionary activity was involved and confused with colonial interests reaching embroiled as part of the same thing. The same happened in Africa, where new countries came to believe that



leaving the settlers in the independence movements, the churches also would make their exodus back to the West, along with the colonial systems, which did not happen.

The missionary work to the New World in the sixteenth century developed since 1493.

Also in the sixteenth century the Jesuit made an impressive missionary work in Japan gaining access to the court of the Ming. In this century came a large group of

missionaries to the Philippines, where the evangelizing work greatly in the establishment of the Spanish government, it decreased the differences that existed there and were unified under one religion. In 1583, Ricci and Michele

Ruggieri Pompilio brought the Gospel to China Nobili in India and Francis Xavier to Japan.

All of these missionary activities and many others have been nothing but the result of the conscience of the Church's missionary identity. "The pilgrim Church is missionary by nature."

And is that the Church has no other reason to exist but to make all men part of the redemption salvation. "

DOCUMENTS THAT SPEAK ABOUT MISSIONS



The twentieth century is marked by a series of calamities that affected the whole world, two world wars, the atomic bomb, biological warfare, genocide and massacres such as the Holocaust and tribal wars in Rwanda, Burundi and Congo, the bloody painful situation between Jewish-Palestinian, the gap increasingly impassable between rich and poor countries with the extravagant foreign debt affects both the Third and fourth world; scientific and technological progress, communications, and international solidarity, Human rights and ecology movements. It has also been an important ecclesial

century. Is the century of the Second Vatican Council, of the Episcopal Conferences and Continental Synods, of dialogue and reconciliation between the churches and religions, never before was seen a social, political-religious encounter as plural as the funeral of Pope John Paul II. It is the century of ecumenism and lay vocations. Movements that promote unity as the Focolare Movement.

But also, it is especially the Century "of missions." The documents of the Popes of the twentieth century bear witness to this; but this is not improvised, there were other documents that were prepared earlier this resurgence of consciousness in the Church missionary. These documents will be the prelude to the new missionary dawn of S XX. In modern missions, as it has been called the last century, we have the great privilege of having a series of papal

documents that have marked the path and the Missionary Church. In the table below we see the centrality of these documents, the contribution that each was giving to the development of current missiology and the steps that took place in the conception of the Church's missionary activity.

DOCUMENT	POPE	DATE	CONTRIBUTION
MAXIMUM ILLUD	Benedict XV	30 of November 1919	The Magna Letter of missionary activity. " It will be the basis of what later called "Missiology"
RERUM ECCLESIAE	Pío XI	28 of February 1926	He gave much importance to the development of a native clergy in mission countries, establishing the Mission Library Propaganda Fide and the Vatican Missionary Exhibition, gives the title to the four Pontifical
EVANGELII PRAECONES	Pío XII	2 of June 1951	The call to conversion and faith and the establishment of the Church through the native hierarchy.
FIDEI DONUM	Pío XII	21 of April 1957	It is an encyclical for missions especially for Africa
PRINCEPS PASTORUM	John XXIII	28 of November 1959	The formation of a native clergy, the action of the laity and good training for missionaries
AD GENTES	Conciliar fathers at Vatican II	7 of December 1965	It is the first document that seriously explores the Trinitarian dimension of the mission and set the stage for a missionary theology in response to the demands of today's world especially given the materialist and post-modernity challenges
EVANGELII NUNTIANDI	Paul VI	8 of December 1975	Illuminates in very concrete actions on this important task to the whole Church.
SLAVORUM APOSTOLI	John Paul II	31 of December 1980	The presentation of models of inculturation.
REDEMPTORIS MISSIO	John Paul II	7 of December 1990	Pope seeks a renewal of the universal Church on the missionary and the imperative duty to take on this task which is just beginning



It seems to me important to approach these documents, especially when our young people are feeling attracted to the Church's missionary activity. It is worthy to know and enjoy this journey under the impulse of the Spirit.

Also helps us to have a historical view of the Church and our congregation who wanted to respond to this call for missionary activity since the twentieth century.

THE WORD IN THE CATECHISM

Sr. Teresa Díaz Conti cwi

Again, God allows us to greet us and grow together through this COR UNUM that unites us and informs us.

We will see first one side of the Universal Synod of Bishops, 2008, the one I've been presenting to you. For the interest we've had in the Pastoral Commission of Education at organizing different Catechesis Days Kindergarten, Primary, Secondary, High School and Bachelor's degrees, as well as working with the

Sisters of the General Council and the H. Regional about what is our central mission: Evangelization, because of that interest, I take a part of Synod, but breaking the order we have followed, no damage at all the order of content that we should know.

