

# HISTORY OF THE CONGREGATION

OF THE  
CAPUCHIN TERTIARY SISTERS OF THE HOLY FAMILY

**VOLUME II**

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## **PROLOGUE**

Since sometime ago, the General Counsel of the Tertiary Capuchin Sisters came pulsing my will in order to compromise me with the elaboration of a new volume of their Congregational History which began in year 1985 in which Father Lazaro Iriarte had left closed the first volume.

One and another time I went giving long years about the affair, alleging that the moment was already compromised with the investigation and edition of the History of the Province of the Holy Family in its (her) fifty years (50) of life.

But, being already ready to be published the said book, I did not have anymore excuses and so, when in the letter on September 21, 1999 the Superior General wrote me: I want to ask you formally the task of the elaboration of Volume II of the History of the Congregation, I saw myself morally obliged to give a YES.

With everything, the acceptance supposed for me a challenge – and not little. It dealt nothing less than of continuing the started work and by a firm of great prestige, as well as in the field of history in general, as in the most specific of Franciscanism.

It inspired me however, the fact that Father Lazaro had been for me an appreciated person, a close and simple brother and an admired professor and with the acceptance of that challenge I had the opportunity of paying him homage in some manner, continuing the work initiated by him, and he inspired above all, the fondness which I always have felt and each one of the Tertiary Capuchin Sisters, as daughters who are of a father himself and founder, and also the love with which I myself have felt loved and approved them always, and of special manner in the moments of difficulty.

### **Structure of the book**

The present book --- embraces the facts happened the most significant happenings in the Congregation since January 1, 1985 to December 31, 2001 – is basically composed of three parts, to which are added three appendices, two indices, and a supplement graphic.

The first of the parts is dedicated, as it is logical by the same nature of the work, to follow the path of the Congregation at the general level, gathering, in the first Chapter, the joyful celebration of the First Centenary Foundation; analyzing, in the Second, the General Chapters celebrated during these years and the programs and objectives that have gone laying out and proposing the distinct governments which have happened; studying in the third the last evolution reached by the constitutional text, and illuminating of some manner, lastly, the road of the Sisters toward their immediate future.

In the second part – centered in the life in the Provinces --- each one is dedicated of their ten Chapters in order to gather the history most particular of each one of the ten great demarcations in which the Congregation was organized at the end of 2001. Each Chapter follows, like a kind of symphony from the bottom, a unitarian scheme that goes adapting with creativity to each reality, intending to follow thus a natural diversity within a minimum unity of treatment.

Already in the last, and third part, three chapters are dedicated to stand out to become the three axles – the formation, the proper apostolic fields and the Amigonian laity --- that they have been prioritarrians in the associations of governments which have happened since 1985 and that they have characterized in consequence, of clear and determinant form, the life of the Congregation all during the long fortnight of years which is told here.

The three Appendices which are enclosed, although by their proper nature of such they do not form part of the essential structure of the work, they have, however, an entity which surpasses decidedly the “added”. At first, a synthesis is offered – which I consider long enough – about the being-making, about the spirituality-activity or, if it is preferred, -- about the charism of the Congregation. In the following – and through the three persons who enterweaved their lives with the first Congregational road, and they left in it profound footprints ---, crucial events of the proper roots are re-read, which are: the combat of spirituality or the conflicts of authority, the original Sisterhood of the two Amigonian Congregations, and the long march that ran

around until arriving to the organization into Provinces. Lastly, in the third, the first interwoven human of the Congregation is reconstructed, upon rebuilding – not without much work and long hours of patient dedication to the pure and hard investigation – the relation of the professed Sisters since 1885 to 1939, whose original was lost during the Spanish Civil War and whose posterior re-elaboration was abundant in gaps, questions, and inaccuracies.

The indices - that of the persons and that of the places - serve, as easily can be deduced, in order to facilitate the localization of data in an interwoven so thick (dense) of information like that which is contained here.

Finally, the supplement has been thought and elaborated with much illusion and affection in order to show graphically some things, which, without being also essentials, are interesting and that, besides, it would be difficult to pretend to express with words. I particularly consider important within the same, the secluded IV in which the thirty one groups of Sisters appear, and with their generosity and availability, they went extending the Congregation through so many other countries. They constitute – I believe – in their altogether a true Amigonian carved map, more than a base of repressing places, in line of evoking persons. In the line of what is curious was signaled, besides, the First section, in which something can be glanced so difficult of understanding blinded as is the evolution of the habit.

## Acknowledgement

And in order to part this kind of prologue, I would like to give thanks humbly. Many thanks to the General Counsel which initiated their request in 1998 – and special manner to the Superior General, Sister Ligia Elena Llano – by having placed in me her confidence in order to develop this work.

Many thanks to all and each one of the Sisters who, at the least insinuation, they strived in answering me and bringing to me the data which I had solicited from them.

Many thanks in a particular manner to the Sisters who have finished the investigation about the life in each one of the demarcations and they have prepared the dates that have served as the base for the edition of the chapters of the second part. Many thanks then to Josefina Z`u~niga, Emilia Stella

Arroyave and Ma. Carmen Ariza, integrant of the Team of investigation of the Congregation, because they have worked with tenacity and efficiency. Thanks – and you will permit me this way of speaking – to Sister Isabel Valdizan --- the same integral of the mentioned Team of investigation --- which besides of working all what is relative to their Province, she shared with me the arduous investigation undertaken through numerous archives and registers, civil and ecclesiastical, of all Spain, in order to be able to elaborate the relation of the Sisters which appears in Appendix III. Thanks, also, to the Sisters Raquel Velasquez, Lucina Escudero, Mercedes Morales, Angela Maria Martinez, Elena Echavarren, Berta Ma. Porras, Luz Elvia Lopera, Amparo Alejos, Graciela Arango, Amparo Gomez, Esperanza Caicedo, Sonia de Fatima Marani and Leticia Murillo, who without belonging to the Investigation Team, they realized with tenacity and efficiency the investigation of their respective demarcations.

And thanks, finally, to all, who in the best manner of not forgetting anyone and also to Father Javier Martínez, the Tertiary Capuchin, who helped me in the final correction of the text.

## **PART I**

### **THE HISTORIC WAY AT THE GENERAL LEVEL (1985-2001)**

## CHAPTER I

### THE FIRST CENTENNIAL OF THE CONGREGATION

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The previous Volume of The History of the Congregation was closed precisely in the moment in which The Centenary was preparing<sup>1</sup>.

And although it was already made mention of the Amigonian Jubilee Year --- which had been proclaimed by the General Counsels of the two Sister Congregations as joint preparation of the respective centenary foundations ---, it will be taken here that same Jubilee Year as the point of parting in order to relate what was the celebration of the first Centenary of the Congregation.

It was about at the end of 1983, when in Rome the General Counsels of the two Congregations founded by Father Luis Amigo decided to reunite themselves in a joint and fraternal assembly. The principal motive for the said familiar reunion offered him the figure of the common Father. To celebrate the birthday of the first fifty years was approaching from the time Father Amigo left for the House of the Father on October 1, 1934.

The mentioned joint assembly was developed in two parts. The first took place during November 3 & 4 of that same year 1983 in the General Curia of the Sisters. It was an assembly centered in the person of the Father Founder and in the state of his Cause of Beatification and Canonization. Diverse activities were projected in order to promote more his knowledge among the Sisters and the Brothers; it was said, for the first time, about publishing his writings in the BAC; the joint publication of two small and popular biographies of Father Luis was approved, and finally it was decided to go back to reunite on the following month ---in the atmosphere of prayer--- in order to concretize what to oppose to the celebration of the fifty (50) years of his death in 1984.

Faithful to what was agreed, the two General Congregations returned then, to reunite themselves --- this time in the Curia of the Brothers --- during December 10 and 11 in order to hold a spiritual retreat. It was in this occasion when both Counsels took the decision of declaring the following year - 1984 -

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<sup>1</sup> Cf IRIARTE, Lazaro. Historia de la congregacion Voluen I

The Amigonian Jubilee Year for the two Congregations. And as fruit also of this gathering (meeting) they signed in Rome, on December 30, 1983 --- the feast of the Holy Family in that Holy Year of Redemption --- a message in which they shared, among others, these sentiments with the Sisters and Brothers:---

*In the beginning of the Amigonian Jubilee Year..., the General Counsels of both Congregations we ourselves have reunited in the atmosphere of reflection, prayer and dialogue. Our reflection has been centered in the Paschal Mystery. For a believer life is not what is converted into death; it is death which draws life. Luis Amig`o placed his life to a complete disposition of the Lord. He did not have other will than that of the Father. He interpreted everything and understood with providential vision. He made his life a continuous incarnation from God in it, through his "fiat"; a constant nativity and ephipany, giving light and manifesting, with words, gestures and works, his experience about God, and a prolonged pasch of death to himself in order to live thus in the brothers through God, in God and for God. The life of our father was then, to die in order to live. He died to himself, making his life perennial offering to God and to the brothers. And since all that dynamic pasch, we have to meditate the event of his definitive death-resurrection. The passage from death to life was not for our father a jump into vacuum, because the only vacuum which since faith existed in him was the interior vacuum of his "I", and this he had filled it with God. His passage was rather an entrusted passage, hoped, desired.*

*We also need to give light and to manifest before others our experience about God, and so to live the proper paschal mystery. In this Amigonian Jubilee Year, and at the doors of the centennials of both Congregations, it asks from us, as the first condition of renovation and of life, a trusted and strengthened faith in God, from what it will have, already here, our felt pasch.*

*The Father Founder, lives... He lives in God, as fullness which is life... He lives in us,... through love with which we follow his footsteps as shepherds of the Good Shepherd... He lives in the Church, through our Congregations... He lives in whom they have discovered in their life a new incentive in order to follow the call of the Christian vocation. To us it touches to make more alive his memory in our society, to our surroundings...*

The slogan: Father Founder, live!, repeated like a species of a refrain of a song in the message, it was transformed into the slogan that the Sisters and the Brothers --- personal and communitarian --- they went repeating joyful during that year and they made present of some manner in all their activities.

To the width and length of the Amigonian geography the celebrations were multiplied, being especially significative and touching that took place in Bogota. The said celebration was preceded by a careful and emotive preparation.

*- For the first of October ---a Sister wrote at the beginning of September--- we have a very intensive program with all the Communities of the Tertiary Priests and Tertiary Sisters of Sabana, Bogot`a. At the insinuation of Fr. Oltra, we are goin to celebrate in the Primate Cathedral and previously we will have the gathering (concentration) of our students, who are 10,000 in Bogota, at the Simon Bolivara Plaza so that they will enter in procession into the Basilica singing hymns to Father Luis, with flags of the institutions, placards, etc. All will be preceded with triduum in the different houses of the Congregattions, and for the youth, besides of the study which during all this time comes making, with interchange of Colleges about the Amigonian themes.*

But if the preparation was emotive, much more what was its realization:

*-You cannot imagine ---wrote one of the artists of the fact--- the enthusiasm this morning of the Tertiary Fathers and Sisters. We are filling the plaza of Bolivar and then the Primate Cathedral! Garlands, placards, flags, uniforms, nuns and more nuns, friars who made the day not wearing the habit which brightened in the political and religious center of the Country... Fray Luis Amigo merits it all and we were not inferiors in our commitment of honoring the Lord, honoring a favorite son and of making him to be known in all parts. I calculate that we would be aroung 8,000 persons. We stopped*

*the traffic and, with the due licenses of our democracy, we make to feel the force of the Tertiary Capuchins.*

*I assure you that never in the history of the Order we had obtained a concentration of this size and of this fervor... Outside, the band of the "Gamines" of Nicoló, present also, accompanied all the songs with the true mastery.*

Also in Rome the celebration had its highlights. And December 14, of that year 1984 the two General Counsels, --- surrounded by a select group of invited, among them who were found the members of the General Governments of other religious institutions and enthusiasts laymen of the Amigonian Charism --- were reunited (gathered) in the "Centro Espanol de Estudios Eclesiasticos de la Ciudad, where Father Francisco Iglesias, Vicar General of the Capuchins, pronounced a conference entitled 'Luis Amigo, Friar, Founder, and Bishop in strong times, and where a Spanish wine was served afterward.

With everything, the central acts of the jubilee celebration took place, as it is natural, on October 1, 1984 in Masamagrell, cradle and sanctuary of Father Luis Amigo.

Previously at the Eucharist which was celebrated in the afternoon of that day October 1 in the parish church, a penitential liturgy took place in the House of the Tertiary Capuchin Fathers of Godella, where Father Luis had surrendered peacefully his spirit to the Father (God) which was then exactly fifty years. The pilgrims who went arriving there in order to participate in the celebration were availing, above all the time which still remained free for them, in order to visit with devout attitude the rooms --- converted already into museum -in which the happy passage was produced. More than one it also availed the occasion to do in those same rooms a moment of prayer, listening and meditating in its natural place the inspired statement wherein are narrated the last days and moments of the founder of the Tertiary Capuchin Sisters and the Tertiary Capuchin Priests.

At 12:00 noon the announced penitential liturgy made a start which, because of the crowd gathered there, it lasted until fourteen hours.

It was already late in the afternoon at 18:30 --- it started in Masamagrell, like before the Eucharist, the most important act during the day has been advanced.

The church where Father Luis Amigo had been baptized was overflowing with people. There were pilgrims already early at dawn to make reservation for their places, although before they had taken their time in order to be near to the neighbor House of the Sisters and to gather together there in prayers, adjacent to the sepulcher of Father Luis. Msgr. Miguel Roca Cabanellas, Archbishop of Valencia, who had wanted to officiate the Holy Mass ---in which the two Superior Generals of the Amigonian Congregations were found present – thus he finished his homily, centered in the spirituality, doctrine and work of Father Luis Amigo:

*“The work is always the best guarantee of the sanctity of a person, already who is  
the ripe fruit of his spirit... And today more than never, already  
which our world  
suffers inflation of words desires concrete facts, realizations,  
worthy works of  
faith.*

*Luis Amigo, faithful to that Franciscan tradition of the literal  
following of Christ  
an extense work as religious, bishop and founder bequeathed  
us.*

*Upon commemorating today the 50<sup>th</sup> year of his death such only I  
will make  
mention of his work as Founder. The extension of his two  
Congregations in  
twenty three countries and in more than 200 institutions, they give  
an idea, sufficiently clear, of the “pervivencia” of his spirit and of  
the extension of his work.*

*The style of the spiritual life of the servant of God speaks to us of a  
person fully  
human, highly religious and intensely apostolic.*

*Today, then, I invite you all to imbibe us of his Franciscan spirit,  
to work by the  
extension of his work and to pray for the soon beatification of his  
person. He  
contributes a mature fruit of the Capuchin Order, a testimony and  
example for his*

*children, and a glory for his familiars and countrymen of Masamagrell.*

However, years before of that proclamation and celebration of the Amigonian Jubilee Year it has been wanted to initiate here the statement of the acts of the Centennial of the Congregation, the Sisters were coming preparing already some manner for the diary. The same General Chapter of 1980 had wanted to be pronounced about the nearing celebration and remained constant in one of their agreements which wanted to be fundamentally the meaning of the celebrations:

*--The principal objective of the Congregation with sights to the celebration of the centennial of her foundation ---it said--- is the revitalization of the charism in order to give the answer which the Church is asking us today.*

Subsequently the General Government elected in that same Chapter of 1980 --- wanting to respond to the best possible to the restless and will of the Sisters and in order to program with sufficient time the activities to develop -- it appointed, under the presidency (leadership) of Sister Maria Teresa Rico, Counsel General, a commission composed by the Sisters: Luz Elvia Lopera, Beatriz Eugenia Cardenas, Luz Elena Arango, and Yalile Jurado, as representatives of the four Provinces of Colombia; Regina del Peral and Milagros Leniz, in representation of the two Provinces of Spain, and Ines Zapata and Sada Koda, sent by the Province of Venezuela and the Vice Province of Brazil respectively.

The said commission --- which reunited in Rome on July 7 to August 7, 1983 --- it established the criteria and the great lines of the actuation which they would direct the distinct centenary celebrations and it proposed that these would be distributed into great stages: the first --- it wanted to call Pre-centennial -- to compose the whole 1984 year, and the second --- already the proper Centennial Year --- to be extended from the beginning of 1985 up to the month of May 1986, although the central acts and most significant of this second and principal phase would be situated approximately on May 11, 1985, the day in which the one hundred years of the foundation would be fulfilled exactly.

In all the nations wherever the Congregation was extended where distinct meetings, seminars, stages of prayer and other activities were programmed and celebrated during the Pre-centenary Year --- well at the local, provincial or inter-provincial level which contributed effectively to go taking conscience of what the diary signified and to go preparing spiritually for their celebration. Also radial programs, Amigonian Catechesis and Audiovisuals were made that served in order to extend more and the better knowledge of the Charism of the Congregation. The publication of song book was made that brought the significant title Echoes of the Centennial. However, the principal acts of that Pre-centenary Year were concentrated generally in accordance to the date on October 1, as in the above has been initiated, coincided with the fifty years of the transit of Father Luis Amigo. Besides in foundational places, apart from the acts directly related with the celebration of October 1, there was other more proper of the centenary foundational. On May 11, 1984 – the day in which the ninety nine years were completed and began to live already the one hundred --- the Holy Mass simple and familiar was celebrated in Montiel, at 6:00 P.M., aside of a nourished group of Sisters, a good number of Tertiary Capuchins attended and people of Benaguacil and Masamagrell with their parish priests at the head. Some days later ---exactly on May 27--- the Sunday Mass was re-transmitted through the whole Spain, also from the Sanctuary of Montiel and through the Radio Nacional.

Already in 1985 ---and at the doors of the official opening of the Centennial Year ---the General Counsel directed all the Sisters --- on April 7, Resurrection Sunday: One Hundred Years of life and of service a remembrance and a challenge, in which among other things was said:

*--In the happy coincidence of the Centenary of our Congregation we want to share with you some of our sentiments that without doubt they impede all in this hour of God... This date reclaims what is the deepest of our heart, "gratitude in the Lord and correspondence"... To celebrate now the first century of our Congregation supposes to take con- science of the signified of a historic fact, that the Lord has given us to live with character of his singular call to the "fidelity"; a fidelity which is "remembrance*

*and challenge” ...To remember means to “to go back to put the heart” in some thing or some one... “To remember” with faith and love, our history, our inheritance of one hundred years, implies also “to remember us” ourselves our duty of loyalty, of love and of surrender to the Congregation...*

*But our Centenary, rather than remembrance and point of arrival, is a challenge and a point of departure, it means, an providential hour which stimulates us to overcome us in our fidelity under the sign of love more conscious and profound to the Congregation and to the personal calling which the Lord has made each one of us in order to realize ourselves as Tertiary Capuchin Sisters of the Holy Family.*

*We are, without any merit, depositaries of a charism that the Lord has placed providentially in our hands. We will be with God’s help, faithful transmitters of that same charism, with immense faith and hope, our road, desirous of “being saints”, as Father Luis wanted us, offering so ---encarnated in our life and our service---“a charism live for a living Church”...*

Some weeks later, in which the light would see the anterior message, the General Counsel of the Brothers wanted to be united officially to the joy of all the Sisters and a letter of felicitations was sent in these terms:

*-- In the name of all the congregation, we write you with the occasion of your first centenary of life and of service. And, taught by the Father Founder, we lift our heart to God in order to entone him, uniting our voices to yours, a just and necessary hymn of gratitude...*

*Nazareth and Betany are a like a great school of love for you...  
 Nazareth is the  
 environment where the work and piety of Joseph and the prayer  
 and the work of  
 Mary are nourished constantly of the presence of Jesus in their  
 midst... Betany  
 is the place where the contemplation of Mary and the activity of  
 Martha are given  
 the hand of reconciliation when Jesus occupies the center of the  
 familiar act of  
 living together... And this spiritual environment was the one which  
 our venerable  
 Father wanted to form our being... In Betany, Mary and Martha with  
 their prayer  
 and action, are a good porch for religious ideal which wants "to  
 transfuse love",  
 after having assimilated this in whom is the fountain of the same  
 love... In  
 Nazareth they appear reflexions, together with the humble poverty,  
 those virtues  
 of obedience, concentration, industriousness, watchfulness and  
 solicitude with  
 such they distinguish your oblation through the needs. We admire  
 with joy this  
 model "of prayer, of family life and of availability to God's will"  
 which our  
 Father bequeathed to you...  
 Sisters, you in almost four years you had preceded us in birth, you  
 are a great  
 moral and spiritual help for us, your young brothers. Hoist, then  
 the sails of the  
 illusion, of hope, of optimism... We, from now on, as always, we ask  
 the Lord  
 to send them the breath of His Spirit.*

The programmed acts with the occasion of the official opening of the Centennial were centered, at length and at the width of the Congregational Geography, on May 11, in which that year 1985 fell on a Saturday. There was a presence of the Congregation, the Sisters were reunited, together with friends, acquaintances and beneficiaries of their apostolic action, in order to give thanks

to God in a special Eucharist and to celebrate with exultant joy the centennial diary. Such reunions resulted more solemn and they acquired special signification in those places where there was a greater concentration of communities and, therefore, the attendance was of greater multitude. In Caracas, for example, the Archbishop of the Diocese, Cardinal Jose Ali Lebrun presided in the Metropolitan Cathedral a concelebrated Mass with twenty two (22) priests. And in Colombia --- where the Sisters were organized in the four Provinces --the celebrations which were multiplied through the whole national geography, they reached their highest quota in Medellin and in Bogota. In the capital of Antioch the feast on May 11 was developed into two great moments. In the morning, solemn Eucharist in the Cathedral presided by the Archbishop, Cardinal Alfonso Lopez Trujillo and in that Holy Mass where sixty five priests concelebrated, many of them, Tertiary Capuchins. Finally in the afternoon, the lyric work "Amor y Redencion" (Love and Redemption) especially written was represented and mounted for the event. In Bogota the Archbishop Msgr. Mario Revollo, was the one who presided in the Primate Cathedral the solemn Eucharist which was celebrated --- on the same May 11, 1985 --- an act of thanksgiving by the first hundred years of life of the Sisters in the bosom of the Church and of the society.

In foundational places, as it was logical --- the celebrations had, once more, special and relevance signification. The acts --- which were developed particularly in Montiel --- began anticipating some days to the great date. May 3 --- organized by the Amigos of Montiel --- a literary-musical program was held in which the poet Pedro Del Monte declaimed, among others, the following inspired verses in the event:

*"Bless the people, Lord, of the Virgin very small,  
her people, the Tertiary Sisters,  
her host missionaries,  
to the work that propagates  
your love in multiple languages  
and to how many we commemorate  
a century of congratulation,  
thanks to You, good Lord,  
and to Fray Luis who was the  
angular stone of you mysteries  
and the motor of your dirge.*

That same day, May 3, but in Godella, was also initiated the “I Acampada Luis Amigo. During three days, the people who composed so big a crowd and colorful concentration, traveled nostalgic roads of the most chaste Amigonian tradition and they visited as happy and enthusiast pilgrims, Godella, Montiel, and Masamagrel, the three places very special in the life of Father Luis Amigo and the see of the three sanctuaries most affectionate for the followers. With their light and youthful hike, with their contagious happiness, and with the vital freshness of their spirit, the participants in that camping prepared a great atmosphere for the acts which happened days after.

May 11 in Montiel, in the same scenery in which exactly one hundred (100) years before Father Luis would found canonically the Congregation of the Tertiary Capuchin Sisters of the Holy Family --- he initiated, at 6:00 P.M. and in lawn of the sanctuary, the Eucharist with which in a particular manner, gave thanks to God the gift, already centennial, of the charism of the Sisters. Msgr. Jose Vilaplana, Auxiliary Bishop of Valencia presided said Eucharist and concelebrated with him Msgr. Jose Ma. Cases, bishop of Segorbe, Msgr. Alejandro Mestre, coadjutor archbishop of La Paz, Bolivia, Father Jose Oltra, Superior General of the Brothers and the two Provincials of the Tertiary Capuchins in Spain.

On the following day, May 12, 1985 --- the Spanish Television retransmitted from the Sanctuary of Montiel the Sunday Holy Mass. It was celebrated by Father Jose Oltra, who said in his homily:

*The Word of God proclaimed for us today, in this happy circumstance of the first foundational centenary of some religious who, from their faith in God, they opted through love, it follows hammering our hearings and our hearts inviting us to come out from our egoisms in order that we live also in love.*

*The Tertiary Capuchin Sisters of the Holy Family which for one hundred years ago surged in the Church through the action of the Spirit who impulsed Father Luis Amigo... imitating the attitude of Jesus Christ, Good Shepherd, they realize their apostolic action with the childhood and the youth in the field of education, protection and reeducation; in the attendance to the sick, in the pastoral action of the Church and in the environments and places of initial evangelization or “missions”.*

*In a world where the problem of the youth... is aggravated day to day..., where the drug wants to supply the lack of the affection..., where many youths are trapped by an annihilant "pasotismo"..., the work of Luis Amigo--- in this international year of the youth--- he has the full operation through his daughters, scattered all over the world, witnesses of*

*God's love and good news for the poor and the marginalized of today.* The closing of the Centennial Year ---on May 11, 1986--- had already in all the Congregation, by the express desire of the Sisters a typically Franciscan tone. Each Community, in the family atmosphere, not complicatedly and without noise, was in charged to adjourn the rejoice period. Some nearby communities joined for this, but not even so the enchantment of simplicity was broken.

## CHAPTER II

### THE GENERAL MARCH OF THE CONGREGATION

At the end of 1984 --- when by closure the anterior volume of the history was given---, the Congregation was directed to the general level by the elected government through the XVI General Chapter, formed by Sister Alicia Zea, Superior General, and through the Counselors: Maria Pilar Burillo, Ma. Reyes Gimeno, Ma. Teresa Rico and Ma. Anunciacion Ameztegui.

The time which even their service lasted --- which was a year and nine months, counting since the beginning of 1985 --- Sister Alicia dedicated

herself to complete the Canonical Visit the Houses of America, initiated on January 1984; took care the preparation of the commemorative acts of the First Centennial of the foundation and presided some of the most important celebrations, and continued busying herself the preferential manner up to the end of her mandate through the theme of the formation which by the will of the Chapter which had elected her, came being priority in her action of government. At this last respect one has to make sign that --- in the continuity with what was established in the General Plan of Formation elaborated in 1983 and restrained in the first moment in the celebrated reunion in Bogota in 1984 between the General Counsel and the Provincial Superiors - still it was realized in Rome - from October 1 to December 18, 1984 - other reunion of Sisters in charged of animating in the distinct demarcations the permanent formation with the purpose of deepening in the posterior formation the perpetual vows and of making up a coherent program in order to attend to it. It was in this reunion when those who were called the initial encounters of permanent formation were articulated. From such encounters, they started to celebrate in February 1985 and arrived to realize themselves, before the closing in 1986 the period of six years of Sister Alicia, a total of twelve, which means, four in each one of the three Regional Centers designated to the effect.

#### GENERAL CHAPTERS OF 1986, 1992 AND 1998

On September 17, 1986 the XVII General Chapter was open in the General House of the Congregation in Rome, whose central theme was "*the mission of the Capuchin Tertiary in today of the church and of the world.*"

Faithful to her to its objective, the Chapter --- which did not close until October 19 - it was dedicated fundamentally to realize a profound analysis of the charismatic identity of the Congregation at the light of the values and the arising challenges of the social, ecclesial, and cultural situation of the moment.

Fruit of all this analysis were the twelve (12) agreements to which the capitulars arrived and particularly the first two that made reference to the *projection and missionary expansion of the Congregation as expression of the exigency of the Church and of the proper charism in that apostolic field*, and to some concrete prioritarian options for the period of six years which started. These options - centered in assuming a style of fraternal life in minority and poverty which was prophetic sign of the values of the Kingdom; in realizing a real insertion among the most poor, from the proper "preferential option"

through them, and in obtaining a formation for the mission in the world of today - they were presented to all the Sisters in writing in which, among other things, it was said:

*The chapters of the XVII General Chapter (in accordance to the central theme of the same) we have studied the reality which touches it to live at our Congregation in each one of the places in which it is present, in order to situate ourselves to respond to the actual challenges without losing our identity and to be able to reach a profound conviction:*

*“Thus the Tertiary Capuchin Sister evangelizes”.*

*We have parted of understanding correctly what is a “challenge for us” Tertiary Capuchin Sisters... We also have intended to redicover the “values” essential of our vocation...*

*We have considered ourselves that the challenges of our Mission and the values of our identity fall into error directly in the field of Formation...*

*The process which the Chapter has followed has brought us to understand and to define our Mission as “pursuit of Christ in the fraternity of minors and penitents, being presence of the Lord and bearers of Peace in the world, serving the poorest and the needy*

*In as much as we understand that our Mission does not consist so much in the apostolic activity which we realize, as well as in ourselves to be charismatic, dynamic and expansive, expressed in the life of all the elements of our form of life... From this thinking about the mission, it germinates the urgency of realizing a sincer effort of renovation...*

*To it the Options go guided... and the Lines of action which they are indicated...*

*Before the reigning “materialism”... “It is urgent to give an answer, from a*

*profound experience about God, revealed in Christ the Liberator”...*

*For us, “secularism” is another purifier challenge that moves us to “reencounter and to value duely our Identity and not to be*

*afraid of appearing as Christians, as followers of Jesus, announcing the Gospel”...*

*Great challenge of our world is also the “inequality” ... Such situation constitutes a strong call “to create in us the attitudes from the Gospel, where the experience about the Father will bring us to the experience of the Brother, to construct the brotherhood as minors, without anxiety of dominion..., converting us so in the Sign of a new life”...*

*The face of Christ in the “poor” brothers demands the transformation of our life, “being among them as minors, living their life with solidarity, being small, humble and in need of power”*

*The suffering of “violence”, direct or indirect, has reached of being a form of life for many Persons... The situation of repression and fear is bringing inclosed to many to take arms for their selfdefense...*

*We, faithful to the Church... and heirs of the Franciscan spirituality, are called “to be artisans of peace, making of this task something vital of our identity and of our manner of evangelizing in the world”...*

Besides of studying the central theme which had been proposed as objective and of taking determinations regarding the same, as it was about to be seen, the XVII General Chapter studied once more the Constitutions, in spite that in 1982 they already had received the official approval of the Holy See through long epoch of post council experimentation. However, it did not deal about an innovative study. It was simply limited to do small things --- and never substantial --- re-touching, to explicit some elements, and above all, to annotate the references of the Canon Law published in 1983. Also the mentioned Chapter praised as it was proper about it, a new team of government, presided, as Superior General Sister Ma. Elena Echavarren.

The six year period initiated in 1986 concluded, again was reunited in Rome and in the General Curia of the Sisters --- from June 2 to July 17, 1992 --

- the following General Chapter. It was the XVIII celebrated by the Congregation. The motto of the Chapter was *“The Tertiary Capuchin In Evangelization, Today”*, and had as central objective to promote the religious and apostolic life of the Congregation according to the proper charism, in accordance with the directions of the Church and attending to the signs of the times, in order to realize better the proper vocation of the Tertiary Capuchin today, and to offer to the Church and to the world, a service most qualified and actualized. The capitular assembly --- in which, through principally of the climate of prayer, of trusting dialogue and fraternal harmony, became patent the passage of God by the Congregation --- introduced new and substantial modifications in the Constitutions and Directory, and in particular in what is relative to the formation, to the government and to the administration of the wealth; it approved about the infinitive mood the General Plan of Formation; adopted a distinct proper of the Congregation for all the Sisters and it assumed a series of relative compromises to the central theme of the evangelization, emphasizing in them as fundamental nucleus: the evangelization from and for the universal fraternity; the contemplation, the fountain of life and evangelizer action; the proper apostolate of the Congregation, and the initial and permanent formation, half dynamic for the evangelization. Together with this, it elected as Superior General, through a second consecutive six year period, Sister Ma. Elena Echavarren, and took a total of seven agreements, among them she excelled, first of them, it said so:

*--In order to respond to the urgencies of the Church and by fidelity to the proper Charism, we reaffirm our will and earnest desire of bringing forward the Congregational Project of Missionary Expansion already initiated. In the new foundations the first power will procure the presence of the Congregation the nations where it is already, in as much as the minimum conditions are given for the formative process of the native vocations.*

*It corresponds in a special manner to Major Superiors and Counsels: to stimulate all the Sisters for the missionary availability, promoting this spirit and enabling them since th initial formation; to help the Sisters who make their offering, animating their radical option and without conditions and facilitating their preparation; to help to discern the missionary vocation of the Sisters in the corresponsibility with the general Government; to be disposed to collaborate with the Sisters when they are required, considering that, with due discernment, it must*

*give preference to the Congregational Missionary Project; to bring economic resources for the missionary fund in the means of their possibilities, and to accompany fraternally the Sisters who are already in the places of the mission, with the prayer, communications and the sending of bulletins.*

Before dissolving the Chapter, the Mother General said thus to the Assembly:

*--We have felt with greater force that God sends us to evangelize the world today and that He calls us to do it starting from a conscience reinforced of our identity of Tertiary Capuchin Sisters with new vigor, with tranquility and compromise. We have actualized our Constitutions in the fields so vital as those of formation, government and administration*

*We count with new tracts in order to advance in the dimension of our vocational response of the fraternity and of the mission, according to our charism and the exigencies of this historical moment.*

And Sister Ma. Elena Echarvarren herself added subsequently in another writing:

*-The celebration XVIII General Chapter has been... a strong and profound experience from God. Experience which has advocated in the new horizons for the Congregation novelty in the legislation, great challenges to the formation and to the proper evangelizing task..., strong contribution to the mission "Ad gentes"..., in definitive, an invitation to consolidate, each time more, the proper charismatic quality in contact with the yesterday of the foundational fountains and with today of the history.*

In 1998 -and exactly from October 1 to 31, was celebrated in Rome, in the General Curia, the XIX General Chapter of the Congregation, the last of the three that took place the period of time that includes the present volume of the history. In this occasion the Chapter - whose motto was "*guided by the Spirit, the fire and life, we walk toward the third millennium*" -- was proposed to rediscover the presence of that same Spirit in the proper life and to open a dynamic of permanent listening and docility to Him, in order to be "*women of*

*the Spirit” to style of Francis and Luis Amigo, who in the fidelity toward the proper charism, they offer to the Church and to the world today renewed expressions of God’s presence and of audacious in the service.*

Previously at the initial of the chapter sessions in Rome, the Sisters realized in Montiel a shift of spiritual exercises given by Father Jaime Bonet founder of ‘Verbum Dei’, who finalized in Masamagrell, at the feet of Father Founder, with a Holy Eucharist presided by Father Jesus Catala.

The XIX General Chapter, beside of giving a new Superior General to the Congregation in the person of Sister Ligia Elena Llano, took a total of *twelve (12) agreements* relative to the formation, to the pastoral, to the Missionary Project of the Congregation, to the founder and martyrs, to the Amigonian Lay Movement to the creation of a solidarity fund, and to the regulation of travels and family visits of the Sisters. The Chapter also elaborated --- under the title ‘Women of the Spirit’. A challenge for the Third Millennium --- a document in which were gathered about unitary and harmonic form the options of the pastoral- vocational youth, of a unified integral formation, of the internationality, inculturation and collaboration to congregational level, and of the proper spirituality, that were considered prioritariums of face to the new period of six years. One has to underline, however, that among these four options, was the relative to a solid proper spirituality which was obtained, in the reflection and in the document in return to these three great thematic blocks: the proper life as women of the Spirit; authentic and most affectionate fraternities, where climate of family lives to the style of the Holy Family of Nazareth, the merciful tone which must distinguish the proper presence, as followers of the Good Shepherd. In the presentation of the mentioned capitular document, it was said among other things:

*---The Spirit of Jesus speaks in the historic reality and in our hearts.*

*In this reality, is glimpsed the birth of a “new woman and man”...*

*The Congregation looks at our world and is looked to herself and discovers in “her beingCharismatic” the values that answer to the search of feeling of the women and men of today.*

*The Spirit urges us to go back to our whole life its profundity and radicality; the*

*searchof authenticity in following Jesus, in order “to humanize our world and to bring it to the Father.*

Before bidding goodbye, the chapters of the XIX of the General Chapter had the great happiness of being received in Audience by the Pope John Paul II,

who made the turn over to Sister General of a letter 'Carta' signed by himself, which by its importance is reproduced completely the continuation:

*It is very grateful for me to receive you to the final of the XIX General Chapter, there you have reflected about the presence and action of the Holy Spirit in the proper life, in order to be "the women of the Spirit", according to the Franciscan style of your Founder, the Venerable Luis Amigo y Ferrer, and to offer thus to the world of today new expressions of Christian living and of the audacity in the service*

*In this occasion, my most cordial greeting directed to each one of you and, through you, to all the Sisters of the Congregation who in the diverse houses in Europe, America, Asia and Africa make present the bethrotal dimension of the Church and her virginal maternity, collaborating with her unconditional dedication and her discrete presence, but fertile, in the construction of a better humanity.*

*The Church has in great esteem the specific contribution which, as consecrated, you offer the tasks of the new evangelization. Upon embracing the evangelical chastity, poverty and obedience of Jesus, you are converting yourselves, in certain manner, in a prolongation of his humanity and you give prophetic testimony of God's primacy and of the future wealt in the actual society, in it which seems having lost the track of what is divine (cf. Vita consecrata, 85). Before the new challenges that Third Millennium will present to the religious slife, your delivery and mission must be guided by the supernatural discernment, which knows how to distinguish between what comes from the Spirit and what is contrary (cf. Ga. 5, 16-22). Only from this dynamism of fidelity to the Spirit you will be able to act effectively in the respect fields of the proper foundational charism, bringing in the heart and in the prayers the multiple necessities of men and women of our time. Upon encouraging yourselves in your praiseworthy educative labor, helping the children and youth with difficulties to grow in humanity under the guide of the Spirit, I*

*invoke above all the Institute the protection of the Holy Family of Nazareth, so that it will sustain you always in the religious life. With these feelings, I impart to you heartily the Apostolic Blessing, that I extend pleased to all the Sisters of the Congregation, as to whom they collaborate with you in the diverse apostolates.*

*Vatican, October 31, 1998  
Pope John Paul II*

### THE TEAMS OF THE GENERAL GOVERNMENT

Since 1986 until the moment of closing this volume of the history, they have ruled the Congregation, to general level, these teams:

1986 – 1992	Suiperior General:	Sr. Ma. Elena Echavarren Sorbet
	Consejeras	Sr. Slvia Calle Zapata, Vicaria Sr. Ma. Crmen Michitorena Amunarriz Sr. Myriam Mercado Hernandez Sr. Adela Paternina Villegas
	Secretaria Economoma	Sr. Ma. Teresa Palacio Sr. Anunciacion Ameztegi
199 – 1998	Superiora General Consejeras	Sr. Ma. Elena Echavarren Sorbet Sr. Slvia Calle Zapata, Vicaria Sr. Adela Paternina Vilegas Sr. Emilia Stella Arroyave Restrepo Sr. Ma. Auxiliadora Romero
	Secretaria Economoma:	Sr. Carmen Fernandez Alonso Sr. Judith Ofelia Hernandez SR. Iveth Ortega
1998 – 2004	Superiora General Consejeras	Sr. Ligia Elena Llano Jimenez Sr. Julia Apesteguia Mariezcurrena
Vicaria		Sr. Cecilia Castro Gamez

Sr. Margarita Carvajal Rueda  
Sr. Ana Ma.Vallejo Borda

Secretaria: Sr. Carmen Fernandez  
Economía Sr. Iveth Ortega

#### THE TWO SUPERIOR GENERALS OF THE PERIOD

### **Sr.Maria Elena Echavarren Sorbet. 10<sup>th</sup> Superior General (1986-1998).**

Daughter of Bernardino and Guillerma, was born in Ochagavia (Navarra, Spain) on July 27, 1941, being baptized on the 29 of the same month and year.

At the age of 8 years old - on August 22, 1949 ---she received the Sacrament of Confirmation, and in September 1957, she entered the school in Burlada, where she began the studies of the teaching profession.

On June 29, 1958 she began in the same house of Burlada the postulacy and on January 13, of the following year, 1959, she wore the habit of the Congregation joining thus in the novitiate, installed also in Burlada.

Thru her first profession - given off January 17, 1960 - she transferred to the fraternity of St. Francis Asisi, Madrid, where she took the first year of juniorate, but on the following year-- September 1, 1961 - she went back to Burlada, being destined to the 'Colegio Regina Pacis' wherein she continued civil studies. Being in the 'Casa', she made her perpetual profession on August 15, 1963.

Transferred again from Burlada to the fraternity of St. Francis of Asisi, Madrid, she followed in this occasion the studies in Physics at the 'Universidad Complutense', and Liturgy in the 'Instituto Superior de Pastoral de la Universidad de Salamanca', in Madrid.

In June 1969 she obtained the title of Licentiate in Physical Sciences in the University of Madrid and passed to the Colegio Regina Pacis, where, from the following course, discharge the office of Directress.

Appointed for the first time --- in August 1971 --- Provincial Counselor, she occupied the fourth place within the government of the Immaculate Province, which was presided by Sister Ma. Pilar Burillo. At the end of 1974 --- by having attended in Rome the XV General Chapter, qualifying delegate of her Province --- she was nominated again for the office, occupying in this occasion the position of the second Counselor in the government which was headed as Provincial, Sister Adoracion Bernal. In this second period as Counselor she left already the 'Colegio Regina Pacis', where she remained since 1969, and she transferred to Madrid, being appointed- on February 8, 1975 - local Superior and Teacher of the Novitiate of the Immaculate Province, installed in the House of St. Francis of Asisi, in the Spanish capital, Madrid.

In November 1977 was granted to her to make an experience of the native contemplative and apostolic in Gea de Albarracin, on the time she assumed the responsibility of vocational promoter of the Province. In October 1978 she was integrated in the House of Formation situated in Villamayor, dedicating herself to the vocational pastoral and to collaborate in the formation. In 1980 she formed part of the team of study about 'Regla TOR' reunited in Reuter, Germany.

The XVI General Chapter finalized, she appointed again, and after three years of rest in the office, Provincial Counselor. In this occasion she third Counselor and Sister Julia Apesteguia presided such government. At the same time she followed her responsibilities.