Fr Raúl Duarte Castillo who presents us: THE NEED FOR A CATECHETICAL FORMATION, in the Synod 2008. I quote him.

CATECHESIS.

The word catechism comes from a Greek verb meaning



resonate, raising his voice to instruct, and meaning to teach. That word is used four times by Lucas and four by Paul Gradually the term will have the meaning of religious education.

The nascent Christianity soon felt the need for a serious education in what was supposed to be Christian. It is quite natural that the new Christians, especially those from the pagan world, had a great need to be instructed in the new faith. First of all, they required a respectable time to get used to a way of life so radically different than they had before.

Already in the previous era, in Israel they had the teaching of the Torah or Law, where it was interpreted to suit modern times and people. Among Christians gradually appeared the role of teaching, which was exercised by the pastors (1 Tim 3, 3, 4, 16, 5, 17, 2 Tim 1, 13, 3, 10, 4, 5; Tit 1 9). Education was reduced to the belief in one God, the salvation wrought by his Son and the commandments (1 Cor 1, 4-7). After that the Lord's Prayer will be added. In the letter to the Galatians (6, 6) it's already spoken about the need for receiving an education, participate in their property to the catechist.

AFTER FURTHER INSTRUCTION.

After receiving the kerygma, the joyful proclamation of the salvation wrought by Jesus, it was natural, as said before, that one who accepted this message was made a lot of questions and you should get answers. It was soon realized the need for a full statement on the theoretical and practical requirements of the new faith. It was made to see the Jews accepting Jesus, how in him were turning the Scriptures and a practical way of living, different from the one that carried most of the Jews and the various guilds that existed then. In some ways the history of salvation will be building the center of catechetical instruction.

The Didache and the Epistle to Barnabas (works of the second century D.C.) have a doctrine based on the two routes and a series of quotations, testimonials, showing the close relationship between the old and the new Alliance.

With Saint Irenaeus and Tertullian comes to this genre to be part of the requirements for receiving baptism. Hippolytus speaks of a statement that was delivered over three years by a doctor (Trade. Rev. 17 – 18)

We know that a little later, Panteno opened catechetical school in Alexandria, Didaskaleia, which was probably a continuum between the Christians of the Jewish school.

In the fourth century AD C.the ethical obligations associated with the baptism led many to postpone it. For example, Constantine and his son Constantius II were baptized into his death bed. Sure, the Holy Fathers opposed to this practice.

One requirement unfortunately today was limited catechetical instruction to children, abandoning it in youth and middle age. All this, coupled with not having received the kerygma, is producing Christianity ignorant of their faith, both in doctrine and practical.

CAPSULES OF OUR HISTORY

Sr. Silvia Estela Mares cvi

The Incarnate Word had flooded his love for his beloved servant Jeanne, but also was associated with his passion, giving resemble him in their pain, as she so often had requested. Cross, sign of any work of God, was always present in the life of our founder, but especially on the principles of the Order, as we shall see in this simple narrative.



The current capital of the Rhône département, France, Lyon, a city at the confluence of two rivers: the Rhone and the Saone, is situated 460 km southeast of Paris. In the seventeenth century, Lyon had achieved great economic importance and became the second city of the kingdom, the printing industry and silk had evolved rapidly also had

made a genuine local government that made the city flourish: It can say that from the sixteenth and seventeenth centuries, began to prepare what defines the twentieth century the city of Lyon: "City university, religious metropolis, a center of commerce and industry." Jeanne came to this city with its seven partners and a small group of pensioners who came from Roanne to them. They settled in Gourguillon Street in Fourvière Hill in a house that had been inhabited by a community of Poor Clares. When they entered it, the Lord did hear your servant these words: "Behold the place of my rest, this is where I dwell, for I have chosen" was the fall of 1627, two years after the founding in Roanne. Myron Charles Cardinal, Archbishop of Lyon, had given permission for the community to move from Roanne to Lyons, this good prelate was a real father to Jeanne and her companions and was very interested in the solicitation of Rome Papal Bull for the canonical establishment of the monastery of Lyon. Attracted by the testimony that radiated from the house of the Incarnate Word, a good number of young people applying to join the community. The sisters lived with great fervor, under the leadership of its founder, happy feeling of deprivation, with the hope of soon to be the Lord, the grace to become a real monastery established canonically. His union with God and among them was exemplary. However, as the Lord had told her maid, Bishop Miron, died suddenly on August 5, 1628. The M. de Matel was submitted with the divine love, though suffering experienced live, since the death of this prelate, meant a great loss for the fledgling congregation. God's ways are not our own, very difficult and a long wait should precede the date on which the community was canonically Lyon. The new archbishop: Luis Alfonso Cardinal Richelieu, would never be favorable to the foundation, and even when she had obtained the Bull of Erection of Rome, which was received in Lyon on June 12, 1633, Mons was always Richelieu inexorable giving the permission to execute. On 30 November 1634, Fr Milieu, SJ Cardinal was to present the Pontifical Bull, who had arrived in Rome for over a year and a half, "to beg to authorize its execution, the Cardinal replied firmly:" No, none of the Incarnate Word, not me more about it "The designs of God are inscrutable! He wanted to try for many years the record of his servants. But we can imagine their pain, particularly of our Founder. We can ask what were the reasons for this attitude of Bishop de Richelieu, he was a pious man, had resigned to another bishop, to retreat into a monastery for several years, but was a dry man disinclined to accept spiritual paths leading away from the ordinary. According to some of the biographers of Jeanne de Matel, the Cardinal could not comprehend that a