With the provincial changes which happened at the middle of 1983 she left to belong to the Provincial Counsel and pass again to Burlada, where she was able to dedicate herself the form most exclusive to her educational task.

The VII Chapter of the Immaculate Province --- celebrated in 1986 --- elected her in order to assist as Provincial Delegate to the XVII General Chapter. It was the second General Chapter to which she attended. In this occasion, however, she did not return to the community of the 'Colegio Regina Pacis', wherein she continued the forming part. The capitular Sisters were fixed in their in order to guide the Congregation and on October 6 of that same year 1986 they elected their Superior General when she was forty five (45) years old.

With vigor, enthusiasm and decision proper of her character and of her age, she consecrated herself, from the first moment, to bring into practice the exigent program of the government which the Chapter that had elected her left molded in her agreements and particular manner in the first two devotions, as it

has been left said, to the missionary expansion of the Congregation and to the prioritarian options for the six year period.

In as much as to the missionary expansion she undertook --- already in 1988 --- the foundation of Markounda (Central Africa) and two years after those of Mlali (Tanzania) and Cotonou (Benin). Her pledge was such, that before finalizing the six years period she herself formed what was denominated in a beginning Missionary Circumscription, which comprised the three African foundations here sketches and the existing houses in the Philippines which dismembered, 1988, from the Province of the Immaculate that had realized its foundation.

But great things were their vigilant in the field of missionary expansion, they were not minors those which she realized in order to act the capitular options. In this sense, besides of capacity a style of testimonial life of values of the Kingdom through the programs of permanent formation --- that was another of the priorities of its government ---, and besides of encouraging foundations in the field of diversified pastoral, as means of insertion among the poorest, it developed significative actions in favor of a better and more competent preparation in the distinct apostolic fields, through special programmed meetings and realized to that respect.

The same fruit of her action of government was the creation of the Amigonian Lay Movement.

In other field of her government, one has to make sign that in 1987 it gave the beginning to the Canonical Visit the Houses of the Congregation, beginning by the Province of 'Sagrada Familia'. This visit --- as it is specific most advanced --- occupied already a great part of her time until the end of her first mandate.

From June 2 to July 17, 1992 she presided in Rome the XVIII General Chapter which re-elected her for the office of Superior General for another six year period.

Her actuation in the second period, in consonance once more with the directresses marked by the General Chapter, was centered in power still more the missionary expansion of the Congregation --- that happened to be called 'Missionary Plan', carrying out new African foundations in Tanzania, Benin and Korea , which they supplied with excess the suppression of the presence in Central Africa. It also intensified all what was relative to the formation in their

distinct stages and particularly in what referred to the permanent formation and to the adequate preparation of the formators, she continued advancing the 'Amigonian Lay Movement' and she herself became busy through a better organization of the Congregation in those most varied fields.

The visit to the Congregation during her second six year term she started it in 1993 the Provinces of Sacred Heart and of Our Lady of Montiel and she finalized it --- as she can be seen also more advanced --- in 1996 the Province of Immaculate.

Through those same years, she presided, between 1993-1996, the Franciscan International Conference of the TOR and participated as "Auditor" nominated by the Pope, in the Synod of Bishops about the Consecrated Life, in 1994.

Since October 1, 1998 she presided the XIX General Chapter in which she delivered the witness of the government of the Congregation to her successor, Sister Ligia Elena.

### **Ligia Elena Llano Jimenez, Eleventh Superior General (1998 - 2004).**

She was born in Robledo-Medellin (Antioquia-Colombia) on January 18, 1935, and her parents, Fernando and Sixta Tulia, she was baptized on January 24, 1935.

On December 8, 1952 she entered as postulant and of October 15, 1953 she took the habit of the Congregation in Medellin, changing her civil connection by that of Tulia Fernanda de Robledo. One year and three months later --- exactly of February 2, 1955 --- she expressed in the same Novitiate House, Belen, her first vows. After a time a brother of hers, Jaime, followed also the footprints of Luis Amigo, entering, in 1962, in the Congregation of the Capuchin Tertiaries, died on August 1, 1999.

Already professed, she continued in the same place Casa de Belen, completing the secondary studies and obtained the title Higher Normalist. Two years after --- in 1957--- she was transferred to Normal de la Merced, Yarumal, where she remained as professor up to the year 1960, in which she passed to give classes in "Normal La Inmaculada", Donmatias. Staying in the community

of "Normal de Yarumal" she made in Belen-Medellin, on February 11, 1958, her perpetual vows.

Appointed Teacher of the Juniors in 1962, she exercised this office by short time, because this same year she assigned to the House of the Congregation in Rome in order to follow there the studies in the Institute Queen of the World, where in 1966 she graduated in Sacred Sciences.

Coming back to her country, she was designated again the Teacher of the Juniors. The service in which she continued through being nominated second Adviser of the government of the Province of San Jose which the Sister Blanca Ilvia Alvarez was presiding.

Finishing her duty in the Provincial Government, she was transferred, 1971, to the Vice Province of Argentina, of which she was nominated first Counselor. During the three years that stayed in this land in the south, beside she exercised the office as Superior of the Institute 'Isabel La Catolica', situated in the 'Ciudad de La Plata' dedicated to the education of the minors with problems.

When the Province of Santa Maria was created --- January 12, 1975 --- she became incardinated to it and formed part, in the quality of Vicariate, of the first government of the same, presided by Sister Alicia Zea. In 1977 she was re-elected for the said office for three more years. During the six years that she was Vicar, she resided in the Provincial Curia.

From 1980 to 1986 she presided, for two consecutive terms of three years, the Province of Santa Maria. Before being elected for this office, she had participated, in the rank of Delegate of her Province in the XVI General Chapter.

After attending, in 1986, the XVII General Chapter, in her condition still as Provincial Superior of the Province of Santa Maria, she nominated Superior of the Santa Maria Institute, of the City of Cali, dedicated to the work of protection and reform of childhood and misguided youth.

In 1992 --- through the realization of the First Elective Chapter of her Province --- she was destined to Costa Rica with the position as Superior Vice Provincial and when that Vice Province depending of the Santa Maria Province, was transformed in 1995, with the annexation of the Vice Province of Guatemala which depended of the Inmaculada Province, in the General Vice

Province of Central America passed to be her first General Provincial. Of such qualification, she attended in 1998 the XIX General Chapter which on October 3 of that year it elected her Superior General of the Congregation.

Her action of government, up to the moment of closing this volume of the history, has been marked --- as that of her predecessor --- by the established priorities by the Chapter which elected her and the became molded in the options and in the agreements of the same. In this sense, it fits to undertake above all that she has prepared with all indulgence and detail the celebration of the Beatification of the three martyr Sisters of the Spanish Civil War in 1936, and has maintained the prioritarian undertaken of the General Government in the Missionary Project and in the field of formation, particularly permanent.

Also a new Province has created, erecting as such the General Vice Province of Central America in which it was incardinated, and has initiated, at the end of 2000, the Canonical visit to the Congregation, by the Provinces of the Sacred Heart and of Our Lady of Montiel.

## OBJECTIVES AND PROGRAMS OF THE GENERAL COUNSEL

In the last years it has come consolidating in the Congregation the practice of which the distinct General Governments elaborate, in agreement to the options, agreements and lines of action pointed by the Chapters, a detailed program of what they pretend to obtain in the six year period, making inclusive chronogram of the stages that are proposed until reaching said objective.

What is brought to the continuation is not a very reduced synthesis of which the general programming have been said since 1986.

The first General Government presided by Sister Ma. Elena Echavarren (1986-1992), was proposed as principal objective: *to impulse and accompany the on going position of the Options and Agreements of the XVII General Chapter, in order to respond to the challenges of the Church and of the world of today since the proper identity of Tertiary Capuchins of the Holy Family.*

In syntony with the general objective of the six year period, the government went proposing in its annual plans distinct objectives more specific and went articulating its strategies in order to reach them. Such objectives more concrete and the actions in order to comply them can be grouped round

about these eleven great obstinate axles: *placed into march and posterior increment of the Capitular Options in order to stimulate the life and mission of the Provinces, Vice Provinces and communities; the establishment of the communities in Africa to answer the urgency of the missionary expansion and universalize of the Congregation; the encouragement and the stimulant of the Provincial Sisters, Vice Provincials and Counsels to help them in the undertaken of their mission; the animation and orientation of the information to all levels and the unification of the criteria within the same, in order to respond to the proper Mission in today's world and from the proper identity; the deepening in the life of the Father Founder in order to advance in their knowledge and in the exigencies of the proper spirituality; the power in all the communities a style of minor fraternal life, poor and prayerful so that this will be the prophetic sign of the Kingdom; to be dynamic and to help the insertion among the most poor and needy in order to be coherent with the exigencies of the proper Charism and of the actual reality; to realize activities and to help initiative that will promote the knowledge and collaboration among the Provinces in order to favor unity and congregational communion; to initiate and impulse the process of the beatification of the martyr Sisters; to organize the Amigonian Lay Movement in order to project the proper spirituality of the Tertiary Capuchin Sisters to the seculars, and already to the final mandate, to stimulate the celebration of the 500 years of Evangelization of the New World in order to solidify as Congregation to this ecclesial event.*

In the second six years term (1992-1998) Sister Ma. Elena and her Counsel, previous to the general programming and like a kind of curtain from the bottom, they established these eight priorities: *communion to all levels; life of the Constitutions and Directory; charismatic identity; new style of evangelization; Missionary Project of the Congregation; formation in its dimensions; Amigonian Lay Movement; and new economic system: communication of wealth.*

Aside from these priorities, they elaborated the programming for the new phase of government, proposing as objective *to revitalize the proper identity of the Capuchin Tertiary Sisters to the level of life and mission in order to answer to the vocation done by God and to the urgencies of the world and of the Church.*

As more specific objectives in order to reach the interior, they established the following: *to promote, as General Government, the life and activity of the Congregation and the communion to all levels in order to maintain, in the*

*dynamic fidelity, the Charism; to impulse the profundity and living of the Constitutions and Directory in order to assume their spirit and exigencies as the form of life which the Church through the Founder, who wants for the Congregation; to deepen in the knowledge of the Venerable Father Founder and in the fountains of our spirituality in order to grow in the charismatic identity; to make dynamic a new style of evangelization in all our communities and works, according to the Compromises of the XVIII General Chapter; to give a new impulse to Missionary Project of the Congregation, according to the Agreement No. 1 of the XVIII General Chapter, to respond to the urgencies of the Church who commands us to evangelize all people; to promote the Formation in all its dimensions and stages, according to the new legislation and felt necessities in the XVIII General Chapter in order to revitalize the proper vocation in the joyful following of Jesus Christ; to organize at the Congregation level the Amigonian Lay Movement according to the Agreement No. 3 of the XVIII General Chapter in order to project the proper Charism in syntonny with the desire of the Church today, and to put into march in all the Congregation the new economic system approved in the XVIII General Chapter in order to respond to the poverty and fraternity according to our spirituality and to the exigencies of social justice.*

Among the strategies articulated to bring forward that program they bring out: *that to assume as General Counsel an open attitude to the signs of the time; that of realizing in all the Congregation a spiritual and charismatic animation; that of cultivating some relations of nearness with all the Sisters; that of propitiating the experience from God and the contemplation, the nucleus of all evangelization; that of animating the research of all manners most adequate of expressing the values of the proper charism in every place; that of reimpulsing the revision of works of face to New Evangelization and greater urgencies of the poor and in accordance to the proper identity; that of infusing the missionary spirit in all the Congregation, motivating the Missionary Project and giving preference in the foundations of Asia and Africa; that of animating the formation in all the place; and that of sensitizing the Sisters about the importance of projecting the proper charism to the laymen.*

In 1998, the General Government presided by Sister Ligia Elena Llano proposed as general objective of the planning that made for the six year period 1998-2004, *to be women of the Spirit, recreating the proper life and mission in following Jesus from the proper charismatic identity, in response to the Options of the XIX General Chapter and the challenges of the Millennium of humanity.*

Opposite to the consecution of said objective formulated itself these other more specific: *to revitalize the life in the Spirit and the option through Jesus Christ, the only one who gives meaning to the proper consecration; to recreate the proper foundational charism, its originality and transparency as answer to the signs of the times; to work in communion with the Teams of Government of the Provinces, Vice Provinces and of the Delegations, and to accompany its task of animation; to strengthen the fraternal life as the place of growth, human and growing maturation; to continue giving to the Formation the priority, in all its dimensions and stages; to impulse the Pastoral Juvenile-Vocational as prioritarian action of the Congregation; to promote actions that will conduct to the knowledge of life and work of the Venerable Fr. Luis Amigo and his cause of beatification; to continue encouraging the Amigonian Lay Movement; systematize the Formative Plan of the Amigonian Laymen and to elaborate the programs for Amigonian and Zagales Youth; to coordinate everything what is related with the preparation and celebration of the beatification of the Sister Martyrs; to revive in all the Sisters the missionary spirit and to accompany the 'Missionary Project' of the Congregation; to stimulate the inculturation of the gospel and charism, where it is present the Congregation; to animate and discern the apostolic presence of the Congregation and to facilitate responses to the new forms of poverty; to give continuity to the elaboration of the Global Pastoral Plan of the Congregation; to stimulate properly being Franciscan the compromise with the defense of life, justice, peace and ecology; to favor the communion and the collaboration among the different demarcations of the Congregation; to motivate the participation in the ecclesial celebration of the jubilee; to terminate the elaboration of the Necrology of the Congregation, and to celebrate the 100 years of the Pontifical approval of the Constitutions and of the Congregation.*

*As principal strategies in order to obtain what is proposed were formulated: that of prompting the personal and communitarian discernment in the proper life and mission; that of giving new vigor to the (life-vivencia) about the proper Consecration on obedience, poverty and chastity; that of propitiating the Sisters a select and abundant contact with the fountains of proper spirituality; that of nominating a Team of Sister who will investigate, will deepen and will elaborate documents about the proper spirituality; that of presenting to the Holy Family as reference of fraternal life, and that of fortifying in the Formation the human, Christian, Theological and Charismatic dimension.*

## PRINCIPAL ACTIONS OF GOVERNMENT

Without entering now in those actions of government which are related with the fields --- prioritariums during all the epoch that comprises the present volume --- of the formation, *of the distinct apostolate, of the Amigonian Lay, or of the missionary* expansion, which they have their treatment adequate and extensive to the length of this work will be seen here and now those other actions which, prompted by the Central Government of the Congregation, have had a significant incidence in the general march of the same.

### Visits of the General Superior

The post council legislation proper of the Congregation affirms that the visit of the higher Superior has through the object to revitalize and stimulate the life and mission of every Sister and of the communities by means of fraternal meeting, and determines what is the competence of the Superior General to visit by herself or through a Delegate, the communities of the Congregation, at least once in every six years period and how many times will judge it convenient.

Faithful to the said norm, the Superior Generals who have been in front of the Congregation during the period comprises the present volume of the history have visited punctually the distinct Houses of the Congregation, besides proposing in each occasion a concrete objective.

In her first six year term, Sister Ma. Elena Echavarren centered the general objective of her Visit to the Congregation in revitalizing and stimulating the life and mission of the Community through the revision of the communitarian project and the position in march of the capitular options.

Her itinerary began --- December 28, 1987 --- at the Province of the Holy Family, accompanied by the Sisters Silvia Calle and Ma. Carmen Michitorena. This being finalized on March 21, 1988, she went on, accompanied by Sister Adela Paternina, by the Casas del Cono Sur since April 15 to June 7, and by the Fray Luis Amigo Province from June 8 to July 7, 1988.

In December 1988 she left for Colombia together with the Sisters Silvia Calle and Adela Paternina and she attended in Puente Nacional the IV Chapter of the Esteras of the Province of Montiel and, to the continuation, moreover in union with Sister Ma. Carmen Michitorena, began the visit to the same Province

of Nuestra Senora de Montiel and that of Sagrado Corazon de Jesus. This lasted up to May 15, 1989. Still in the same year, she visited alone Zaire, from August 18 to September 7, and, in company of Sister Silvia Calle, the Belgian-German Province on December 3 to 23.

In 1990 was, with doubt, the most intense to the respect. In first place she visited - and together with the Sisters Adela Paternina, Myriam Mercado and Ma. Carmen Michitorenna - the Immaculate Province from January 1 to March 4. She traveled as continuation to Tanzania with Sister Adela. Afterward she passed, with General Counsel to complete, to the Province of San Francisco, staying as a visit there from June 27 to July 22. And from here - after the reunion celebration with the Provincials and Vice Provincials known as Caracas '90, she left for Colombia where, once more with all her Counselors, she visited the San Jose and Santa Maria Provinces from August 23, 1990 to January 8 of the following year.

From Colombia in 1991, she went to the Philippines alone, the Visit from January 27 to February 18, afterward uniting herself in Guatemala with Sister Silvia Calle in order to continue the Visit which this had started on February 16, which was prolonged until March 6. Meanwhile, Sisters Adela Paternina and Carmen Michitorenna, from February 6 to March 25, they made another visit to Casas de Costa Rica. From April 1 to 30, Sister Ma. Elena, accompanied by Sister Silvia, visited the nations of Caribbean and Mexico.

That same year 1991, although she made present in Benin and to the following year --- before the XIX General Chapter --- she was in company with Sister Silvia, in Tanzania.

For the six year period 1992-1998, the motto of the Conical Visit was *to impulse the deepening and the life (vivencia) of the Constitutions Directory in order to assume its spirit and exigencies as the form or way of life which the Church, through our Venerable Father Founder wants for the Congregation.* And Sister Ma. Elena Echavarren realized it according to the calendar which is indicated at the continuation.

In 1993, together with the Sisters Adela Paternina, Emilia Stella Arroyave and Ma. Auxiliadora Romero, she visited the Provinces of Sagrado Corazon and Nuestra Senora de Montiel, from August 2 to December 15. She also visited in 1993 canonically Benin together with Sister Ma. Auxiliadora.

In 1994 she visited, first --- and accompanied by the Sisters Adela, Emilia Stella and Ma. Carmen Fernandez - the Vice Province of Costa Rica, on May 28 to June 24, and the Vice Province of Guatemala on June 29 to July 15. Subsequently she was with all their Counsel in the Province of Sagrada Familia from August 25 to September 7, and although she turned alone to the Philippine Visit.

She started the year 1995 in Colombia, where in company of all the Counsel she visited the Provinces of San Jose and of Santa Maria, from February 24 to July 4. This visit included also that which, together with the Sisters Silvia and Emilia, she made to the Vice Province of Chile-Argentina and Paraguay and also the communities of Cono Sur, from May 7 to June 11.

Finally, 1996, she visited, accompanied by the Sisters Sylvia and Adela, the Province of San Francisco, on April 17 to May 28, and afterward, with the Sisters Adela and Ma. Auxiliadora, the Province of Fray Luis Amigo, from May 27 to July. In the lapse of this last visit she presided the Extended General Counsel of Brazil '96. On November 14, 1996, although he initiated, together with the Sisters Silvia, Adela, Ma. Auxiliadora and Ma. Carmen Fernandez, the visit to the Province of Inmaculada that lasted up to January 28, 1997.

Aside from all of this, Sister Ma. Elena Echavarren determined in her second mandate that the visits to the 'Casas del Proyecto Misionero had the frequency almost annual, although the majority of the times did not have the canonical character nor could realize it she personally.

Already in the government Sister Ligia Elena Llano, held the third Canonical Visit of a Superior General all the Congregation during the period that comprises this volume of the history. This visit was proposed to revitalize and animate the following of Jesus Christ, the fraternal life and evangelical mission of every Sister, from the options of the XIX General Chapter.

In the year 2000 Sister Ligia Elena initiated it, making present, in company of all her Counsel, in the Provinces of Sagrado Corazon and of Nuestra Senora de Montiel from April 11 to July 21. And until the moment of closing these pages she had visited then, the Province of San Francisco, on April 1 to May 22, 2001, in company of Sisters Cecilia and Ana Ma; the Vice Province of Argentina-Chile-Paraguay and other communities of Cono Sur, from May 10 to July 27, together with the same Sisters Cecilia and Ana Ma., another Sister

Margarita, and the Province of Sagrada Familia, together with all her Counsel, from September 2 to October 24 of the **same** year 2001.

One has to leave likewise constancy that Sister Elena herself in those three years she was the one bringing the front of the Congregation at the closing year 2001, had realized already --- faithful to her proposal of being the nearest possible of all the Sisters --- a pastoral visit to all the Congregation.

## **The Extended General Counsels**

Although the denomination of the Extended General Counsel was not recognized officially in the Congregation until the Constitutions of 1992, reunions of General Counsel with the provincials and vice provincials came maintaining each six years period since 1972. From this year until to begin the period that here is the history, three of them had been celebrated: Rome '72, Rome '78, and Bogota '84.

Subsequently, from the beginning of 1985 until the end of 2001, other two meetings of this native were realized.

The first was celebrated in the Provincial See of San Francisco Province, Caracas, from July 25 to August 15, 1990 and had as objective to realize the proper compromise, as in charged of the government of the Congregation, in order to grow in unity and to respond to the necessities most urgent of the Congregation of the actual moment.

At the same time the five Sisters of General Government attended, the eight Provincials and the four Vice Provincials existing in this moment. At the beginning of the same the Superior General was directed to assembly saying, among other things:

*--- It is timely to remember in the first place that we are not here through the initiative of any of us, but through the calling from the Lord...*

*To live and to foment the communication is our primordial duty as responsible of the government of the Congregation and this meeting offers to us the extraordinary opportunity of reality to do it...*

*We want concrete in this moment ---it added---: to live the proximity of God, to share the realities and experiences, to deepen in our identity of Tertiary Capuchin Sisters, to reimpulse our capitular options, to revise and to reimpulse the permanent formation and the conclusions of the Encounter of Formators, to suggest changes in the Constitutions, to dialogue about matters and restlessness of general interest, and to concrete lines of action which will be opportune...*

And such was in reality the agenda treated during twenty two days that the meeting lasted. Upon finalizing this, the participants in that assembly framed the conclusions to which they had arrived regarding about these three great options: *a style of fraternal life in the minority and poverty which may be the sign of the values of the Kingdom; a real insertion among the most poor, from the proper "preferential option" through them, and a formation for the mission in the world of today.* In the presentation of the said options and in the line of action that they were deduced to all the Congregation, it was said:

*--- We have felt the urgency of revitalizing the root in our following Jesus Christ: Inseparable from the Father, Encarnate, Poor, Humble and Crucified and Good Shepherd, as the Father Founder proposes Him to us...*

*We have verified notable differences in the proper fraternal life. By this we propose to ourselves: to make more conscious the proper option through fraternity; to cultivate and to assure the times for the personal shared praye; to value the centrality of the Word; to recuperate the environment of silence and interiorization; to practice assiduously the spiritual discernment; to realize the weekly meeting of the fraternity; to value the sacrament of Reconciliation; to express the proper ecclesial feeling... The preferential option for the poor is connatural to the proper following of Jesus and to the foundational Charism. The insercions among them is the profound exigency that from here germinates... For then, we propose to ourselves: to exercise the mission of the experience from God, with most affectionate love to the people and with attitudes of minority, without protagonisms...; to assume in all the activities the poor styly, simple and minor...; to promote in the addressees the participation and communion...; to orient the proper service as response to the social reality and with attitude of itinerance and change if it is necessary; to elaborate Pastoral Plans at the light of the Project of the New Evangelization; to organize the "Amigonian Collaborators"; to make*

*reality in all the Provinces the attention to the youth with behavioral problems... and to develop a systematic work in favor of the promotion of the woman; to continue the process of revision of works...; to follow helping the “Missionary Project of the Congregation”; to accompany, to orient and evaluate the introduced fraternities, and to compromise themselves in the promotion of Justice, Peace and the Ecology...Once we verify that the major urgencies are the Vocational Pastoral and Formation...And we propose: to assume as priority the Pastoral Vocational...; to include in the communitarian Projects a compromise of prayer and concrete actions in favor of vocations; to be responsible to the teams of Vocational Pastoral so that they make dynamic this task...; to assume the conclusions of the reunions of Formators, had in Rome in 1988...; to continue the process of Permanent Formation at the general level...; and to create a Center of Spirituality in Montiel, Spain and a Pastoral Center in Colombia...*

*In the reunion ---was added a Post Data--- has been approve besides a new distinctive mark for all the Sisters of the Congregation.*

Six years passed the General Counsel returned with the Provincials and Vice Provincials. It was treated in reality, like that of the above it has been advanced, about the I Extended General Counsel properly said about the Congregation.

The reunion was held in this occasion in Cacapava, Brazil, from June 15, to July 7, 1996 and a total of nineteen Sisters came: five from the General Counsel, the eight Provincials, the three Vice Provincials, the assistant of the General Trusteeship, a delegate of women from the Philippines and another by the rest of Missionary Project. The central theme was the Tertiary Capuchin Sisters of the Third Millennium. Inculturation and Formation. In the official Convocation of the event, Sister Ma. Elena Echavaren explained thus the motive of having elected such theme:

*-- We are in a moment of strong cultural change and the looking at the future is imposed from the proper charismatic identity: “The Tertiary Capuchin Sisters of the Third Millennium”. “Inculturation”: It is an urgency felt with force in the actuality. The Charism of the Tertiary Capuchin Sister has of being incultured in the time and in space and to server so the Evangelization and to be encarnated.*

*“Formation”. A new world requires a new formation. The Tertiary Capuchi Sister of the Third Millennium is making grimaces today. To take conscience of the centrality of the formation as well as in the initial stages... as of the animation and spiritual accompaniment to all the Sisters... is a priority.*

The occasion was also profitable in order to present as general objective of the Extended General Counsel of Brazil that of designing, opposite to the Third Millennium and as government of the Congregation new boundaries of life and mission that will make dynamic and contemporaneous the proper charism today.

At the opening already of the assembly, the Superior General, making an analogy of the passage of the miraculous catch of fish said to the reunited Sisters:

*--- The apostles... that evening they caught nothing. At this fishing Luis Amigo pushes us: the lost, the children and abandoned youth lacking of education, the exploited woman, the poorest and the needy, the children, the disoriented, the sick, those who are suffering, those who do not God...*

*We want to find the same dawn of the apostles after nightful steril upon discovering the Lord... Like them we listen... “Throw the net to side of the boat...”*

*Tell us, Lord, to what “side” we have to cast our net in order to find the fruit... in order to have life!*

*Renew, Lord, the tonic and fertility of our life... give new life to the Congregation with young vocations... That we may make this world a family... Give us how and toward where to cast the net.*

As product of the meeting, participants took thirty eight (38) conclusions, articulated round about to the uncultured, to the formation and to the proper life and mission.

The relatives to the uncultured were subdivided instead into uncultured-charism - centered fundamentally in animating to live into profundity the proper vocation and to develop attitudes of incarnation, minority, mercy and tenderness in the evangelized action; in uncultured-mission --- oriented to

appreciate and respect the distinct cultures, approaching them with attitude of learning and not of imposing --- , and in uncultured-formation, paved to favor, already from the initial formation a universal will in the Sisters, and their capacity of opening and dialogue with distinct cultures, propitiating enclosed the learning of languages.

The conclusions referring to the formation were organized into four parts. That of the pastoral vocational --- which was the first --- it was insisted in favoring this field since the coherence of life and enthusiasm of every Sister and from the strengthening of the pastoral itself as soon as such, through a greater presence in the proper parochial and the formation of groups of prayer and discernment. In it about the initial formation was again accentuated the importance of prosecuting the process of unification in the initial stages and of putting all the pledge in a personified spiritual accompaniment. Respect to the juniorate, was pressed to assume the first two years of this state would be an institutional period; to each junior, at the end of six years, it may reach to realize a Theological study, and to which previously to the perpetual profession the Sister may have had at least one year of normal apostolic work in local community. And as soon as the remote dedicated to the permanent formation was related once more the responsibility to the respect of the distinct governments and the importance of forming superiors and formators (trainors) capable valuing it and favoring it and it was proposed as general objective of the same permanent formation the road in syntony with the general march of the Church and the particular directresses of the Pope in the face of the III Millennium.

Finally, the conclusions referring to the proper life and mission were distributed in these four sectors:

- *that of following Jesus according to the proper charism*, in which it asked to revitalized the proper following of Christ Incarnated-Crucified and Good Shepherd; to live in clearer and more exigent form the style of the Family of Nazareth, and to actuate the proper radical option through Christ with great liberty and disposability;
- *that of the apostolic mission* in which the necessity was being seen: of elaborating a Pastoral Global Plan for the Congregation; of incarnating with more pledge the merciful attitude of the Good Shepherd; of following universal the Congregation, of forming laymen in the proper spirituality and charism;

- *that of the mission “ad gentes”,* in which the compromise was being renewed to following helping by all means the Missionary Project of the Congregation and the Missionary Infancy;
- *that of the economy,* in which it was determined that the local communities could not capitalize nor make inversions, but they will send their remnants to the Provincial Safe or Vice Provincial, in which it would ask, besides, each demarcation, in accordance to the criteria of justice and to the legislation of each country, which may study what is relative to the social security of the postulants and novices.

At the time of presenting her conclusions to the Congregation, the participants themselves in the meeting wrote thus:

*--- Our conclusions point to the gain of the objective marked by this encounter: “to reach to the Third Millennium with a renewed Congregation”... We believe that these conclusions have been born, above all, of what the Spirit has said to each one of us in his heart...*

*We are convinced that the same our Venerable Father Founder would ask us in this moment*

*...*

*Dear Sisters: “Helped through God’s force that He has saved us and has called us with a holy vocation” (2 Tim. 1,8-9) we are inviting you to begin a new Congregational stage: forgetting remains at the back, let us launch in the name of the Lord...*

*...And, with our Father Saint Francis, we tell ourselves and we tell you: “Let us begin, Sisters”.*

Today-the end of the year 2001 - when the present volume of the history was closing itself, the Counsel General of the Congregation had already convoked a new Extended Counsel General. The See designated was San Jose de Pinula, Guatemala and the dates, June 15 to July 7 2002. As general objective of the same it had been proposed to fortify and to impulse the life and evangelizer service of the Congregation in order to respond with new dynamism to the challenges which presents to the Sisters the actual culture as followers of Jesus Christ. And as the motto had been established that of *“being witnesses of Jesus Christ in a world of change”*, looking to the future.

On the other part it agrees to take into account before giving through the finalized the present distinct, which, aside from the two Extended General Counsels that the above have been outlined --- and within always the arch of years which is recording ---, the successive General Governments of the Congregation have maintained such number of reunions with the distinct Provincial Governments --- above all, with the occasion of opening or closing of the General Canonical Visit to the respective demarcation ---, that would result tedious the mere fact of enumerating them.

With everything, it has had some reunions --onvoked by the General Government, but already with inter provincial character --which have been particularly significant . Among these last, it would fit to bring out:

- that which was celebrated in Belen-Medellin on September 7 to 9, 1987 with all the Provincial Counsels of Colombia in order to share experience and restlessness and to help one another in the service of Government of the Congregation;
- that which took place in Engativa-Bogota on March 2 to 27, 1989 with the Provincial Superiors of Colombia Venezuela and Brazil with the objective of revitalizing the mission of the authority, stimulating the congregational feeling and the communion among the Provinces, in order to respond better to the exigencies of the proper vocation of Tertiary Capuchin Sisters in the historical moment;
- that the Sanctuary Montiel had as the scenery and that it congregated on January 4 to 5, 1990 the Provincials of Spain and the Vice Provincial of Belgium-Germany with the purpose of making profound in the exigencies of the proper service of the government and the reality of the provinces of Spain and the Vice Province of Belgium-Germany, in order to be animated, to be stimulated and to give adequate responses in the correspondsibility and congregational unity;
- those which took place --- first in Madrid, on February 20 to 22, 1995, with the Provincial Counsels of Spain and that of the Vice Province of Belgium-Germany, and subsequently in Medellin, on June 3 to 7, 1995, with the Provincial Counsels of Colombia and Formators --- with the proposal of stretching fraternal ties, to share

experiences, to interchange ideas and reflections from the reality about the context of the place in order to obtain a harmonization of efforts and to respond better to the necessities of the Church and of the world, according to the proper charism

- those which were celebrated with the Provincial Councils of Colombia - in Medellin, on February 27 to March 2, 1999 - and with the Provincial Councils of Spain - in Moraleja, Madrid, on April 15 to 19 of the same year - in order to fortify the unity and congregational communion as women of the Holy Spirit to the service of animation, of life and mission of the Provinces.
- and finally, those which took place in Engative, Bogota July 9 to 13, 2000 - with the Provincial Councils of Latin America, and in Masamagrell- from July 29 to 30 of the same year- with the Provincial Councils of Spain, in order to stretch the fraternal links, to interchange ideas and to contribute experiences which will bring to harmonize efforts in order to give response to the necessities of the Church and of the world according to exigencies of the actual time.

### CHAPTER III

#### THE CONSTITUTIONS CLOSE A CYCLE

The history of the Constitutions of the Congregation has remained already gathered in various publications, however - and although only may be of synthetic form - it will be retaken to the continuation as the point of separation from this chapter.

The first constitutional text was the one which Father Luis Amigo wrote - and after imploring the divine help -, Father Luis Amigo himself, who wanted to respond thus to the desire formulated by some women of Third Secular Franciscan Order, directed themselves, who wanted to consecrate themselves to God. The text, that resulted to be a true costume as measurement of the first foundational group, was approved by the Archbishop of Valencia on April 27, 1885 and it was maintained inalterable until 1901.

In that last year - almost coinciding with the publication of the Apostolic Constitution of Leo XIII "Conditiae a Christo" and of the Norms that, separate from it, were established -, some first modifications of the primitive text of 1885 were introduced, which were approved by the Archbishop of Valencia on December 12, 1901.

On the following year - 1902 -, the III General Chapter of the Congregation - base already to the Norms, published on June 28, 1901, realized new modifications in the constitutional text. So the first edition of the called Constitutions of 1902 was obtained, that they constituted in reality the initial of a long process until obtaining the accommodation of the proper legislation of the Congregation to the norm established by the Holy See. This constitutional text of 1902 was revised in 1908, by the IV General Chapter, which introduced new modifications.

Finally --and thanks to the actions which Father Luis Amigo personally did urging the resolution -, on June 13, 1911 was approved by the Holy See a new constitutional text. It was the first that received true Pontifical Approval.

The Constitutions of 1911 --- with the modifications which were approved in 1928 in order to adapt them to the Code of Canonical Law of 1917, and with them they were attached to it in 1952 in order to be able to organize the Congregation of the Provinces - they were maintained vigorously until March 25, 1969 when the constitutional text approved in 1968 by XIV General Chapter started already to rule.

The text of 1969 - which was the first of the approved texts "ad experimentum" within already the process of accommodation of the legislation of the Congregation to the doctrine and directrix of the Vatican Council II, was seen immediately superseded and the XV General Chapter approved, in 1974, some new Constitutions "ad experimentum" , that ruled until March 25, 1982 was approved by the Holy See the new constitutional text, elaborated in 1980

by the XVI General Chapter after an ample and thorough consult realized to all the Sisters of the Congregation. This text of 1982 thus closed, because, already a long process of accommodation of the proper legislation to the Vatican II.

Resuming what is exposed until here, it could be said that the constitutional texts which the Constitution has had from 1885 to 1982 - or it is preferred, in its first one hundred years of life - have been fundamentally three: that of 1885, that of 1911, and that of 1982.

The text of 1982, by being recent, has experimented, however, until the present new modifications which will be the object of a study more detailed to the continuation.

Some of those modifications were already foreseeable a little time after the Pontifical approval of the text adapted to Vatican II, then on December 8, 1982 was promulgated the Rule and Life of the Brothers and Sisters of the third Regular Order of St. Francis, and on January 25, 1983, the Code of Canon Law. And both documents - but especially this last - required a new adaptation of the constitutional text. In fact, Father Lazaro Iriarte himself became already the echo of this necessity of new adaptation in his volume of the history.

The XVII General Chapter - held in 1986 - elaborated then, fundamentally as base to the Code of Canon Law, some modifications to the Constitutions, but it was the following Chapter --- celebrated also in Rome, starting on June 2, 1992 - which introduced some modifications more substantial than those which were approved by the Congregation for the Institutes of Consecrated Life and for the Societies of Apostolic Life, December 8, 1992.

After the introduction of those last modifications, the constitutional text continues being clear, like that of 1982, of nine chapters, but it has passed from having 148 numbers, to have 185.

The new inclusions -respecting in the all the moment the values which the text of 1982 already possessed, and beside of enriching it with the references to the Code of Law- they revolve fundamentally, as to the continuation which will be seen with detail, about the three great thematic axes constituted through the formation, the government and the administration of wealth.

**A. Formation.** The limit of the formation which - as it has been seen already in the chapter before - has constituted one of the priorities of the General Governments which are studied here, has been one of the great favors by the enrichment effected in the constitutional text by the XVIII General Chapter in 1992, experimenting in concrete these improvements:

a. In the same introduction of the chapter dedicated to the formation a new divider is added *The General Aspects* that includes four numbers of new handling. The first of them (n. 65) is dedicated to the Houses and communities in which it has to develop the initial formation. In the second (n. 66) is assigned the responsibility of the General Superior in the theme of the formation. In the third (n. 67) is pointed out the responsibility that they also have with respect the Provincial Superior or Vice Provincial. And in the fourth (n. 68) it stands out the paper of the General Plan of Formation and it is determined that this may be adapted and accommodated by the distinct demarcations through the elaboration of proper plans to that respect.

b. In as much as to the stage of postulanship, it is established as norm its duration into two reducible years, in exceptional cases to six months. And a new number is elaborated (n. 74) with some juridical pre-existing elements in others a number and with the words of Father Founder relative to the importance of a good vocational selection.

c. With relation to the novitiate - apart of suppressing some number before -, much more is concrete what is concerning to the apostolic experience, establishing which nomally may not be more than six months.

d. With respect to the Juniorate, a special rule is established in the first year (n. 87) and it is delimited with more detail the time of preparation for the perpetual vows.

e. The permanent formation is, however, the stage that was more enriched with the modifications introduced 1992. It is insisted more in the motivations and the nature of the same, and a new number is included (n. 93), in which - besides of signaling that the same rhythm

of daily life is the first school of permanent formation -it is established that each demarcation the General Plan of Formation will apply by means of an organic, dynamic and actual program.

**B. Government.** With being many and substantial - as it has been able to see - the best introduced, in 1992, in the formation, are more numerous even those which were included relatives to the government:

a. At the beginning a new office is created, which is named "Aspectos generales", and within it are included, together with other pre-existing numbers, two new. In the first (n.102) is explicit, following the prescriptions of the Canon Law, the supreme authority of the Pope over the Congregation and the communion due to the Ordinaries of the place. On the other (n. 108), it is projected out the importance of Pastoral Visit of the Mother Superior.

b Nine numbers are created (n. 109-118) in order to gather, from unitarian form and under new office entitled "Estructuras", distinct elements about the native of the Province, Vice Province of Delegation which before were found dispersed or not sufficiently explicit.

c They are also created, under the epigraph Services of the Government, other three numbers (n. 119-121) destined to reunite juridical material - specially referred to the election-- which before were found distributed in distinct place d contexts.

d The duties of the Secretary General and of the General Economy leave of being capitular election.

e It is admitted that all the Sisters can send, to personal level and of direct form, proposed to the General Chapter (n. 128).

f It is defined to the General Counsel as community of discernment and spiritual and apostolic animation (n. 132).

g The functions of the General Government are delimited with more detail and are structured of more logical form.

h As organs of consultative government are established, within their respective confines, the Broadened General Counsel (n. 140) and the Broadened Provincial Counsel (n. 156).

i The Provincial Chapter acquires the capacity of electing the Provincial Superior and Counsel (n. 143).

j A new system is created in order to regulate the election of the Provincial Superior and Counsel (n. 147y 149) which comes to substitute that which was established before for the appointment of the said duties on the part of the General Counsel.

k A proper structure is given to the Vice Provincial Chapters (n. 159-160). However, the Vice Provincial Chapter is not elective.

l The figure of the Delegation (n. 165) is recovered in the proper legislation.

ll The denomination is recuperated and is supposed by the Local Chapter that prefers to that of the local Assembly that came using since the Post Council (n167-168).

m The requirement that the local Superior will be confirmed by the Superior General is suppressed.

### **C. The Administration of the Property.**

D. In this sector, the modifications introduced in

E. 1992 within the Constitutions are not so numerous as those which have been seen in the government or the formation, the do not leave of being important and significant, particularly if it has to take into an account to divide them, in the Directory they will be introduced within this field of the administration, nothing less than the 21 new numbers, as it will be seen.

- F. In respect to the Constitutions. only they are created --- under a new title, named Communication of wealth --- two numbers (n. 177 and 178) that gather, improving it and complementing it, pre-existing material in the Directory.

The modifications introduced in the Directory --- like that of 1982, contains eight chapters which correspond with the first eight of the Constitutions can be grouped also, leaving apart some questions of minor tone, in return to the formation, to the government and to the administration of wealth.

#### A. **Formation.**

a. Also in the Directory, as well as in the Constitutions, at the beginning of the chapter of the formation a separate title General Aspects is included. This separation contains here of three new numbers (n. 50-52) in them that is referred to the team of formation at the interprovincial or congregational level and at the preparation for the distinct apostolic field of the Congregation.

b. Within the Pastoral Vocational --- this field, which only appears treated in the Directory --- a number is added (n. 53), dedicated to stimulate and motivate the collaboration of all the Sisters relatively, and the figure of the aspirant is recuperated, although with a distinct structure to the traditional (n. 56).

c. As for the postulanship, the convenience to practice the candidates a psychological test (n. 59) is pointed out and it is added as requirement in order to pass the stage that of a certain level  
f identification with the Congregation and the availability for their apostolate (n. 60).

d. With the relation to the novitiate, is marked as solution, before the personal want, the possibility of doing it with interprovincial character(n. 66).

e. Already in the Juniorate stage, the necessity is marked that each demarcation counts for this stage with a proper Plan (n.69), and it is established, as norm, that the juniorates will pass together the first year as such (n. 70).

f. And finally, in the permanent formation, it is a rule one intensive month of spiritual renovation for a six year period for all the Sisters (n. 75); distinct means of permanent formation in the local community are specified (n. 76), reference is made at a particular indicated moments for the spiritual renovation (n. 77), and it is advocated through the studies of specialization, in particular in the Theological field (n. 78).