woman with no education, to write such sublime things, and understand in depth the Scripture, realizing also the theological meaning of many passages. Another probable reasons for this rejection is the fact that the nascent congregation had begun to attract elite vocations and as the Cardinal took great interest in the prosperity of the Ursulines, since in that convent had a niece, feared that Incarnate Word community to become more prosperous than that which he protected especially. The problem of the attitude of the Cardinal, to the M. de Matel and his work, had to be made public, as some relatives of the sisters began to press them so that they leave the monastery. In his diary he tells the servant of God, I began to cry unto the Lord in prayer for those who were leaving the community. In fact, they were thirty, came ten. After you have prayed and found God, the peace that the acceptance of his Will, M. de Matel brought together the twenty who remained and strongly urged, in the words penetrated the Holy Spirit, inviting them to withdraw, or remain faithful in love, although the time fixed by God for the approval of the congregation was so uncertain. Sister.Grasseteau Elisabeth responded on behalf of all as did San Pedro: "Who would go, Mother, to find a better guide to lead us to God?". All unanimously stated that they wanted to stay by his side, striving to be faithful, zealous, charitable and obedient, for soon the grace of the Foundation. A short time later, with the authorization of P. Gibalin, SJ, who was the confessor of the community, ten of the sisters made their perpetual vows of chastity, private, and perseverance in the congregation, this solemn ceremony took place on June 14, 1635, one eighth of the feast of Corpus Christi, were prepared with the spiritual exercises for 10 days, which reigned an atmosphere of great fervor: silence, meditation, sacrifice and long times of prayer, all this brought upon the community of God's abundant blessings. That same day, Mother writes in his diary: "I said: 'My daughter, the holy Scripture, that is my code, is offered to you, to tell you that the ten sisters made their vows of chastity and perseverance this morning, as much as I like my psaltery of ten strings, but must remain in my order together in charity. Years later God wanted to prove to the heroism of obedience Jeanne de Matel, when on 1 November 1641, Cardinal de Richelieu, confiscated all his writings and ordered him to write again; Bishop did not believe a woman could write with such perfection on such profound topics, he believed that the mother copied the writings of any of its directors, for this cause you not to speak to any of them, until he finished writing. Monsignor Alfonso Richelieu, died on the night from 24 to March 25, 1653, he died on the feast of the Incarnation, bitterly regretting ever

having refused to execute the Bull Pontifical Order of the Incarnate Word. The new Archbishop of Lyon, was Mons . Camille de Neuville, who was favorable to the Order of the Incarnate Word, was chosen by God, canonically erected the monastery of Lyon. The grace so ardently desired for years, would eventually be granted. The December 30, 1655, was signed the contract for foundation! Thirty years and a half had passed since he met Jeanne de Matel in Roanne with two companions, on July 2, 1625!

AVIGNON, FIRST ORDER canonical foundation of the Incarnate Word

Supported by the Jesuit fathers, and above all, always the inspiration of God in prayer, Jeanne de Matel was devoted to ensure the canonical foundation of a monastery in another diocese, because Lyon was not available due to the negative of Cardinal de Richelieu, Archbishop of the Diocese Primate of France.



The occasion was a providential encounter which took place in late April of 1639 with Father Rector of the Jesuit school of Avignon. This religious had come to Lyon to attend a Provincial Assembly of the Society of Jesus and one of the days he was in that city, visited M. de Matel.