**a. Government.**

- a. Also here in line with what happened in the Constitutions, is created at the beginning another office with the title 'General Aspects' and within it two new numbers are elaborated. The first of them (n. 86), dedicated to be evident the proper right, more than a law, is a sure road of evangelical life. And the second (n. 87) establishing the time, the character and a minimal program of what must include the Visit of the higher Superior.
- b. In a second office - also new and in parallelism with the Constitutions - named Structures, are created five new numbers, thought well in order to gather normative unitarian form before it disperses; well in order to have explicit another new.
- c. It is introduced --- under the title Services of Government --- a new number (n. 93), indicating the form and manner of confirming a Sister in charged elected by the same.
- d. A new proportion is established for the delegates to the General Chapter and a new formula for its election, and another number is created in order to clarify any extreme about them of the delegates (n. 101)
- e. .
- f. The requirement is suppressed that the session of election of the General Chapter would be
- g. presided by the Bishop of the Diocese.
- h. The figure of the General Counsel is enriched, and new norm is established at the time of covering vacant positions in the Counsels or to appoint the Secretary and the General Econome (n. 117).

- i. With relation to the Provincial Chapter, some elements of their constitution are passed to the Directory which before they were in the Constitutions; the normative is given about the assistance to the same of the Provincial Delegations (n. 120-121); the presidency of said Chapter passes to be, by right, from the Superior General (n. 122), and the norm is established in order to proceed to the election of Provincial Superior and Counselors (n. 124-125).
- j. Once more in parallelism with the Constitutions, new norm about the Vice Provincial (n. 129-131) is also introduced here.

### C. Administration of wells.

- a. It is introduced --- under the new epigraph 'Subjects of this capacity' --- a number (n. 139) in it distinct extremes are clarified about the juridical personalities of the Congregation and the legitimate representatives of said personalities.
- b. It is also introduced --- within the office "Titularidad de los bienes" --- another number (n. 140) being explicit concerning to such "Title".
- c. Besides it is added --- with the title Alienation and Undertaking of Debts -- - one more number (n. 141) delimiting said concepts.
- d. Much more the functions of the General Administrator are explicit; of the Provincials and Vice Provincials Administrator, and of the local Economes.
- e. Another number is created (n. 146), legislating over the Sister who, without being curator, administers the wealth.
- f. Finally eighteen (18) new numbers are added. Of this eighteen numbers, the first carries (n. 147) as title Formation and Actualization of the Economes; the following four (n.148-151) clarify concepts about the Administrative Conduct; another (n. 152) is dedicated to present the Plan of Accounts; three (153-155), the Budgets; other three (n. 156-158) they study concerning the Balances, Inventories and Archives, and the six (n. 159-163 and 165) what is relative to the Communication of wealth.

And until here the study of the modifications introduced in the Constitutions and Directory of 1982 reaches here, since these texts were approved until

1992, and here the new evolutionary cycle closes the constitutional text of the Congregation.

With everything, the history is not detained, and the persons and the things, in order to maintain itself until the day, in order to conserve always that novelty which Christ proclaims, they need to combine all the moment the appraisal what is permanent of the message with the capacity to adapt it to the new times and cultures. Something what Father Luis Amigo wrote already in 1885, referring it precisely to the same limit of the Constitutions:

*-Experience teaches - he wrote in 1885 - that the frequent changes of the Constitutions diminish the regular observance and causes other many harms to the Congregations. Notwithstanding, some time it became necessary some modification of them, this will be deliberated in the General Chapter and if it would be approved... the confirmation will ask the Sacred Congregation; and then what is changed or modified will have the same force with these Constitutions.*

## CHAPTER IV

### AT THE DOORS OF ANOTHER CENTENNIAL

This Part I was open --- dedicated to go over the historical road of the Congregation to general level during epoch that contains the present volume --- , relating the celebration of the First Centennial foundation, and it is closed, speaking precisely of a new centennial which is already by the doors: the First Centennial of the Pontifical Approval.

Among both centennials, however, they have happened in the Congregation other facts, with resonance in the universal Church that they will be gathered also on the continuation.

FATHER LUIS AMIGO DECLARED VENERABLE

When at the end of 1984 Father Lazaro Iriarte gave conclusion his historical report of the Congregation, the Cause of Beatification and Canonization of Father Luis Amigo --- whose Ordinary Process had been initiated in Valencia on January 18, 1950 and had been concluded there itself on November 20, 1951 --- it was found already enough advanced.

Here, however, the thread of history will be taken since 1977 in order to bring out the events which, although belonging to the historical epoch in the volume before, they were not sufficiently explained there. Among such events one has to note that on July 7, 1977, after a thorough proceeding, it was signed in Rome the Decree for the introduction of the Cause, with which the doors for the celebration of the Informative Apostolic Process were open, which was developed in the Valencia Archdiocese from October 6, 1979 to October 9, 1982.

Concluded already the Apostolic Process was awakened with force nevertheless a movement intended to give to know better the figure of Father Luis and to impulse a growing rhythm to the same Cause of Beatification and Canonization. Worthy of being evident in this last meaning were the numerous letters that distinct Bishops in particular and various Episcopal National Conferences remitted to the Pope asking the soon Beatification of Luis Amigo. Some of these letters, as that which to continuation is extracted by Msgr. Loris Capovilla, they manifest with clarity the appraisal and love that the figure of Father Luis went awakening:

*- Repeated pastoral encounters... they have brought me to the Bishop Luis Amigo, and to savor the poem of his existence ...of his vocation and of his courageous undertakings--- narrated in his Autobiography.*

*This narration... explains the progressive ascension of this man, Capuchin, Bishop, until to obtain, to my view, the highest summit of the beatitudes proclaimed by Our Lord.*

*Filled with the evangelical and Franciscan spirit... he developed the favorable land in order to print, through his noble religious family, masculine and feminine, founded by him, a new rhythm to the catechesis in Spain, in order to make from there his extensive benefits to the extremes confine of the earth. Elevated to the Episcopal dignity... he offered with his service the image of the delineated pastor by St. John in the tenth Chapter of his gospel.*

*Most Blessed Father! This good and cultured man, simple and prudent, wise and generous, merits our attention, his contemporaries, in order that the spiritual patrimony through him accumulated will not remain more time buried in the archives.*

*Bishop of the Holy Church of God, I permit to ask Your Holiness, may want to dispose the canonical proceeding which may rescue from the silence of tomb a memory so rich and may put his lamp together with many other lamps that illustrated the Catholic Church.*

Also are worthy of mention the encounters which were promoted within the two Amigonian Congregations in order to deepen in the knowledge and appreciation to the Founder himself.

On the other hand --- and following with the proposal of consigning the facts more significant happenings in the Cause of Father Luis Amigo from 1977 --- one has to sign also that, after delivering in Rome, to the Prefect Cardinal of the Sacred Congregation for the Causes of the Saints, the acts of the Apostolic Process, on October 21, 1982, the preparations were initiated in order to proceed to the opening of Father Luis sepulcher, in order to recognize his remains and to be able to treat them conveniently with care a better conservation and extraction of the relics.

The exhumation was effected on April 9, 1983 and was presided by the Bishop of Segorbe, Msgr. Jose Ma. Cases. The numerous attendance to the act --- among them which fits to bring out an ample representation of the Sisters and the Tertiary Capuchin Brothers with their respective General Governments completely --- they had the said of power to contemplate, in the midst of an indescribable emotion, the countenance of Father Luis Amigo who in spite of the years past, remained to be translucent even through the crystal that closed air tightly his coffin, that smile which upon saying from whom they knew him in life, illuminating his face and that neither death could erase.

During the days 9, 10 and 11, the expert doctors of medicine and the Sisters Ma. Angeles Aniorte and Ma. Eva Andres, Tertiary Capuchins, carried out --- in the presence of the delegate of Archbishop of Valencia, of the promoter of faith and of notary sir --- the cleaning and treatment of the remains.

And finally on April 12 --- the day in which the 109<sup>th</sup> birthday since Father Luis had vested the Capuchin Habit and 94 years since he had founded

his Tertiaries, it proceeded to inhumate him again through a solemn Eucharist presided by the Archbishop of Valencia, Most Rev. Miguel Roca Cabanellas.

During the year 1984, with the occasion of twenty years of the death of Father Luis, it was promoted if there is still more interest of his two congregations by knowing better and loving more his figure and by irradiating it with greater force and enthusiasm in the environment. Among the strategies which were articulated in order to obtain the principal objective of the celebration---gathered, as already has been left said, in the jubilant cry "Father Founder, live! --- one has to stand out now that of promoting his knowledge through principally of the publication in the 'BAC' of his complete works. This publication would be completed some years after with minor edition of the Position about his virtues. Both works, completing themselves mutually, they have come constituting since then for the Brothers and Sisters the 'Fountains' of the most genuine knowledge of the Founder.

Already in 1985 - on the following year of that 'Amigonian Jubilee Year' with that the Amigonian Congregations wanted to celebrate the 50<sup>th</sup> Anniversary of the passing of their Founder --- there was other event that followed marking a growing and positive rhythm for the Cause of Beatification and Canonization of Father Luis. February 1, 1985 was signed in Rome the Decree of validity of the Diocesan and Apostolic Process, and a little after --- on March 4 was appointed Narrator of the Cause Father Francisco Moccia, 'palotino', and Father Agripino Gonzalez, Vice Postulant, proceeded under his direction, to the elaboration of the perceptive 'Position of the virtues' of the Servant of God, which was published for the first time in Rome in 1987. Leaving this moment, it did not remain but to wait for the verdict of the theologians about this. And this was produced on December 10, 1991, when -- - once more by unanimity and with the votes very laudable - was approved said 'Position'. Some months later - June 13, 1992, through the seeming favorable of the Commission of Bishops and Cardinals, was read and signed in Rome, in the presence of Pope John Paul II, the decree through which it recognized Father Luis Amigo, Venerable. In it, among other things, was said:

*The generous offering of the Good Shepherd -"I give my life to my lambs"... is the spiritual pivot hole about what the life of the Servant of God Luis Amig`o revolved...*

*Religious of an unblemished piety and profound spiritual harmony, he united with admirable manner his obligations as Capuchin, founder and Bishop until the final of his days.*

*His spirituality, as good son of the Seraph of Asisi and incarnating the attitudes of the Good Shepherd, revolves everything in turn to Christ centrism mercy and redeemer and to a Sorrowful Mariology of Our Lady at the foot of the cross of Christ.*

*His solid and firm faith shines principally through his passionate search of God's will and by his full fulfillment...*

*The virtue of hope is evident through his faith in the mercy and fidelity of God, in whom he hoped firmly. As faithful Capuchin, and diligent Founder, he manifested a providentialist feeling of life, acting with serenity and audacity in very difficult circumstances...*

*His intense charity toward God became fervent piety and his love for the neighbor pushed him in search of the poor, of the marginalized and of the sick. For the youth, and especially the misguided, he was a true teacher admirably gifted of mercy and understanding...*

*He was also as man of great humility, exquisite prudence and most excellent piety...*

*Through the abundance of all these virtues in the Servant of God we have the conviction that we are "before a giant of spiritual life, model and prototype of religious, priests, bishops and founders"...*

While waiting, however, that the corresponding Commissions would proceed to the study and verdict of the 'Positio' about the virtues of Father Luis Amigo, was accomplished in Caracas another Canonical Process centered in a possible miraculous cure attributed to his intercession. The said Process, started on February 5, 1990 in the Archiepiscopal See, was prolonged for almost two months, bringing it to a close on April 2. The material gathered after sent immediately to Rome, it was consigned to the Congregation for the Causes of the Saints with the hope that Father Luis be declared Venerable and to be able to proceed already of official form to its study.

The first impressions received in Rome about the grace were positive. Some doctors consulted pointed out inclusion that it had great possibilities of passing satisfactorily the Medicine Commission. It was elaborated, then, about the mentioned grace the corresponding 'Positio', but when, on May 5, 1994, it was studied officially in medicine consultation, the result, that in a first moment it arrived to be undecided, it ended being negative by two votes against three.

They realized with posterity distinct intents with the pretension of re-opening the study of grace, but they have not progressed up to the present, arriving inclosed to suggest, from the same Congregation of the Causes of the Saints, the convenience of initiating the study and the process of a new grace.

With everything, and to the margin about that negative to the possible grace could suppose of disappointment in the Canonical Cause of Father Luis, which in 1992 it arrived to glimpse a rapid and happy ending, the knowledge and love toward the Founder has continued growing.

All the Provinces have nominated a Sister in charged of moving the cause of Beatification of the Founder in their respective demarcation, promoting meetings and other activities which will contribute to universalize their devotion, particularly among the beneficiaries of the developed apostleship by the Sisters and among the laymen compromised of the environment. Aside from it, the General Chapters which have succeeded since 1986 --- as it has been able to see --- they never have left of dedicating at least one of their agreements to stimulate their knowledge about the Founder and the love toward him. And one has to note, finally, that the feast on October 1, the date of happy transfer to the 'Casa del Padre' has gone institutionalizing in the whole Congregation.

#### THE BEATIFICATION OF THE THREE MARTYR SISTERS

Together with the declaration of Venerable of Father Luis Amigo, the Congregation has lived, during the period of time which comprises the present volume, another event of the native church and the universal: the beatification of the three of their martyred members during the Spanish Civil War.

The prehistory of such event begins properly nothing more on the concluding war. From the first moment, the Sisters had very clear that, on the continuation of the beatification of Father Founder, the process of beatification of the Sisters sacrificed in 1936 must be prepared. In such sense it pointed out already of some manner the IX General Chapter of the Congregation, celebrated in 1940, but it was the XIII General Chapter which in 1962, took a resolution more firm to that respect, asking that the data about the death of the Sisters fallen on the Spanish cross be gathered and to be activated in relation to their possible beatification.

On January 14, 1970 the General Counsel receiving after eight years the feeling of the XIII Chapter charged officially the Tertiary Capuchin, Father Joaquin Guillen, the gathered together necessary information. The mentioned Father, helped actively by Sister Ma. Consolacion Arias undertook immediately her work. And fruit of the same was a precious material - joint in two volumes under the title 'Oro Acrisolado' - which served later the documental base for the properly said process.

On March 5, 1991 - after April 19, 1990 had been appointed postulate of the Cause Father Agripino Gonzalez, Tertiary Capuchin, and once received the 'nihil obstat' of the Congregation for the Causes of the Saints, that dated on November 12, 1990 --- it was open in Valencia, in the Church of the Saint Johns, and under the presidency of Msgr. Miguel Roca Cabanellas, the Process of Martyrdom of the Sisters Rosario de Soano, Serafina de Ochovi and Francisca Javier de Rafelbunol. Sister Aurelia de Valencia, died also violently during the dispute giving testimony of her faith, was discarded in the Process by not having encountered testimonies sufficiently explicit about the manner and details of her death.

After two years of work and of asking declaration to thirty four (34) witnesses in the course of seventy seven (77) sessions, the tribunal concluded its task, and on March 23, 1993, on the most affectionate mark of the parochial Church of Masamagrell and with the participation of the new Archbishop of Valencia, Msgr. Agustin Garcia-Gasco, the Process was adjourned officially, being nominated carrier of the acts to Rome, Sister Ma. Elena Echavarren, Superior General of the Congregataion, who had attended the act accompanied by two of her counselors and by the Provincials of Spain.

The Process approved in Rome on May 7, 1994 and nominated narrator of the Cause Msgr. Jose Luis Gutierrez, Father Agripino proceeded to the celebration of the corresponding "Positio" on martyrdom, which was published in 1996 and on May 14, 1999 merited the approval of the Commission of qualified Theologians. Two years before, however, the publication of the mentioned 'Positio', the General Counsel of the Sisters, wanting to favor the devotion to their martyrs, appointed Father Juan Antonio Vives the elaboration of a work dedicated to them, which appeared in 1994 under the title 'Strength and Tenderness'.

On September 25, 2000 the remains of Sister Francisca Javier de Rafelbunol were exhumed, from the familiar pantheon --- located in the Parochial

Cemetery of her birthplace town - where they were placed together with her brother, Jose since the Spanish Civil War ended.

Due to the cleaning and treatment, which took place in Capuchin Convent of Magdalena, Masamagrell, the remains of Sister Francisca Javier were brought - on September 30 - to the Parochial Church of Rafelbuñol, together with those of her brother and another Capuchin martyr of the same town, where a holy mass was celebrated an act of thanksgiving for their life and for their martyrdom testimony. And this being finalized it already proceeded to the definite transfer of the remains of the Sister to the Church of the Casa of the Sisters in Masamagrell, in whose transacrarium are also placed those of Father Luis. Here they were interred under the lateral altar dedicated to the Immaculate Conception. Someone recorded then that after 64 years of having brought out hurriedly from there, Sister Francisca Javier returned to her House peaceful and victorious.

Before the end of 2000 - exactly on December 5 - the Process of the martyr Sisters passed with praises the Plenary of Bishops and Cardinals in which it made arbitrator Msgr. Jose Sebastian Laboa, and few days after - on the 18<sup>th</sup> of the same month - the Decree of declaration of martyrdom was read and signed in the presence of Pope John Paul II, wherein it was read:

*Among the numerous Christians who have received the grace of testifying their love and fidelity to Christ with the shedding of his blood, without any kind of doubt have been mentioned to Rosario de Soano, Serafina de Ochovi and Francisca Javier of Refelbu~nol, Religious Tertiary Capuchin Sisters of the Holy Family.*

*Their Congregation was founded in the year 1885 by the Venerable Servant of God Luis Amigo y Ferrer, O.F.M. Cap. ...*

*These Servants of God, in the peaceful exercise of their ministry and hardly initiated in Spain the religious persecution in 1936, were expelled from the convent in Masamagrell, Valencia and days after conducted to martyrdom. The spirit of these very strong heroines of faith was not minor that the demonstration in the first time of Christianity by the Cartagenian Martyr Saints and in particular St. Saturio, who before being martyred, asked the ring to one of the soldiers and after bathing it with his own blood, he gave it back as pledge of their inheritance and memory of this martyrdom. In like manner, one of these Servants of God..., already in the place of*

*martyrdom, removes the ring from the consecrated virgin and deposits it in the hand of the one who was going to assassinate with these words: "Take, keep it as sign of my pardon"...*

Lastly, on March 11, 2001 II Sunday of Lent --- in the incomparable mark at the St.Peter Square Vatican, Rome, Pope John II declared them Blessed in union with more than 230 martyrs among them who were counted 19 Religious Capuchin Tertiaries and the Amigonian Lay Carmen Garcia Moyon. In his felt homily the Pope said that day:

*The life of the saints and the testimony of the martyrs teach us that, if the transfiguration of the will occur at the end of the time with the resurrection of the flesh, that of the heart takes place already now in this earth, with the help of grace. We can ask ourselves: How are the men and women transfigured? The answer is very beautiful: they are those who follow Christ in his life and in his death, they inspire the He and they are left to be flooded by grace that He gives us; they are those whose nourishment is fulfill the will of the Father; those who are left to bring by the Spirit; those who nothing prefer the Kingdom of Christ; those who love others even to bleed their blood for them; those who are disposed to give all without requiring a return; those who ---in few words--- live loving and die pardoning.*

*So Jose Aparicio and his thirty two (32) companions lived and they died assassinated during the terrible religious persecution that whipped Spain in the 30's of last century.*

*The list of those who go up today to glory of the altars... is numerous. There are thirty eight (38) priests from the Valencia Archdiocese; nineteen (19) Tertiary Capuchins with one layman...; three Tertiary Capuchin Sisters...*

*In those terrible years, many priests, religious and laymen were assassinated simply by being active members of the Church. The new beatified who go up today to the altars were not implicated in political or ideology struggles, nor they wanted to join in them... They died only by religious motives. Now, with this solemn proclamation of martyrdom, the Church wants to recognize those men and women an example of bravery and constancy in faith, helped by God's grace. They are for us model of coherence with the*

*professed truth... Dear brothers, in diverse occasions I have recorded the necessity of guarding the the memory of the martyrs. Their testimony must not be forgotten. They are proof most eloquent of truth of faith, which knows how to give a human rostrum inclosed to the most violent death and manifests their beauty even in the midst of enormous sufferings. It is precise that the particular Churches will make everything possible by not losing the remembrance of those who have suffered martyrdom.*

*The blood of the martyrs is the seed of the new Christians!.. This expression, coined during the persecutions of the first centuries, must today fill with hope our apostolic initiatives and pastoral efforts in the task, not always easy, of the new evangelization. You count for it with the unequal help of our martyrs. Remember their valor, fix yourselves in the winding up of their life and imitate their faith. Jesus Christ is the same yesterday and today and forever...*

The Roman feast of the Beatification of the three Sisters, indeed had begun on day 10 - vesper of the ceremony developed in St. Peter - in the Hall of Paul VI with the distinct actuations and that it was continued on the day 11 with a solemn Holy Mass as an act of thanksgiving presided by the Archbishop of Valencia in the Vatican Basilica and on the 12 with the dramatic representation Apotheosis of Martyrdom prepared by the Sisters had resonance worldwide in the Amigonian geography as faithfully witness the book-magazine The Amigonian Martyrs published expressly in order to gather all what is related with ephemeral.

With everything - and although this section has wanted to be dedicated from its own title to the three martyr Sisters of the Spanish Civil War - one must review that theirs has not been the unique martyrdom testimony offered by the Congregation. Without rising ourselves here to the testimony of the Martyrs of Charity that they gave their life to God in the same foundation year on 1885 and that it remained gathered inclusive in the Decree of Pontifical Approval of the Congregation, and without bringing back these pages the heroic testimony of the Sisters of Armero who will be dealing more advance within this work, there is, in the Congregation, another martyrdom testimony that has reached already resonance in the Universal Church and that it has produced beside - and this is worthy of having into account - during the period of time that here it is telling. It is treated about the testimony of Sister Ines Arango Velasquez.

Ines Arango Velasquez, was born in Medellin, Colombia on April 6, 1937, she took the habit of the Congregation at seventeen (17) years old. Her great ideal, since a girl, was that of being a missionary in Africa or Asia.

In 1977 her missionary dream finally became a reality. The Tertiary Capuchin Sisters had accepted a missionary work in the forest of Aguarico, Ecuador and Sister Ines went with the group of foundresses. There she met a Capuchin Father Alejandro Labaka, with whom she felt identified from the first moment and with whom she joined him with profound and sincere friendship.

In 1985, Sister Ines asked and obtained permission to go to live for some time among the Huaorani. The experience was very positive the Sister repeated it in other occasions.

In 1987 the III Latin American Missionary Congress was held in Bogota. The Congress was finished, Ines, who had attended such went back immediately to Rocafuerte. She had illusion by undertaking as soon as possible up to the Tagaeri, the last redoubt not explored even by the Huaorani. On the eve of the trip she bade goodbye thus

*Laura, I am going to Tagari.*

*Are you not afraid? And if they kill you?*

*Ah!, tranquile, I die happy.*

*Truly, Ines, are you not afraid?*

*No; because if I die, I die how and where I ask the Lord for it.*

The travel, which could not be done on the anticipated day, took place on the following day, July 21, 1987. Already late, the helicopter left, and left them in the middle of the forest, in the selected place for the descent and left to refuel.

When the helicopter returned, the pilot did not succeed in locating the hut. He had been lost. On the following day, July 22, the helicopter returned and the crews were horrified to see Father Alejandro was hung, near the hut. However, they did not see Sister Ines' body. They left to search for reinforcement and upon returning they found Alejandro and Ines nailed to the ground with spears of hard wood with three and one half meters long.

The missionaries and the helpers who had helped rescued the corpses of Alejandro and Ines, but their spirit remained with their beloved Tagaeri. They had given generously their life to announce Christ.

The fame of the martyrdom of both missionaries was extended rapidly from the first moment. After two years of the event a biography of both appeared already with suggestive title 'Risking life through the Gospel'.

In 1997, ten years passed since their death the Process corresponding for the declaration of martyrdom was open. It was on July 21, 1997.

Due to various imponderables, the Process could not follow the rhythm which had been desirable. At the end of year 2001 the testimonial phase was almost concluded and the document was being gathered in order to proceed to its revision and study.

#### EVOKING 100 YEARS OF LIFE IN THE UNIVERSAL CHURCH

On March 25, 1902, His Holiness Pope Leo XIII authorized the Congregation the Pontifical approval, that is to say, the letter which testified of legal age of this Amigonian Foundation upon being incardinated directly to the Universal Church.

The Decree of Approval broadcasted in the mentioned date said:

*The year of the Lord 1885, while the horrible epidemic of cholera Asian disease afflicted Spain, Rev. Fr. Luis of Masamagrell, Capuchin Minor,... founded a Congregation named "Tertiary Capuchin Sisters of the Holy Family..."*

*The principal purpose..., aside from attending to the self sanctification..., is to dedicate themselves to instruct piety and carefully the girls, singularly the orphans, and to undertake the nearby old and the sick the assiduous care of the most delicate charity....*

*Four of the above mentioned Sisters, consecrated with heroic abnegation to the service of the infected, contracted with the reigning sickness and they died in the Lord. To count up to this date, the Institution prospered...*

*With such fervor, enthusiasm and constance they worked in the faithful undertaken of the obligations which they voluntarily had imposed in themselves, which in all parts they harvested abundant and healthful fruits, gaining since then the live sympathy of the people and the paternal benevolence of the Prelates...*

The news about the Pontifical Approval was received with unspeakable joy in the all the Congregation. The Superior General then, Sister Patrocinio de Benisa, elected some days before, filled with joy, thus she communicated it to all the Sisters:

*The joy is inexpressible with which today it directed me to you... in order to notify you officially the grace of the approval of our Institute... .Few Congregations will be able to glorify of having it received so soon...; and it is that the Lord is always pleased in exalting the little and the humble.*

*Our Congregation founded in the most extreme poverty and humility, it always has conserved, through God's grace, his spirit, and without discouragement nor depression of spirits, in the midst of great tribulations and hard trials through them it has crossed, those which could be counted through the years of her existence; and the Lord, in recompense and as prize to the virtue of our predecessors, He consoles us at present with this most singular favor.*

In all the houses a felt action of thanks was celebrated in the festive atmosphere, although it was in Montiel where the feast, preceded with a Triduum, she wore a special solemnity.

Father Luis, overflowing with joy, exclaimed with emotion:

*- The work is of God, and God has made it all. Now daughters of mine to be faithful, to be holy and to give thanks to the Lord for making us worthy of greater benefits.*

And once more attentive until those most minimum details, he came to suggest this inscription for the commemorative holy pictures of the event:

*I remember of the Triduum celebrated in Montiel, Benaguacil in action of thanks by having been approved His Holiness Pope Leo XIII, on March*

*25, 1902, the Congregation of Religious Tertiary Capuchin Sisters of the Holy Family.*

Through those same days also, the General Counsel, in its session on July 11, 1902 determined:

*-That all the years, the day March 25, in which the Congregation was approved by His Holiness Pope Leo XIII, this splendor event is commemorated in all our Houses, singing a solemn Mass with exposition of His Diving Majesty.*

The truth is that the Congregation had then motives more than sufficient in order to be happy in extra ordinary form. The first years - as it usually happens with God's works in those where men are included - were of great happiness, they were not exempted nor of great difficulties and oppositions. Among these last, they were not the minors the fight against spiritualities --- which provoked itself among the Sisters of the nucleus original foundation, arising from the Third Secular Franciscan Order, and the pious women who were living in the Sanctuary of Montiel - and the conflicts of authority which were derived from the pretension of the right of jurisdiction on the new Congregation on some parts which in closed they did not doubt in relegating the Founder himself to a kind of ostracism.

With the Pontifical Approval of the Congregation, these conflicts - which of some manner had been pacified already on great part to split from I General Chapter, celebrated in 1890 --- they received their definitive bolt (cerrojazo). With the authority voice of the Holy See, everything grew calm and the initial problems were diluted as charm. Not in the pail as the saying goes 'Roma locuta, causa finita'.

Already at the gates of the celebration of the I Centennial of the splendor event of the Pontifical Approval, the situation of the Congregation was well distinct. Extended through thirty countries with 116 years of experience in life and apostolate, the things were seen with eyes well distinct and the happiness that the Sisters were experimenting before the happy event did not seem to dazzle by any dark shadow and recent conflict. Everything, they wanted that the celebration, within of Franciscan simplicity, it would have a special significance. The Counsel General, in the document addressed the whole Congregation in November 2001, said among other things:

*- We want to recall a century of history of salvation in which the Lord with His Infinite love and pedagogy of the Father who loves us, has gone*

*modeling and giving growth to that small plant that the Holy Spirit sowed in the Church through Father Founder, the man who knew to listen to God in the heart of men and women of his time.*

*When the events live in themselves as proper, and the happiness that appears from the heart is shared, all is converted into celebration...*

*It can have variety of forms of celebrating this centennial. All what brings us to revive, to animate, to foment the spirit of surrender and apostolic zeal which impulsed the life of our first Sisters, in our personal reality, communitarian, congregational, it will be good and welcomed...*

*The proposal that we offer is: to take the Constitutions with new eyes and hearts, as who discovers and listens to the testament of their Father who orients the life of the family. To go back to the Constitutions and to our history is an opportunity which is offered to us in this year in order to make a profound reading of our book of life.*

*The Constitutions are a privileged place in order to find ourselves with the charism and spirit which identifies us in the Church. Thus, each chapter and each number of the same must be read and lived in charismatic clef, capable of raising life, spirit and sanctity.*

*To go into ourselves in the reading of the Constitutions, will bring us to: to discover the spring which quenches the thirst of happiness that everybody feels...; to find the reason and the foundation of the proper existence...; to strengthen the belongingness and communion with all the Sisters...; to bring out his contents with eyes and mentality of growing and to make it life and service for men and women of today, and to glimpse the horizons of the future...*

*Let us make a reflexive and commented reading of the Constitutions in our "Fraternal Encounter", charismatic-historic clef, Christology, Pneumatology, Anthropology, Ecclesial, Mariology and Prayer.*

*These are some of the possibilities of dusting the "treasure" which represents our book of life... They are the concretion and the commentary of the gospel for the existential situations of the Congregation.*

*Since we have to read the Constitutions and to live the gospel, because it the gift which we have received and it is our contribution to the Church.*

**PART II**

## **LIFE IN THE PROVINCES (1985-2001)**

### **CHAPTER I**

#### **THE PROVINCE OF THE HOLY FAMILY**

Upon closing in 1984 the volume of the History of the Congregation, elaborated by Father Lazaro Iriarte, the Province of the Holy Family - custody of the foundation places of the Congregation - was governed by Provincial Counsel formed by the Sisters Ana Ma. Vallejo, Superior Provincial, and Ma. Angeles Aniorte, Pilar Martinez, Antonia Carmen Sanchez and Pilar Latorre, as counselors, and it counted then, in Spain, with the following houses:

Benaguacil, *Santuario de Nuestra Señora de Montiel*

*TO SEE HISTORY IN SPANISH ON PAGE 113*

The twenty four Spanish houses, there was to be added the five which the Province had in Switzerland and Italy, and that, for the antiquity foundation, were:

Lucerna (Suiza) - etc.

*TO SEE HISTORY IN SPANISH ON PAGE 114*

From that total of twenty nine Religious Houses that the Province of the Holy Family had officially open, one of them - that of Alcala de Henares - was

left in the same year 1984; another two --- those of 'El Palmar' and 'Roma-Ranconi' - in 1985; two more -Sevilla and Guadalajara—in 1987; three - Las Palmas, Lucerna and Godella-- in 1988; that of 'Ginebra' in 1989; that of 'Fontanarejo' in 1990; that of Piazzano in 1992; those of Cuenca and Guardiagrele in 1994; and that of Alabat in 1999.

The closing down of the 'Casas' experimented since 1984 until the end of 2001 --- are fourteen in total --- have been seen compensated, however, by the opening of new thirteen, and the reconstruction and revitalization of some of the apostolic works already existing, as it will be seen after.

### ***The Apostolic Road***

The apostolic orientation experimented by the Province during the last fifteen years has continued basically in the tonic which was observed already upon closing the previous period of the history. It has been maintained, through the new presence, a preference by work of Reform (San Juan de Aznalfarache, Nules, Mairena y Roma -Kairos; more the programs which the Sisters manage, as fruit of new implantation or restructuring of works, in the neighboring Residences of Castellon and Masamagrell, and in the 'Hogar Luis Amigo, Madrid). The apostolic interest has also been maintained through the works of social activity (Ingenio y Jinamar and the experimented transformations in the presence of La Linea and of Teruel). The apostolate in the field of health has diminished, which only with the new presence in Envinayong and Bata and the impulse which has been given to a better and specialized attention to the older Sisters, has supplied the establishing of the new communities that came working in the clinics and sanitariums of Alcala, Guadalajara, Las Palmas and Cuenca. The apostolate of teaching has conserved the rhythm of stabilization which came observing in the Province in the '80s and it tended of not creating new works in the sector and to lessen everything possible student body of the present (the nursery of Alabat de la Ribera has been left and the only new foundation in the sector --- La Scuola Materna de Sant Alessio --- can be considered a change of location from that which functioned in Guardiagrele). The apostolate that indeed has had a notable impulse in these last years has been that of the missions "ad gentes" which with the foundation in Guinea, has found a proper camp of expression within the Province.

### ***Formation***

In spite of the many and well prepared activities developed in the vocational field Pasch celebrations, Camps and Youths living together, Fields of

Work, and groups of Zagales and Amigonian Youth --- the results have been more well scarce.

The postulate was - from 1983 until 1989 - in Rocafort, together with the novitiate; in 1989-1990 the course was located in Mairena; between 1990-1992, the two existing postulants in the epoch resided, one in the Colegio de Masamagrell and the other in Segorge; from 1992 to 1995 had as Meliana See, and, from 1995, it started to function in Spain the inter-provincial postulate which had as Villamayor first See, until 1998 it was transferred to the Casa de Benaguacil-Colegio.

The crucial stage of the novitiate, that since 1972 it was found in Rocafort, was transferred to Masamagrell in 1990 and here it remained already until which in 1993 passed to the Casa de Benaguacil-Colegio. In 1995, the General Counsel determined that the Novitiate in Benaguacil would have the inter-provincial character for the Congregation in Spain. In 1998 the inter-provincial was transferred to Villamayor. From 1985 to the end of 2001, only eleven novices of the Province professed.

Given the vocational scarcity, the juniorate did not arrive to have, in this stage of the provincial history, a structure truly "colegialiter". The Juniors, distributed into distinct communities, went reuniting of periodic form together with their teachers in order to realize the formative activities, programmed in accordance to the General Plan of Formation. At the end of 1996, the juniorate Sisters of the Province were prepared to say their perpetual vows in the congregational juniorate established in Bogota, Colombia.

Placed on privilege, within the activities programmed by the Province, it has merited the permanent formation. Besides the Courses of Formation of general character and of the Months of Spirituality of the inter-provincial native celebrated within the territory of the Province --- but by their nature they will be seen in the third part of this work ---, distinct activities were developed in this provincial demarcation, among them they merit to stand out: the Courses celebrated between 1989-1992 about to live the gospel from the proper personal spirituality and following Jesus --- the Project of Life; the months of Renovation organized by the provincial counsel between 1993 and 1995 with an agenda in it was included liturgy, human dimension, pastoral dimension, charismatic dimension and spiritual exercises, and the meetings attended in Spain and Italy, between 1997 and following as immediate preparation for Jubilee of year 2000.

### ***The Amigonian Lay Movement***

From July 9 to 10, 1991, under the direction of Sister Paternina, general counselor, were gathered in Montiel the local Sisters in charged of putting into march Lay Movement, although the official launching of the said movement in the Province did not take place until May 9, 1992 in Masamagrell.

Leaving this moment, aside of establishing the lay movement around to distinct communities, they have gone celebrating in the Province --- and around May 11, every year --- the day of the Amigonian Family in which they have been reunited, in the Casa designated to the effect, the Sisters and secular adults, together with the integrants of the groups of Amigonian Youth and of Zagales, in the climate of prayers and of shared feast.

### ***The Government***

During the last fifteen years the following teams of government have exercised the service of authority, at the provincial level:

1986-1989, etc.

### ***Provincial Chapters and other reunions of Government***

From April 26, up to May 3, 1986 was celebrated in Montiel the VII Provincial Chapter of the Holy Family Province which was centered in the characteristic values of the life of the Tertiary Capuchin Sisters, in the challenges which the Church and the society establish in their mission, and in the formation that the Tertiary Capuchin Sister herself needs in order to be faithful to her life and mission.

The VIII Provincial Chapter was also celebrated in Montiel from December 29, 1991 to January 5, 1992 and had as central theme of study and reflection the proper compromise as Sisters of the Tertiary Capuchin of the Holy Family in the evangelization today.

Although the same 1992 was still running, when the Province was reunited again in Montiel, in the Chapter. It was the IX of the celebrated in the Province and the first that would have the right of electing the provincial government.

Through it, and up to the moment, they have celebrated --- always in Montiel --- other two elective Chapters: the X Provincial Chapter which was held on December 27, 1995 up to January 4, 1996 and had as objective the promoting the spiritual apostolic life of the Sisters of the province, in communion with the Church and the Congregation, attending to signs of time, in order to witness evangelically a new form of being, of loving and of sharing, and the XI Provincial Chapter that took place from April 4 to 11, 1999 with the purpose of stimulating the life and mission of the Sisters so that as women of the Spirit, they will respond to the challenges of the Church and of the world in the threshold of the Third Millennium, from authentic and intimate fraternities.

Beside from the Chapters there has had other many reunions of the government at the provincial level, but among them merit to stand out by their importance:

- The reunion of Superiors celebrated in Masamagrell on September 13 to 17, 1985 that, directed by Father Vicente Sastre, it oriented to evaluate if what is programmed at the general, provincial and local level had been assumed with responsibility and as force of personal and communitarian growth.
- The reunion of Superiors which was held in Montiel on July 2 to 8, 1987. In it, the animators of the communitarian life were compromised to impulse and accompany the position into march the capitular options, “vivenciandolas”, in order to answer to the challenges of the Church and of the world about the proper identity of the Tertiary Capuchin Sisters.
- The two reunions of Superiors which were celebrated in 1988 and they were held : the first in Masamagrell on March 18 to 20, and the second in Montiel on December 26 to 30. In this last the theme undertook, delicate ---but vital --- of the revision of works.
- The III Provincial Assembly --- celebrated in Montiel on April 13 to 16, 1989 --- whose objective was that of deepening the reality of religious life today --- in the Church, in the Congregation and in the Province --- in order to clarify of the Tertiary Capuchin in this historical moment and to see the real possibilities with future projection.
- The reunion of Superiors and Formators that took place in Montiel from October 30 to November 2, 1989. In it was delineated thus the figure of the animator Superior: that who challenges every Sister and the proper

community to respond to their vocation and to obey the call of the Kingdom today.

- The reunion of Superiors, which in this occasion had the inter provincial character, and it was celebrated in Pozuelo de Alarcon from October 12 to 14, 1990 with the purpose of assuming as province the conclusions of Caracas '90 and to prioritize concrete actions to put them into practice.
- The two reunions of Superiors developed in the course of 1991. The first celebrated in Montiel in the month of June and had as primordial objective the bringing of suggestions opposite the VIII Provincial Chapter, and the second which was held in the month of September and whose proposal was the seeing how to animate to live a chapter in the fraternity. This second reunion had beside the plurality of celebrating by zones.
- The three reunions of Superiors which were celebrated in the first half of the year 1993. The first of them --- celebrated in Montiel on February 12 to 14 --- had as objective the growing in communion and to revitalize the proper mission of “service of government” during the period of three years. The second - celebrated with inter provincial character, also in Montiel, and on May 30, to June 5 - was centered in studying the theme: The Superior “animator and companion” of the Sisters in the formative road. The third --- celebrated once more in Montiel and from December 29 --- the theme was deepened : The Local Chapter, its significant and dynamic.
- The celebration in Montiel --- from October 8 to 11, 1993—an Open Provincial Assembly, centered on the theme of pastoral vocational.
- The I Broadened Provincial Counsel reunited in Montiel on November 5-7, 1994 with the purpose of evaluating the life and mission of the province and to concrete lines of action in order to assume the opportune compromises.
- The reunion of Superiors celebrated in Montiel on June 28-30, 1995 in which it was reflected on the necessity that the Superior has of having the things clear and about the importance of the personal and communitarian project.
- The reunion of Superiors which was held in Montiel on September 20-23, 1996 and that it centered its objective in making dynamic the proper service of government in order to answer the exigencies of the Franciscan

and Amigonian style today, motivating and putting into march the conclusions of I Broadened General Chapter, with visions to a revitalization of the proper vocation opposite to the Third Millennium.

- The reunion of Superiors celebrated in Montiel on September 4-7, 1997 with the purpose of evaluating the proper service as animators of fraternity and to mark norms that will contribute “to recreate” the life in the proper communities and to clarify and to strengthen the service of authority with the evangelical meaning.
- The celebration, --- on May 29-31, 1998 --- of the II Extended Provincial Counsel whose objective was that of deepening and taking conscience of the proper following of Jesus Christ, as Tertiary Capuchin Sisters in the preparation of XIX General Chapter and opposite to the Third Millennium, in order to respond, with authenticity, to the present of the Church and of the world, being creative and realists.
- The reunion of Superiors which took place in Moncada on September 24-26, 1999 in order to impulse to the Local Superior Sisters, the search of authenticity in following Jesus as Tertiary Capuchin Sisters and to recuperate a style of authentic fraternities and affectionate for being credible signs in a world which is disposed to initiate the Third Millennium.
- The reunion of Superiors realized in Liria, on September 22-24, 2000 with the objective of revitalizing the proper following of Christ from a radical faith in Him and the unconditional surrender to the Sisters, so that proper fraternities will be authentic, affectionate and credible to men of the III Millennium.
- And finally, the celebration on May 25-27,2001, of the III Extended Provincial Counsel which proposed to retake, to plant and to impulse the Process of Revision of Works, as urgency of the moment which the Province lives, in the 50<sup>th</sup> Anniversary of its canonical foundation, in order to relocate the proper life and works, so that they will express the following of Jesus Christ and they will be merciful presence in the III Millennium.