Knowing the cause why had not been able to make the canonical foundation in Lyon, He offered to work to obtain authorization to carry out the foundations in Avignon. His contacts were so effective that when he returned, soon he wrote to M. de Matel saying: "The time to see the promises made of God's mercy has come; the higher clergy and the city council approved the project with enthusiasm. The great and the people of Avignon, desire with burning wish to receive within its walls the daughters of the Incarnate Word. "In those moments, Avignon was a city of medium importance, surrounded all of it, with solid walls and majestic doors yet there are a few nowadays. It had been a flourishing colony of the Roman Empire. It is located 683 km southeast of Paris, at the confluence of two rivers: the Rodano and the Durance, along the Mediterranean. Is often called the "City of Popes" because for 73 years, from 1305 to 1378, Avignon was the residence city of the Popes; because of the schisms, and the influence of the crown of

France, on the authority of the Church. Four sisters arrived in this city, on the feast of All



Saints, 1639. Father Rector of the Jesuit college, he sought accommodation with great kindness, and gave support at all times even in small details. However, the house would be their home for some time was so small and poor, that one of the sisters said sorry: Is this the Monastery we come to form?, Was it necessary to come all this way to this? Sister. Margarita Gibalin, who came with the appointment of Superior, not reproach her, she contented her saying:

"Great things do not go suddenly from the earth, the principles are always poor ... sister, let us feel happy to imitate the poverty of Incarnate Word. "The M.de Matel arrived in Avignon on 21 of November carrying two of other sisters, first she occupied to put in order everything necessary for canonical approval of the monastery, then looked for a house to accommodate the small community, making appropriate adjustments , to be a religious house. "The Incarnate Word wants to give birth to his order, similar to that in which He came into the world." Exclaimed the Sister Margarita Gibalin when it was decided that the chapel would be a large room on the first floor which had served as stables. The first taking of Habit of the Sisters of the Incarnate Word was set for December 15 of that year 1639, on the octave of the Feast of the Immaculate Conception. Our foundress spent the night absorbed in prayer and the Lord showed to her full of love and kindness "... you appear to me opening your chest, I saw your heart open to hold all your wives ... then you told me: Behold the love that I have for this Order that will be a tree that will bear fruit and produce many virgins in my church. I'm still the Father and Husband and I have made you the Mother ...! A large number of people from Avignon wanted to assist in the establishment of this religious order and witness the taking of the habit of the first five sisters, who were: Ma Margarita of Jesus Gibalin, Mary Nallard the Holy Spirit, Teresa of Jesus Gibalin, Juana the Passion Fiot and Maria de San José Malach. Mother stunned attended with humility begging to the Incarnate Word who deigned to receive in his five precious wounds to the first five sisters who received the Habit of the Order. Cohon, Bishop of Nimes, presided the ceremony, , who

celebrated the Mass assisted by several priests. The sermon was delivered by P. Lejeune SJ who spoke out showing the great esteem he had of the foundress, and said in public some of the wonders he knew about her.

The poor mother could not stand the confusion that caused these words, she threw herself on the ground next to the altar to hide from the eyes of the people there present. The following was read to the Bull of Establishment, the constitutions were handed over to the five novices approved by the Bishop, who recommended them for the exact fulfillment, finally he declared that from now on entered into force the closure. THE FIRST MONASTERY OF ORDER OF THE INCARNATE WORD WAS FOUNDED! "You are now clothed in the habit of the Order of the Incarnate Word," told the Foundress, while I am deprived of such happiness that I have so longed. This is my big sacrifice, but God knows, that is for His glory that I accept this deprivation. His will be done to me! During his stay in Avignon that was five months, the foundress gave so good example to the community and all people who had contact with her, some ventured out on their conversations, a true conversion, as was the case of Mr. de Bely, who father of three sisters of the Incarnate Word. Likewise, the Mother, had the consolation of receiving a young girl as candidate, named Catherine D'Andre, who got the habit on the eve of his departure, for she longed to receive from the hands of the foundress. The constitutions allowed to take the habit of the Order, to the girls who did not have the age for professing at the end of the novitiate. These girls were called "Sisters of the Child Jesus." Among the many pensioners that the families of Avignon entrusted to the nuns for their education, soon some asked the grace to be admitted as Little Sisters of the Child Jesus. When it came time to bid farewell, the mother, embraced and encouraged the sisters to be obedient, to observe faithfully the rules, to be always united with God, and among them, as one heart and one soul by fraternal charity, to give in this way a solid foundation for future religious of the Order. She instructed the Superior instructed the regular observance, leading to her sisters, according to the heart of the Incarnate Word, keep the good example, the spirit of fervor that had at that time the community. After giving her blessing as the sisters asked her, she left under the protection of the Incarnate Word and of His Blessed Virgin Mother, always faithful and available to God. We can say that the six novices who were left, lived with great fidelity all these recommendations and God profusely poured his blessings on the first sisters of the Order. It was remarkable the unity and joy that reigned in the house, so they were

attracted numerous young girls and so the community grew rapidly. In those first days, the sisters suffered many hardships with joy and fervor, as they were hungry and thirst for perfection and resembling the INCARNATE WORD WHO EMPTIED HIMSELF AND BECAME POOR FOR OUR LOVE.