### **THE APOSTOLIC RE-STRUCTURATION OF HOUSES**

Of the apostolic works which the Province was maintaining open up to end of 1984, some --- concretely fourteen, as it has been left already consigned --- were closing its doors to the time of these last fifteen years, others, although they have been maintained as presence of the Congregation, have varied, in form more or less substantial, its apostolic finality. These lasts are those which at the continuation are specified:

***Altura Pastoral House “Luis Amigo”.***

The particular history of this House, then named Holy Family College, thus was concluded in the book of Father Lazaro:

*Since 1977 the contract was closed which came maintaining from 1946 with Board and Tribunals of Minors of Madrid, and the minors who are in the center procede already all of the Boards and Tribunals of Valencia and Castellon.*

Nevertheless, three years after that establishment which makes in the previous volume of the history of the Congregation, the minors left in arriving the “Casa”.

When the competencies in the field of the less adapted passed by, in 1985, of the central government of the nation to the autonomic governments and the Sisters --- already in 1987 --- they contracted with the authorities of the Generalitat of Valencia some of their institutions --- duly conditioned and improved --- so that they would act as collaborator residencies in the field of protection or re-education, the contract which they obtained for the “Casa de Altura” was --- in spite of the reforms and improvements which to the effect they made it --- ephemeral, In 1988 it was not renovated and the “Casa” was seen obligated to the apostolic finality.

One had to undertake then, again new costs and important works that ended converting the “Casa” into a good center of spirituality for all those who wanted to pass in it some days of retirement or rest, of spiritual exercises or or act of living together.

And with the change of finality, the change of the name arrived also, and until then it had come calling the Holy Family College since then in 1927 left to be the Novitiate of the Consecration in Spain, it passed to be named already officially “Casa Pastoral Luis Amigo”. Together to this pastoral function, la “Casa” passed to be beside to be the place of repose and rest for the older Sisters.

In 1999, upon initiating the works of restructuring of the Montiel Sanctuary, the Casa was designated also as the Center of Spirituality of the Congregation and of the Province.

### ***Benaguacil.***

Holy Family Nursery and Inter Province Postulate. As it was already said in the book of Father Lazaro, at the end of 1975 la Casa, which sheltered since their beginnings a Holy Family College, remained reduced - upon associating it with Universe Parochial College and passing to this the pupils of the ruled teaching - in a small nursery.

In the decade of the nineties, seeing that it stayed in the building much free space and unproductive, it was thought to use it the Novitiate of the Province, that, through the necessary works, it was officially transferred here on March 18, 1993.

On February 24, 1995, said Novitiate of the Province of the Holy Family passed to be, by the decision of the General Counsel, Novitiate of the two Provinces of Spain and so it was done on September 30, 1995.

Almost three years later, however, the same General Counsel --- on January 27, 1998 --- determined that the Inter Provincial Novitiate would leave from here and it will be installed in their places the Casa Postulate for the two Spanish Provinces. On September 1, 1998 was the effective exit from the Novitiate and on the 18 of the same month and year the interprovincial postulate was already established. Since then the Casa shares already its old apostolate as nursery, with this service in the field of initial formation.

### ***La Linea de la Concepción***

“Luis Amigo Fraternity. “It is an authentic center of re-education for minors”. Thus the volume of the history written by Father Lazaro was expressed at the time of presenting the “Hogar La Concepcion” which the Sisters managed in 1984 La Linea in Cadiz City.

However, when perhaps the institution was better functioning, the strong changes produced in Spain in the field of the minor with the occasion of pass of competences in the material from the central government to the autonomics, they broke their rhythm precipitated the one that they would have to leave it to

the Sisters. In September 1989 the direction of the center was left already and in January 1990 the Sisters who continued working in it as educators passed to reside out from itself. Finally on September 15, 1994 the last Sister left her work in the “Hogar”.

With the exit from “Hogar”, the Sisters decided to continue their presence in La Linea in a new apostolic reality in the field of ecclesial and social pastoral, interesting themselves in a truly poor reality.

The General Counsel, on August 18, 1995, made official said change of apostolate in the presence of the Congregation in La Linea and this passed to dominate itself already with all those of the law Luis Amigo Fraternity.

### ***Teruel. Virgen del Pilar Fraternity.***

Upon closing the previous volume of The Congregational History, the Hogar Nuestra Senora del Pilar, with it the presence of the Congregation had been initiated in Teruel in 1958 and that it continued directed by the Sisters, a certain apostolic summit was experimented, inaugurating itself there in the year 1984 an infantile dining room destined to attend to the children of the ethnic minorities.

Said summit, continued even in the following years and in 1988, for example, some dependences were prepared within the center in order to gather maladjusted or maltreated minors.

However the fact is that, the center did not obtain the bad endemic who came suffering of the scarcity of student body and the authorities decided to close the institution in June 1991.

The Sisters, wanting to maintain their presence in the Teruel capital, opened in other places the “Fraternidad Virgen del Pilar”, dedicated to a labor eminently pastoral and social.

### ***Rocafort. Villa Nazaret.***

In 1984 Villa Nazaret, Rocafort came functioning as Novitiate of the Holy Family Province. But this dedication to the field of initial formation in it which was only (inmersa) the Casa from October 1972, was seen short on January 2, 1990 upon transferring said formative stage to Masamagrell.

Villa Nazareth recuperated then its first finality and was converted again in place of repose and rest for the older Sisters, serving in this manner, together to that of Altura, an alternative to the provincial infirmary, situated in Masamagrell.

Meanwhile the works of conditioning the Casa de Masamagrell were precisely realized, Villa Nazaret acted as infirmary of the Province. It was like this from May 15, 1995 to September 13, 1996.

### ***Madrid. Hogar Luis Amigo.***

The presence of the Province in the capital of Spain was constituted at the if 1985 by the Residence "Mater Amabilis".

At the beginning, however, for 90 years the opportunity was seen of changing the finality of this presence and the possibility was studied of establishing in the Casa a home for minors in a situation of risk, in collaboration with the authority of Madrid autonomy.

Little by little said possibility was getting gleam of converting it into happy reality, but the premises did not consider adequate for the new apostolic work which had protected the Residence before.

It was decided, then, to sell the old house and to acquire a new one situated at Cabo Suceso Terrero street, No. 4 - in it the Sisters were installed in September 1991.

On April 28, 1992 the first children arrived and it started ready to operate so it was named "Hogar Luis Amigo", in the beginning to gather and to attend to a total of six minors.

### ***Alicante. Residencia Juvenil Segura.***

The presence of the Congregation in Alicante dates back--- as it is known --- in the year 1970 when the Sisters became in charged of the Hogar-Escuela Virgen del Socorro, when they found even to give up the report before about the congregational history.

In 1985 - coinciding precisely with the transfer of competencies in the field of the minor from the central government to the autonomy --- the Sisters

decided to leave the “Hogar-Escuela”. And it was then, when the government itself of the “Generalitat Valenciana” asked them that they would be in charged of the “Residencia Juvenil Segura” thought for protecting, in the family rule, the minor girls ---from 14 to 18 years old --- who, by the problematic of their homes, they were not able to integrate themselves. The transfer of the “Hogar Virgen del Socorro” to the Residence took place on September 16, 1985. It was not treated in reality as a change in the apostolic finality, but of a variation in the nature of the work within the apostolate among the minors in difficulty.

Masamagrell. Residencia Comarcal Luis Amigo. In this case it is not dealt strictly of a change in the apostolate of some of the pre-existing Casas, but rather of the apostolic broadening in one of them. “La Casa-Colegio de la Sagrada Familia” of Masagrell protected in their places --- since September 22, 1997 --- that of “Residencia Comarcal Luis Amigo, opened in order to attend to minors in difficulty. The proper apostolate of “Casa-Colegio” de Masamagrell thus was broadened, stretching it also to the field of the minor in difficulty.

#### **HOUSES FOUNDED IN SPAIN SINCE 1985**

##### ***Masamagrell. Fraternidad Padre Luis (1986).***

On February 1, 1986 the “Fraternidad Padre Luis” was canonically erected located in the segregated place to the Religious House “Colegio Sagrada Familia, Masamagrell, with the purpose of attending to, as Provincial Infirmary, the Old Sisters who already cannot help themselves or who need specialized care in the field of health.

The truth is that, this Casa started to function as filial community of the Provincial Curia on June 25, 1983, although in the previous volume it does not make reference to the fact.

In the proper places of this Casa, important works were undertaken in 1995 that they knew a true restructuring of the real property and an adequate technique to the mission about the reformed infirmary.

The official and solemn inauguration of the renewed places was held on September 5, 1996, with the attendance of Sister Ma. Elena Echavarren, Superior General, and in the said act Sister Ma. Carmen Michitorena, Provincial Superior, spoke about this Casa as Hogar Santuario.

***San Juan de Aznalfarache. Hogar Sagrada Familia (1987-1996).***

On February 1, 1987 was the foundational date of this event, upon transferring itself to San Juan de Aznalfarache, from, the Hogar Sagrada Familia. At the moment of the transfer Sisters Ma. Reyes Jimeno, responsible, Trinidad Jimenez and Ma. Carmen Coca formed the community.

Provisionally installed at the beginning in a retreat house property of the diocese, it located already in a stable form, at Avila Street, #15 of this Andaluz town.

On December 16, 1989 the General Counsel erected canonically the Community.

At the beginning, the Sisters aside from attending to the Hogar whose capacity was of eight minor interns, collaborated with the pastoral by turn.

On September 1, 1996, at the petition of Provincial Counsel, the General Government decreed the suppression of the Community of San Juan de Aznalfarache, but this suppression did not suppose a total raise of the presence, but the Sisters continued attending the Hogar Sagrada Familia from the community base established in Mairena.

***Nules. Fraternidad Mater Amabilis. Residencia Comarcal Plana Baixa y Residencia Comarcal Plana Alta (1987).***

With signing of the corresponding contract between the Conselleria de Trabajo y Seguridad Social of the Generalitat and the Provincial Superior --- on January 21, 1987 ---, the presence of the Congregation in Nules was made possible and the Sisters were in charged of managing the Residencia Comarcal Plana Baixa.

On July 15, 1987 it happened already to reside steadily in the institution the first group Sisters formed by Julia Camara, responsible, Rita Ma. Ortega and Maria Jose Perez, who would be substituted a little after by Pura Arias.

On December 1991, the Valencia government took a call for public bidding at the address of the Residence, which was won as property by Sister Regina del Peral. With it, the Sisters strengthened their presence in Nules.

At the middle of 1993 --- exactly on June 12 --- the General Counsel established canonically the Mater Amabilis Community. And three latter --- at the end of 1996 --- the Territorial Address of Social Welfare of Castellon, seen the good work which the Sisters were making in Nules, they asked the Provincial Superior that they would take charge also the Residencia Comarcal Plana Alta, situated in the barrio San Lorenao of Castellon City, and on January 1, 1997 Sisters Carmen Beltran, as directress, and Concha Garcia, whom Sister Ma. Tomasa Jimeno would substitute soon became in charged of the same place. At the beginning, these Sisters --- belonging juridically to the Fraternidad Mater Amabilis with the See in Nules - they were commuting daily from here to their work in the capital, but afterward it was decided that they would resided during the working week in Castellón and to come home every Friday afternoon to their community base.

One has to note that the Residencia Comarcal Plana Baja attends to a total of 34 minors and the Residencia Comarcal Plana Alta, 28.

### ***Ingenio. Fraternidad Luis Amigo (1988).***

The presence of Ingenio --- thus like that of Jinamar which at the continuation will be seen --- it surges about the restlessness presented to Provincial Counsel by the Sisters who came attending the Santa Catalina Clinic, in Las Palmas.

On February 25, 1988 the Provincial Counsel approved the presence in Ingenio and on March 12, 1988 the Sisters Esperanza Prieto, responsible, Rosario Lopez and Anunciacion Monje were transferred already there.

Since their beginning, the Sisters, who were proposed to be a significant community by itself and a presence of the Lord through what is lived and realized, they themselves dedicated to an apostolate eminently pastoral and social.

When on April 24, 2000 the community of Jinamar, the Sisters who formed part of them passed to integrate themselves to this of Ingenio.

***Jinamar. Fraternidad San Francisco (1988-2000).***  
Jinamar, a distant barrio of around 6 kilometers from the capital, the old

community of Las Palmas was the second presence which started to be suppressed.

The place responded perfectly to the restless of the Sisters, who were searching for an evangelic radicality, living among the poor and sharing their reality. The barrio was so poor and so degraded morally, that, when the Bishop learned about the proposal of the Sisters, he exclaimed with emotion:

---Sisters, if you are going to Jinamar, I will kneel down before you!

The arrival of the Sisters Ma. Luz Fernandez, responsible, Ma. Dolores Olcoz and Emilia Orozco to barrio took place on September 28, 1988, although the official recognition of the presence on the part of the Provincial Counsel was no produced until October 5, 1988. Afterwards --- on August 15, 1991, the General Counsel declared canonical community.

Lastly, when the 12 years of the arrival of the Sisters to this place was about to complete, the canonical community was suppressed, on April 24, 2000 , and the Sisters were integrated to that of Ingenio, although without leaving the presence of apostolic activities which they came performing in Jinamar.

### ***Mairena de Aljarafe. Hogar Luis Amigo (1989).***

The origin of this presence is substantially united to that of San Juan de Aznalfarache.

Upon transferring --- as it has already been said --- the Hogar Sagrada Familia, since the building in which it was situated in their in that town of San Juan de Aznalfarache, until the new See in Avila Street, the necessity was seen -- due to the reduced physical space of the new residence --- by dividing into two the number of minors and to let eight of them stay in the new home which, gathering the generous offer made by the authorities, it was installed in Mairena.

On September 17, 1989 the Sisters Concepci`on Ruiz, Matilde Mena and Angela Ros were installed in the house, and only one month later --- on October 17, the birthday anniversary of Father Luis --- the decree was signed in Rome by which this community was erected canonically. The official inauguration of the institution, however, was not celebrated until December 15, 1989.

On September 1, 1996, upon suppressing the community installed in San Juan de Aznalfa

rache, the Sisters who composed it remained integrated in this at Mairena and, since then, the fraternity from here were in charged officially of those two Hogares.

## THE PRESENCE OF THE PROVINCE IN EUROPE

When at the end of 1984 was given by closing the previous volume of the history of the Congregation, the province maintained outside the Spanish frontiers, but inside Europe, five presences, as it had been marked already before. Two of them --- those of Lucerna and Ginebra --- in the Swiss territory, and the other three --- Guardiagrele, Piazzano and Rome-Fundacin Ronconi --- in Italy.

Today, when the historic period lived by the Province in the last fifteen years is about to close, of those five presence none remains open.

Switzerland left of forming part of the Amigonian map with the cloister of Guarderia Virgen del Pilar, Geneva, in 1989.

Although in Italy they even maintain --- obviously apart from the General Curia --- two Amigonians presence on the part of the Holy Family Province, these are resulted of the new foundations realized during the years that now we are having history and they were the following:

***Sant Alessio. Scuola Materna (1990).*** Don Samuele Tognarelli, parish of St. Alessio, was walking searching a religious congregation which make charge of a Scuola Materna depending from his parish and, by mediation of the Tertiary Capuchin, Fr. Pasquale Mucciante, entered into contract with the Sisters.

On August 17, 1990 Sisters Remedios Llorca and Rafaela Abril left from Spain, destined to the foundation. Some days after, Sister Rita Ma. Ortega, joined them, thus completing the foundational group.

On September 1, 1990 the presence was officially initiated and before completing one year --- exactly on August 9, 1991 --- the Sant Alessio Fraternity was canonically erected.

Beside of attending the Scoula Materna, with the capacity for some fifty students, they develop in the afternoon other school activities with children of

6 to 11 years old and programs of pedagogical orientation for the parents, and they exercise an intense activity within the pastoral parish.

### ***Roma. Fraternidad Kairos (1990-1996).***

Sister Ma. Reyes Jimeno, Provincial Superior, had great illusion because the Province --- after the fugitive presence in Rome-Foundation Ronconi --- could count with a new House in the Eternal City. And among the contacts that happened to make her dream come true, there was one who gave the result.

In May 1990 she interviewed Msgr. Luigi Di Liegro, the director of Caritas of Roma-Centro, who offered her as possible apostolic field a Centro de Acogida y Casa de Familia for adolescents with problems, situated in No. 49 Via Carlo Emanuel 1.

The offer accepted, and with permit granted on June 23, 1990 by the General Government so that it could establish there a community, on October 13 Sisters Ma. Amparo Alejos, responsible, Concepci`on Garc`ia and Ma. Pilar Mateo transferred to the House. Even before the end of the year 1990, the General Counsel --- with the date on December 28 --- declared the presence Filial Community of the Provincial House and called it officially Kairos Fraternity. Subsequently, on June 29, 1992 it was canonically erected.

Upon being created --- on March 25, 1993 --- the Provincial Delegation from Italy, the Kairos Community was also declared Official See of the Delegate.

Three years after, and when the House had acquired notoriety and fame, because of the distinct problems of economic and political nature to those who came to sum the fact that the Sisters of Charity --- owner of the real property -- wanted to recover it, the Sisters must close the institution. This happened on April 12, 1995.

With everything the Kairos Fraternity did not suppress, and on May 2, 1995 it initiated an experience in the Centro de Ponte Casilino, dedicated the sheltered residential of thirty old vagabonds and to offer other indigents a diurnal service of dining hall, laundry and bath.

On September 6, the Sisters transferred to a furnished apartment in Piazza di Villa Fiorelli 1, 3<sup>rd</sup>, 13<sup>th</sup>. Days before --- on August 18, 1985 ---, The General Counsel had authorized the change of Apostolic Finality to Fraternity.

After the celebration of the X Provincial Chapter--- on December 1995 --- the new Provincial Counsel, analyzed those pros and those against caused by the Sisters of the Kairos Fraternity in order to prosecute their apostolic work in Ponte Casilino, took the agreement to construct the Religious House established in Rome, with the date on May 31, 1996. This decision was ratified officially by the General Counsel with the corresponding decree of suppression of September 24, of that same year 1996.

### ***Casalina. Fraternidad Bethel (1993).***

In 1993, Fr. Antonio Santantoni, parish of Casalina --- a town situated in the province of Perugia and near to Asis --- entered in contact with the Congregation and asked with insistence a community that would make charge of the spiritual animation and liturgy of an old Marian sanctuary dedicated to the Madonna del Bagno located within his demarcation, and that, at the same time, would collaborate in the parish pastoral.

The official installation of the community ---composed by the Sisters Ma. Pilar Mateo, responsible, Dora Fanny Gomez, Juan Murcia and Angela Cano --- took place on September 5, 1993.

After functioning for two years as House of experience, on September 1, 1995 it was declared filial of the Kairos Fraternity, and on December 23, on the following year of 1996 it was erected canonically and it passed to be named Bethel Fraternity. By these same dates --- suppressed already the presence of Rome --- it was also declared official See of the Provincial Delegate of Italy-Slovakia. And here the said See continued, until the suppression of the said Provincial Delegation.

Aside from the proper apostolate of this House, the Bethel Fraternity has maintained a particular preoccupation through vocational promotion and has contributed effectively to the formation of the aspirants of the Delegation.

### **Foundation in Slovakia.**

The presence of the Province in Europe, that had been seen decreased with the definite withdrawal of Switzerland in 1989, it was compensated at the middle of the nineties, with the realized foundation Slovakia, the first of the

nations situated behind the iron curtain created at the end of the World War II, in which the Amigonian Charism was established.

The road that would end conducting to the Tertiary Capuchin Sisters toward the Slovak nation had begun was making to go through, not withstanding, more than thirty years. In the decade of the sixties the Sisters had hidden in the locals of their General Curia in Rome, a Salesian Priest of Czechoslovakia origin, evaded from his country. That priest --- Ernesto Macak - upon being able to return to his country, after the end of the cold war, with the fall of communism, he channeled toward the Congregation of the some young Sisters with religious anxiety. And they were precisely these vocations that decided, of some manner, the new foundation.

January 30, 1995 Sister Ma. Reyes Jimeno, Provincial Superior, left Rome, headed toward Bratislava, who traveled accompanied by Sister Angela Cano designated for the foundation, and by the Provincial Delegate, Sister Ma. Amparo Alejos. Six days after, established the first contacts, the Sister Provincial and the Delegate returned to Rome, leaving there duly placed Sister Angela. She started thus walking in the Slovak land.

### ***Bratislava. House of experience (1995-1999).***

Some six months passed since the arrival of Sister Angela Cano, the Provincial Counsel took the decision of buying in Bratislava one floor in one that could served in order to establish, in short time, a community. Said buying took place on July that same year of 1995 and following on September 3 was realized, from Masamagrell, the official sending of the foundational group, composed by the Sisters Angela Canon, responsible, Ma. Dolores Olcoz and Clara Momo, to them would be united after, Sister Ma. Pilar Mateo.