FROM MONTERREY

Mtra Sonia Grimaldo Barrera, Primary Headmistress



To the Incarnate Word family:

It's a pleasure to use this space and thank every single person who made it possible for us to take part in the XIII Interschool Games in Chilpancingo, Gro.

I have lived, with parents, teachers, students, every participating team and staff in general, an experience we will carry in our minds and our hearts. We would like to say thanks particularly to every community member for the way they welcomed us with such affection, starting from the little flags when we were arriving, the person who guided us to the hotel: a guardian angel!, for every kid, the verbena...just to mention some details I could never finish listing. The same for the special care for the Monterrey delegation during the opening event, since this was the first time we participated; we didn't expect this and we were deeply moved by this gesture. We felt the presence and love of the Incarnate Word in every person who was cheering and clapping saying "hi" to our kids; one could breathe HIS PRESENCE in the environment of unity, fraternity, love and joy that characterizes us as His work.

Particularly for the community of Monterrey, it has been a greatly fruitful experience, from the moment we decided to participate, the organization with

parents and teachers, to our return. We were at every moment supported by our General Head Mistress sister Ma. Esperanza Ocejo Losa, who accompanied us during the journey always present through telephone, paying attention to every match score, cheering and sending her best regards.

We can but say: The long and tiring journey was worth it! What we lived strengthened our faith, palpable in the unity, solidarity and fellowship we experienced. We joined together in our prayers while travelling and before every game, kids, teachers and me, offering The Incarnate Word our effort and our gifts, and inviting Him to be one of us in the game and the journey, and asking all the time for His protection.

It is beautiful to realize how we can take advantage of any kind of situations to strengthen our faith and teach the little ones to find the presence of God in the game and in every day life. **“Evangelizing everyday situation, steps for a true School in Pastoral”**: that they feel it part of their lives and their everyday actions, this will make our little ones know and love Jesus more and more, at the same time they will feel loved by Him, and the response to that love will be reflected in actions for the good of our society.

Then, we will see the realization of part of the dream of our foundress, Jeanne de Matel and the dream of every member of the work: **“That kids get to know Him and love Him”**.

Sisters, you can be sure that your devotion and effort is not in vain. Keep promoting activities with the objective of strengthening faith in our family of the Incarnate Word.

With love and thankful.

FROM BARPELLO

Sr. Esther Ngima Mwaniki cwi

WE SHALL WORK MORE.....SOLEMNITY OF INCARNATE WORD 2010

It is on 25th of March 2010 at nine a.m, we have just ended our Eucharistic celebration, one hour of personal prayer, a Marian Act and a good breakfast.

My mobile peeped.... I check the message and it was written as follows:-

“Halo my dear sister” Hope fine. Happy day you are 10 years since you found your lover. Enjoy each day of it and smell the roses. Have a blessed day.” My blood sister Rosaline wrote. Where on earth was I to smell roses in Pökot, I smiled!

After two minutes another message peeped... “Have a good day!” “Wonders are many on earth and the greatest of these is sister of the Holy Cross”. My brother Alex wrote.

Sisters in the morning of that day, I had not taken time to reflect a lot about my ten years since I did my final profession. On that particular day, it came to my mind how our Religious consecration has a positive impact in other people’s lives especially those we interact with in our ministry. I had no words to express myself after reading the above messages. I shed tears of joy and thanked the Lord for guiding me and protecting me these ten years of final profession.

Yes, 25th of March is a big solemnity for our congregation. Back in the year 2000 on this date, I knelt in front of God and Madre Mother Patricia Ochoa assisted by Madre Maria Elena Llamosas who received my vows. There were many people in the celebration, my religious sisters of Incarnate Word, my family, friends and a big community of believers. That evening, I received a letter from my Novice Mistress Sr. Luz Patricia who encouraged me a lot in my journey of religious life. The letter was so moving and personal; I still have it in my breviary.

Sisters, I know this might look as if I am blowing my trumpet. My main aim of writing this article is to share with you my joy as an Incarnate Word Sister. Of the ten years of my religious life, I have worked in Nakuru, Pökot and Nairobi, of these years I have worked more years in Pökot. When I started my ministry in Pökot, I was confused and many times I cried alone. My fear was realized by one of my sister in the congregation who was a bit tough. She strongly challenged me to give my service to Pökot with love, humility and passion. That sister encouraged me to go and take some short courses of fundraising and how to write project proposals. We needed money to carry on without ministry. That sister took the ministry of pastoral work seriously as I took my apostolate of fundraising. Sister, you did not know what the future lay in my live. You joined me in fundraising for the vehicle tyres, food for the old people and the purchase of the first solar deeper in our mission. “Smile where you are!”

Many things have happened in my life since the year 2000. I have cried, solved many problems and many laughed when in Pökot Mission. This place has

taught me many things and has inspired me to grow with a missionary spirit with a passion for working in an area of first evangelization.

I have learnt how to cross the swollen rivers like Nginyang, to treat scorpion bites and snake bites with black stones and to replace tyres when we get punctures, fixing the solar lights, the paraffin refrigerator etc. I have been confronted by international donors to make Pökot community to have sustainable projects, to increase the local contributions etc.....

As I look back, I am able to count more than 100 young people who have received scholarships through our congregation from our friends in Kenya, Spain and Italy. I am glad to see some of them working in our dispensary and others in the field of education. These gives us hope that the mission of Incarnate Word is continuing in this mission.

Now, where have I got the energy to continue with this most exciting and yet challenging mission marked by very poor roads and strong scorching heat. Our sisters in the Congregation are special gifts to us. Sisters of Congregation, I want to thank you for the two times I have stayed in Mexico with you for our General chapter in the year 2003 and 2009. Sisters you are very welcoming and your food is delicious. When we came to Mexico we knew very little Spanish but you treated us very well. “Un abrazo mi Hermanas!”

I know my family has been very supportive and pray for our ministry.

My many friends especially the priests have been very empowering and any time I see an impossible problem to solve in Pökot especially when I see very sick people and need financial help, I call them and all the times they have been very supportive. Thanks to each one of them.

Sisters, we need each other. Let us work extra hard in collaboration ministry because we belong to the church which has diverse vocations and congregations with a desire to build a better kingdom for God’s people.

To you our Superior General, Regional Superiors and the councilors we are grateful for your service in the Congregation. We know the service you are rendering us is not easy and yet it is very rewarding and vital in our Congregation.

May our Venerable Mother Jeanne , look upon us her daughters and intercede for us in our different ministry as we continue passing the Charism you gave us to others.

May our Mother Rosa Marta (RIP) who worked hard in founding the Africa Region smile upon us from Heaven to see this congregation growing with potential candidates!

SUGESTION FOR PASTORAL VOCATION

Jesús and Mónica Villegas Garza

Before anything, we would like to let you know that we deeply appreciate the gift of God our daughters receive day after day through the school and the Incarnate Word Congregation. Moved by the great affection my wife and I feel, I would like to share with you an anecdote that happened to me with someone from the school's teaching staff. That person's name is not important.

Near the end of school year, I was with one of my daughters trying to see in which classroom would be the following class period. We came across a teacher who cherishes our daughter a lot and talking I asked her a question:

"Teacher, how many sisters do you estimate there are still at CAE (Colegio Anglo Español)?"

She answered, "Well, there are fewer and fewer, I believe there are 6 or 7".

"And, did you study at this school when young?"

- "Oh, yes! They were beautiful years!"
- "And do you appreciate the heritage of Incarnate Word Sisters in your life?"
- "Of course!"
- "And do sisters encourage vocations or offer any type of vocational discernment process for students? I'm saying this because maybe some boy or girl may feel God's calling for religious life..."
- I was surprised by the answer: "You want your daughter to become a nun! Oh, no, poor thing!" -Of course, I was really confused.

I said: "Then, you don't consider religious life to be a valid choice to find happiness in 21st century?" You wouldn't recommend religious life to your

students? Don't you believe that today's world needs these testimonies of life and total surrender to God?" -This person clearly understood that the previous comment was inadequate and tried to fix the comment...

Along the 9 years we have been at CAE, though we did not get involved a lot since we work more in our parish and some diocesan apostolates, I have personally missed the promotion of consecrated religious life such as yours.

I consider that, if it is God's will, any of my daughters could feel the calling to a deeper and more perfect devotion than marriage. Is it something that cannot be forced. God leads us, in the words of La Salle: "from one commitment to another commitment". Of course, we have nothing against marriage, but as St. Paul says, we consider that consecrated life has to do with a "more excellent way".

Therefore, to sum up, we consider it very appropriate to suggest that CAE hold activities where ALL VOCATIONS were taken into consideration, without underestimating any of them, highlighting the high value that represents the total devotion of one's person to God in others.

Personally, I can attest that in many occasions I have seen your faces shining with the happiness of having said "Yes" to the Lord when He Called you for religious life. My wife and I trust that the oral and personal testimony of the calling each of you received from God would be very fruitful for all students, without exceptions.

We would feel really happy to know that God blesses you congregation and many others with a reflowering of young vocations at CAE, and for the greater glory of God!

COMMUNITY OF GOODS

Sr. Esther Ngima Mwaniki cwi

PRACTICAL WAYS OF MAINTAINING OUR TEMPORAL GOODS

Our chapter Documents emphasized on taking care of our temporal goods for the extension of God's Kingdom.

Last month I was reviewing some old notes in the office and decided to share in our Cor-unum.

VEHICLE MAINTAINANCE Constant maintenance of our vehicles is very important

1. Write down the date you replace batteries and tyres and hang it on a paper in the car where all drivers are able to see
2. Know the Number of the vehicle you are driving
3. Make sure you know where the tool box and spare tyres of the car you are driving are in
4. Keep watch the battery water level before you start off the car
5. Repair and pain the car when the paints is worn off
6. Learn to engage the right gears when driving
7. Respect ecology when driving off road and respect all the wild animals and livestock on the way
8. Carry a torch, a rope and sacks at all times in your vehicle
9. Have a well equipped first aid kit, a well tightened container with clean drinking water in the car and a fire extinguisher in the vehicle
10. Be faithful to vehicle budgets at all time and include all the unforeseen expenditures
11. Above all be a very loving, compassionate driver and encourage others to have the same personality because we carry lives
12. Never forget your up to date driving license

Praised be the Incarnate Word for taking care of our temporal goods

PASCHAL RESURRECTION OF MY FATHER

Hna. Teresa de Jesús Zúñiga Carrillo, cvi

My family began Lent with the death of my father, Mr. Federico Zúñiga de la Torre.

One day I spoke with him, that he just came back from the doctor, I asked him how was his appointment, and he said, jokingly, that the doctor had said to him that he was going to die, and trying to change the subject, I told him that we already knew that since we were born, and burst out laughing at my response. Now that this announced and inescapable truth has been made about my father, I realize that it is always the unexpected death, the ruthless and decisive, yet what triggers learning how to live without the presence of someone you love and that is part of your life.

Death reminds me of the fragility of my life, leads inexorably to an examination of conscience; and invariably leads me to the mercy of God. I've always wondered how they live their grief those who have no faith, because I have not found a better help than it, through human mediation during these times of great pain. On behalf of my family, I am grateful for your prayers, your presence and support expressed in those days. Thank you, because I felt close to my religious family, represented by the sisters who were physically close. Now is Easter, Jesus has conquered death, and the hope of resurrection fills us with joy, we are encouraged to continue to reach the arms of the Father, and together enjoying his presence. May the Risen Lord, reward you, as only He knows how to do, and as he knows what you need!

CONGRATULATIONS

DIAMOND JUBILEE

Our Sister Bernardita Navarrete of child Jesus, celebrated her 75 years of her consecration to the Lord on the 10th of April in Apaseo el Grande, Gto.

We thank the Lord for so many blessings received through our sister and for her generous offering to this family of the Incarnate Word.



PUEBLA COLLEGE'S ACREDITATION

“SUCH A ONE IS LIKE A TREE PLANTED NEAR STREAMS; IT BEARS FRUIT IN SEASON AND ITS LEAVES NEVER WITHER AND EVERY PROJECT SUCCEEDS.” (Sal 1, 3)

Through this way we congratulate our sisters and the educative community of

COLEGIO PUEBLA,

For this great successful in obtaining the certification of Quality in Education.

MAY THE INCARNATE WORD BE YOUR RECOMPENSE IN THE GREAT LABOR THAT YOU DO, AND MAY ALLOW YOU TO CONTINUE “ENRICHING WITH YOUR SERVICE THE SOCIETY FORMING EACH PERSON IN THE COMMUNITY SO THEY MAY BE A PROLONGATION OF THE INCARNATE WORD IN THEIR MIDST”.

(Educative Model Pg.46)



BEST EASTER WISHES TO ALL OF INCARNATE WORD FAMILY.

One of the Comboni Brothers wrote to us these Easter Wishes.

We are happy to share the same words with our sisters.

I wish you that every night in your life
may change into the red sky of a new day.

I wish you the warmth and ember
of a Easter fire in your heart.

I wish you the radiant light of the Easter Candle.

I wish you every day an Hallelujah
on your lips.

I wish you the blaze of the Easter lights in your deeds

I wish you the refreshing and revitalising strength
of the Easter water.

I wish you the continuation of the Emmaus story
for your life.

I wish you at every hour the community with
the Risen Lord.

May joy dispel every pain,
the Easter light penetrate each night
and the Eucharistic meal of Easter, overcome all loneliness.

Brother Gunther - mccj

GRATITUDE

1. Allow me this space and also to make public my gratitude to the Superior and sisters of the community of our Lady of Peace (Chulavista) because year after year they congratulate us for our feast days, not sparing time, expenses, efforts, love, etc. Wit a very delicate and beautiful card. I believe there are many like me that do not write back in order to thank you; but we do it in front of the Lord Jesus. Congratulations and thank you Mother and sisters for your perseverance and gentleness.

SR. REBECCA PRUNEDA.

2. Las months we had the Intercollegiate games for Primary 25 to 27 of February in Chilpancingo and High school from 11 to 13 of March in Puebla City.
Both events were a marvelous experience for all the participants. We want to thank with all our heart to the sisters and the staff of both school communities for the efforts and work that you did to fulfill the nice event.
These activities reinforce our being a family of the Incarnate Word and there are the opportunity to strengthen our bounds of fraternity and friendship among all of us.
May God bless you and continue helping the future encounters.



OBITUARY

SISTER ANA MARÍA AGUILAR VILLAFAN

OF THE HOLY FAMILY

She arrived to the Father's house January 31st 2010 at 69 years old and 48 of religious life in the Community of the sacred Heart of Jesus, México D.F.

MAY HER REST IN PEACE!

- † Mr. John Kisaulu Sr's. Sabina Ndanu Mwema grandfather, novice in Kenya, he died on 13th of Octubre 2009.
- † Mr. Amado Rojas Agama, Sr's. Cecilia Rojas brother, died on 1st of December 2009, in La Soledad, Guerrero.
- † Mr Armando Cervantes, Sr's. Lilia Cervantes del Mazo brother, he died on 26th of December of 2009, in México City.
- † Mrs. Consuelo Tejeda Núñez, Sr's. Esperanza Tejeda Núñez sister, she died on 4th of January 2010 in Ayotlán Jalisco.
- † Mr. Luis Palencia Ceja, Sr's María Luisa Liñán P. uncle, died on 18th of January 2010 in Guadalajara Jalisco.
- † Mr. Rogelio Álvarez Rentería, Sr's María Elena y Susana Álvarez Rentería brother, died in Guadalajara on 20th of January 2010.
- † Mr Miguel Guzmán Polo, Sr's Josefa y Cecilia Guzmán Polo brother, died on January 24th 2010, in Tatazoquico, Tlatatlaucuí, Puebla.
- † Mrs. Josefina Orozco Espinosa, Sr's María Estela Orozco Espinosa sister, died in January 24th of January 2010 in Morelia, Michoacán.
- † Mrs. Josefina Mora Nochebuena, Sr's Josefina y Cecilia Guzmán Polo aunt, falleció el 1 de enero, en México, D.F.
- † Mrs. Juana Orozco Orozco, Sr's María Teresa Orozco Orozco sister died on January 14th 2010 in Guadalajara, Jal.
- † Mrs. Ignacia Reyes Velasco sr's María Luisa Becerril cousin, died in México, 30th of January 2010.
- † Mrs. María Ignacia Mejía, Sr's María de la Paz Mejía Buerba sister, died on 9th of February 2010, in México, D.F.
- † Mr. Mario Castillo, Sr's Rosa Ofelia Castillo father, died in Guatemala, on 14th of february 2010.

- † Mr. Antonio Cid Martínez, Sr's María del Rosario Cid Martínez brother, died on 14th of February, in Tlapacoyan, Veracruz.
- † Mr. Federico Zúñiga, Sr's Teresa de Jesús Zúñiga father, died on 15th of February 2010, in Zacatecas.
- † Mrs. Marina Sáinz de Torres, Sr's María de los Ángeles Torres Sáinz mother, died on 16th of February 2010, in Guadalajara, Jal.
- † Mrs. María Magdalena Fuentes Recio, Sr's Sandra Villareal Fuentes aunt died on 16th of February 2010 in Saltillo, Coahuila.
- † Mr. José C. Barajas Arquieta, Sr's Noemí Barajas Arquieta brother, died on 1st of March 2010, in Monterrey.
- † Mr Ramón Morán de la Rosa, Sr's Eugenia María Morán brother died on 7th of April in Matehuala, SLP.

MAY THEM REST IN PEACE!