When everything seemed disposed in order to open officially the Religious House, the judge of the place denied --- in November 1995 --- the perceptive permit, which did not grant yet until March 4, 1997. .

Some six months brought the Sisters established officially in Bratislava and developing their apostolate in collaboration with the Charity of the diocese, when, with the opening of the presence in Zvolen, the community was seen reduced to 50%.

In February 1999, however, considering that the situation of maintaining only two Sisters in Bratislava and another two in Zvolen could not stay longer, the Provincial Counsel opted by joining forces and the Religious House in Bratislava was put up, although it maintained there one story, so that it could serve as room for the Sisters to stay in the capital of the nation.

### ***Zvolen. Pastoral Work (1998).***

If the beginning in Bratislava was arduous and complicated, those of Zvolen were all on the contrary. The Bishop of the Diocese required with insistence the presence of the Sisters for a similar work to the one which they were developing in the capital and he offered to the community a housing situated on top of the accessories of the Caritas

Considered positively the offer, the Provincial Counsel --- with the date on November 23, 1997 --- determined that Sisters Angela Cano and Clara Momp`o would go to Zvolen who went there on January 24, 1998, when the new presence was recognized.

Some days later, --- on February 1 --- the Sisters were presented to the parish and on 5 of the same month it became the official opening of the Charity Center, which was inaugurated with their arrival. Three months after --- May 24, 1998 --- the chapel of the new presence of Zvolen was inaugurated with all the solemnity.

Upon establishing --- on February 1999 --- the presence of Bratislava, this of Zvolen was seen augmented with another Sister thus completing the three as the minimum number.

The Sisters, aside from coordinating all the management of the diocesan Charity, take care the distinct old in their familiar households and they collaborate with other many activities of pastoral character. (p. 137)

## **The Italian-Slovak Delegation.**

On 25, 1993, The Provincial Counsel erected the Provincial Delegation "La Porziuncola" in which they remained in groups at the moment the twelve Sisters and the three houses with which the Province in Italy then was counted. A little after --- on May 1 & 2 --- it was realized in Rome, in Kairos Fraternity, the Delegada official See, the first meeting of the new grouping, so that the Sisters

who composed it may take the conscience of the new situation, they may feel the unity of a common vocation and they may assume the mission of “recreating” the charism in Italy, paying special attention to vocational work.

To begin with, in 1995, the presence in Slovak, this was integrated, from the first moment, in the demarcation of the Provincial Delegation, that remained to be so only for Italy and passed to be that of Italy-Slovak.

On May 29, 2000 the Provincial Counsel took the decision of suppressing the Provincial Delegation with what the Sisters and the Houses that were composing it they passed to depend directly from the Provincial Superior and her Counsel.

During the seven years which the Provincial Delegation existed, they exercised the service of the authority the following teams of government:

1993-95 Provincial Delegate: Ma. Amparo Alejos  
Counselors: Addolorata Ricardi  
Ma. Pilar Matero

1995-99 Provincial Delegate: Vicenta Ballester Sebastiá

## OPENING TO AFRICA

With the foundation in Guinea, the Province-- it been said already-- passed to dispose of a proper compass within the apostolic field of the mission of first evangelization. (p. 138).

### *Evinayong. Provincial Hospital (1993).*

After inclination of the Spanish Federation of Religious Sanitariums, a contract was signed with the Evinayong Provincial Hospital clarifying and delimiting the mission of the Sisters within itself.

On February 27, 1993 the Sisters Ma. Teresa Blasco, responsible and Emilia Orozco arrived there, to them which, a little after the Sisters Maria Gomez and Basilia Navarro would join in order to complete the foundational group.

Two days after their arrival --- March 1 --- the Sisters started their work in the Hospital and on May 26, 1993 the presence was recognized as filial

community on the part of the Provincial Counsel. Four years after, the General Counsel erected it on January 21, 1997.

Since 1994 the Sisters united the pledges which are derived from their contract with the Hospital, the other pledges which they themselves went imposing voluntarily. Among these lasts merit to bring out those who surge from the attention and coordination of the Centro Nutricional Infantil Luis Amigo which develops daily a nutritional program for children of 2 to 4 years old.

### ***Bata. Home of Emaus Formation (1998-1999).***

On December 19, 1996 --- and with the primordial purpose of being able to serve the room to the Sisters who had to displace themselves often to the capital, the Home of Emaus was open in Bata, in a rented real property, in which four young natives were placed in stable form, accompanied by volunteer who was then working with the Sisters. This first experience in the capital ended, however, in July in the following year 1997.

In 1998, on the occasion of the Canonical Visit of Sister Ma. Elena Echavarren, Superior General, the idea was retaken of disposing of a presence in Bata, giving it the dimension of the House of Formation for the native aspirants. In this occasion, the presence was approved by the Provincial Counsel on September 17, 1998 and started to function in it, with the denomination as House of Emaus Formation an aspiration which was directed, during the course of 1998-1999 by Sister Yalile Jurado. But on the following course ---1999-2000 --- the House left functioning, by considering that the aspirants had necessity of a referring communitarian, of which it was not disposed there, by being so alone with them, a Sister.

## **THE MOST SIGNIFICANT DIARY**

As proper diary of the Province in the arch of fifteen years which occupy us, they can be noticed:

The First Centenary of Masamagrell House (1985). Coinciding with the celebration of the I Centennial of the foundation of the Congregation, The Masamagrill House celebrated also with all the solemnity their first one hundred years, living the Amigonian Charism. The central acts of the celebration were developed on October 16 to 26, 1985. Among them, worthy of bringing out

the conference pronounced by Msgr. Vicente Cardinal Enrique y Taranc`on about "The Education of the Actual Moments".

With the occasion of the Centennial of the House a bust of Fr. Luis was blessed which was placed in the yard of the College and these three publications: "One hundred years living the Amigonian Charism, from Jerusalem to Jericho. An interpretation of the one hundred years of the Holy Family College of Masamagrell (1885-1985) and the History of the House-College of Masamagrell 1885-1985.

The I Centennial of the House of Oller`ia (1989). The central acts of the said celebration --- in those which all the people participated and in whose preparation the alumnae of the College had an outstanding protagonism --- it happened in December 27 to 29,1989. On the 27 --- dedicated to the youth -- - it was held in the parochial hall, where an interesting vocational show had been prepared. On the following day --- December 28 ---the feasts were centered in a cultural act that had as scenery the Goya movie. Previously at the beginning of this act, the authorities and the people went near the house of the Sisters in order to accompany them --- to the sound of the music which the local band interpreted --- until the mentioned film, recreating thus the reception that one hundred years ago had dispensed them with all enthusiasm their countrymen. Finally, on the 29 was celebrated a solemn Eucharist as thanksgiving in which in the moment of the offering the old people presented a woolen blanket and a shepherd's hook --- symbolizing with it the warm and help received from the Sisters ---and some children presented a balloon and a doll with those who wanted to express their intention of giving gift what is the best of them.

**The eighty years of presence in Carcagente (1996).** The principal act of this diary took place on December 15, 1996. Said day, after a solemn Eucharist celebrated in the chapel of the House by Fr. Juan Antonio Vives, the mayor of the town discovered a precious moment dedicated to the Tertiary Capuchin Sisters, as acknowledgement of all the people to the sacrificed and silent labor developed by the Congregation in Carcagente since 1916. In that said monument appears in the center a Sister in an act of caring maternally an old standing man and an old lady seated on a stool.

**The I Centennial of the Segorbe House (1998).** The centennial diary of the Segorbe House was celebrated under the motto "Educating One Hundred Years". Among the realized acts --- austeres and without pretensions, through explicit desire of the Sisters --- one has to stand out the solemn

Eucharist presided by the Bishop in the cathedral on May 16, 1998 in which the authorities attended. With the occasion of the Centennial the book 'The College of the Resurrection' was also published. A Century (Segorbe 1898-1998).

**The I Centennial of the Altura House (1999).** On November 7, 1999 the first one hundred years of the Amigonian presence in Altura was celebrated with the Franciscan happiness. The central act constituted a solemn Eucharist which the Bishop of the diocese, Msgr. Juan Antonio Reig presided, and which attended a big crowd and the mayor of the town. After the Eucharist a festive and fraternal atmosphere took place, a simple agape.

**The Golden Jubilees of the Province (2001).** On September 16, 2001 was celebrated in Masamagrell a solemn Eucharist as act of thanks by the creation of the Province of the Holy Family, which officially started its amble in the same House of Masamagrell on September 17, 1951. Before the Eucharist was presented the book "Fifty Years of History. Holy Family Province. The Tertiary Capuchin Sisters", written precisely with the motive of this provincial diary.

## **CHAPTER II**

### **THE IMMACULATE PROVINCE**

When at the end 1984, when the anterior congregational report was closed, the Immaculate Province was directed by Sister Presentacion Larumbe,

as Provincial Superior, and by the Sisters Rosa Iriarte, Mar`ia Igoa, Adoraci`on Bernal and Blanca Anoc`ibar, as counselors. And it counted with the presence of:

Bilbao, etc.

SEE THE LIST OF HOUSES IN HISTORY IN SPANISH ON PAGE 143

At the sixteen presence in Spain, two from Zaire and one from the Philippines would have to be added the six of the Belgium-German Vice Province --- four in Belgium and two in Germany --- and six of the Vice Province of Guatemala, in order to reach a total of thirty one presence which the Immaculate Province maintained open at the beginning of 1985.

From that total, however, were closed during the period which occupies us: five in Spain --- Pamplona-Orvina, in 1985; Oviedo, in 1987; Villafranca de Bierzo, in 1990; Barcelona, 1991, and Tolosa, in 1996 ---, and four as it will be seen, in the Vice Province of Belgium-Germany. But besides, the Province lost also her presence in the Philippines, upon passing this nation, 1988, to form part of the Missionary Project of the Congregation, and the Houses of Guatemala which, in 1995, they remained integrated in the General Vice Province of Central America.

Part of these losses were supplied, during the same arch of time, by seven foundations in Spain; one in Zaire; one more --- which ended closing also - -- in Belgium; another more in Germany, and the foundation in Poland. Also in the Philippines and in Guatemala --- it will be said more advance --- the Province implanted new presences, before the said realities will pass to another jurisdiction.

### **The Apostolic Walk**

As Fr. Lazaro notes well, the Immaculate Province, which in her origin lived in a compensated manner the dedication to the apostolate of teaching, reform and education, accented in its first road --- between 1951 and 1984 --- the works in favor of the sanitarium apostolate, dedicating eight of the sixteen houses founded during the said period, at the same time. As a matter of fact, of the fourteen apostolic presence which were maintained open in Spain at the end of 1984, eight --- Barcelona, Tolosa, Valladolid, Burlada-Hermanas Mayores, Zaragoza, Sant Quirze, Madrid-Residencia ancianos and Villafranca were framed, more or less directly, within the field of the infirmary. And this preferential

dedication was even more evident, if it is considered that, of the six Houses which the Province had in Belgium and Germany, four belonged to the same field.

In the happening of the last sixteen years --- to count from 1985 --- the situation, however, has changed enough to the respect.

The apostolic field of the infirmary, which counted with eight presence only in Spain, has been seen reduced --- after the closing of Barcelona and Tolosa and the experimented transformation of Valladolid --- to the labor which the Sisters realize about the sanitarium fraternity of Zaragoza and those of Sant Quirze, Madrid-Residence, Aldeanueva and Cizur. The reduction has been even greater, if it is considered that during the same period of time the Province has also closed the six Houses which was maintained open within the sector of the infirmary in the Vice Province of Belgium-Germany.

It has been maintained, in spite of the closure of the House de Oviedo, the presence in the field of reeducation, to the adding, to labor which was realized already in the Houses of Bilbao and Madrid-Disc`obolo, which is realized, since 1986, in Barakaldo.

The apostolate of teaching has conserved its anterior tone with the labor which is realized in the Queen of Peace of Burlada, which was the only College that had open the Province in all her territory at the end of year 2001.

It has been increased, and of considerable form, the ample apostolic field included in what that has been wanted to call diversified pastoral, in it which the initial experience finished in Pamplona-Orvina has been seen substituted, and with the growth, with that which was realized, at the end of the period which being told in history, in Valladolid, in Gijon, in Rada and up to Madrid-Casa de acogid.

It has been maintained --- in spite that on December 8, 1988, was dismembered from the Province the House which then had in the Philippines --- the apostolate of the first evangelization, summing to the two presence that maintained open in 1985 in Zaire, a new in Lubumbashi. The truth is that the apostolate of the first evangelization has been one of the distinctives of this Spanish Province. Without necessity, of elevating the foundations in Venezuela or China, in whose initial groups participated enough Sisters born in the territory that, with the time, it would be proper of the same, one has to signal that it was this Province the first which penetrated into Europe, with her foundation in

Belgium, in 1956, to which it followed, in 1961, that of Germany; which was the one that implemented the Congregation in Guatemalan soils in 1961; she was also the first which, in 1971, --- seventeen years before the Missionary Circumscription of the Congregation was born --- implanted in Africa the Amigonian Charism, with the foundation in Zaire, and that was finally the same that was advanced, in 1984, with the foundation in the Philippines, to extend again the Congregation the Asiatic lands.

## **Formation.**

Although during these years they have not left of feeling the difficulties in the vocational field, in which the results have been but well poor, reaching, as “to dropper”, the new vocations, there is no doubt that it has been precisely during the same years when more the activities have been multiplied and more strategies have been articulated to the respect. Without leaving to attend the Encamped and other acts of living together or Paschal youth organized in Spain by the Amigonian Family or by the Franciscan Family and without leaving to form and to cultivate proper groups of Zagales and of Amigonian Youth, the Immaculate Province has also organized its camps of work --- in Gijon, La Huerta, Aldeanueva ---; has realized distinct meetings --- some oriented to the reflection “post-camps” --- and has thought inclosed in bringing ahead any Missionary Camp that making it possible to the youth the knowledge about the reality living by the Sisters in the fronts of Zaire and, in their day, of Guatemala.

The Postulate, which in the year 1984 was being found provisionally installed in the same Novitiate House of Villamayor, passed on the following year --- exactly on September 8, 1985 --- to Valladolid, it stops, from here, to be located --- on April 13, 1987 --- in Burlada-La Casita. And in Burlada it functioned up to June 18, 1984 in which it came back provisionally to the Novitiate of Villamayor. In 1995 the Postulate --- with inter provincial character for the two Provinces of Spain --- was installed in Villamayor, where it remained until such, in 1998 it was transferred --- already always with inter provincial character - to the House of Benaguacil-College.

The stage of Novitiate, installed since 1978 in the House of Villamayor, founded precisely for it, has been maintained here, exemption made of the period of time --- between 1995 and 1998 --- in which it was, unified to the two Provinces, Benaguacil-College. From 1998, the Novitiate of Villamayor is inter-provincial.

The Juniorate did not have during the stage which is relating a structure truly "colegialiter" in the Province. The Juniors have been distributed by the distinct communities following each one their studies, although --- that was it --- they always have disposed of a teacher who reunited them more or less periodic form in order to realize the common programmed activities. Since 1985, the teachers of the Juniorates of the two Provinces of Spain came working and programming united some articulated activities for the stage. As extraordinary activity of the Juniorate of the Province during these years, it fitted to undertake --- besides of the inter provincial encounters of formation, which will be seen in the third part of this work --- the course of six months which was organized in Cizur, from April to September of 1997, as immediate preparation for the perpetual profession of the Juniors of the Province. They participated in it: one Junior from Spain; three from the Vice Province of Belgium-Germany, and two more, from Zaire.

The permanent formation has occupied in the Province, as in the rest of the Congregation, a privileged place. The Sisters aside of having participated with assiduity and actively in the courses of formation and in the months of spirituality organized at congregational level and realized with inter provincial character, they have realized other many activities in the sector, among them which can be made conspicuous: the Encounter of the older Sisters realized in 1986 in Cizur, with the purpose of getting near to the said Sisters the initial Encounters of permanent formation which came celebrating in Montiel; the four encounters which were realized for the older Sisters between 1993 and 1996, and also the four which they organized for the old Sisters of 65 years during that same time; the biennial Course, centered in the Autobiography of the Father Founder, which was accomplished between 1992-1993 and 1994-1995 with the proposal of knowing him with more profundity and to contribute to the personal process of conversion, and that it counted for their development with four guide-schemes which were revolving by turn to their profound shared Faith with the poor, to the evangelic life of Father Luis, to the Foundational Activity and to the Teaching Lines which moved their mastery; the studies realized about the Consecrated Life---1996-1997 ---, about the document Before the Third Millennium ---19967-1998---, about the figure of the three martyrs of the Congregation, following the dates Witnesses of Love, and finally the new biennial cycle initiated in year 2000 about the theme "To go back to the centers of proper vocation", whose position in march was preceded by three encounters of animation celebrated in Burlada from September 23 to 28, 2000, in them which all the Sisters of the Province participated.

## **The Amigonian Movement**

Although the responsables of putting into march in the Province the Amigonian Lay Movement had attended in Montiel --- from July 9-10, 1991 --- at the cited meeting by Sister Adela Paternina in order to encourage them in their commitment and in spite of the official launching of the said Movement was held for all the Congregation on September 17, 1991, the implantation of the same in the Province was but well paused and was preceded by a period of reflection and study.

The difficulty in order to begin was not in the infantile field or juvenile, because it was already years ago the Sisters, within the same dynamic of pastoral juvenile and vocational, they came creating distinct group from Zagales, and of Amigonina Youth, identified by their own nature, with the will of Fr. Luis Amigo. The difficulty was precisely in finding the mood and manner of approaching the Amigonian Charism to world of the adults. With everything, in 1996 the determination was already taken of channeling to the Layman Movement of the Congregation some groups of adults who existed regarding some communities. In 1997 the Province edited a triptych entitled "Amigonian Laymen United By The Same Ideal", which distinguished, as manners of participation, within the Amigonian Family, the juvenile groups, the volunteers, the educators and the Lay Movement. And at the time of closing these lines, the Province was working with diverse groups Amigonian Laymen in Burlada, Rada, Sant Quirze, Gij`on and Villamayor.

## **Government**

Since 1986, the following teams of government have happened in the Province:

1986-9189 Superiora provincial, etc.

SEE LISTS ON PAGE 150 HISTORY IN SPANISH

## **Provincial Chapters and Other Reunions of Government**

In the House of Spirituality Quinta Julieta, Zaragoza, it reunited --- from April 27 to May 4, 1986 --- the VII Provincial Chapter of the Immaculate with the objective of deepening in the Tertiary Capuchin Mission about today of the Church and of the World.

Six years later --- from January 2 to 7, 1992 --- the VIII Provincial Chapter was celebrated in Madrid with the proposal of deepening the proper compromise as Tertiary Capuchin Sister of the of the Holy Family in the evangelization today.

The IX Provincial Chapter was held in Corella that same year 1992 --- from October 9 to 12 --- with the purpose electing, in accordance to the new normative of XVIII General Chapter, which was just celebrated the provincial government of three year term 1992-1995.

In 1995 --- exactly on December 30 --- the X Provincial Chapter met in Madrid, in the House of the Slaves of Christ the King, which lasted until January 6 of the following year. This Chapter aside of electing a new Provincial Government was centered in the creative fidelity of the proper vocation and charism today. 11:35 A.M.

- Finally, in the same House of the Slaves of Christ the King of Madrid, the XI Provincial Chapter was celebrated on April 5 to 10, 1999 with the objective of electing the Counsel which will be in charged of running the Province at the coming Millenium and of devolving to the proper life all its profundity and radicality, followers of Jesus, in order to humanize the proper world and to bring it to the Father. zones in the month of January 1993.
- The interprovincial formative encounter of Superiors which took place in Montiel, from May 30 to June 5, 1993, and that was centered in deepening the theme: The Superior “Animator and Companion” of the Sisters in the formative road. From this reunion was taken the unanimous agreement of creating in the Province a School in order to present a style of being superior today; to initiate a process of identification, and to enable, in consequence, the superiors for the task of animation.
- The celebration of the I Broadened Provincial Counsel, which was reunited in the Casa de Esclavas of Burlada December 26 to 30, 1994
- The reunion of Superiors celebrated in Cizur, from May 31 to June 2 of 1996, about the theme: To be alive persons in the significative communities
- The two reunions of Superiors which were held in 1997. The first, in which the formators were also present, was held on January 27-28, as conclusion of the General Canon Visit. The second, held in Burlada on May 30 to June 1, was proposed to revise the march of the proper life

in fraternity, having present the Pastoral Project, and to motivate to utilize for the future.

- The celebration in the House of Exercises in Burlada, from September 4-6, 1998, about the II Broadened Provincial Counsel in order to reflect about the proper response in fidelity here and now.
  - The reunion of Superiors which was held in the House for Retreats, Burlada, from October 30 to November 1, 1999, with the proposal to proportionate formation, stimulate and adequate help for the fulfillment of the proper mission.
  - The reunion of Superiors celebrated from March 24-26, 2000 ---in the House for Retreats of Burlada with the same objective proposed the year before.
  - And lastly, the celebration --- from September 28-30,2001 ---, and once more in the House for Retreats of Burlada, of the III Broadened Provincial Counsel, which had, as central theme of reflection: What is new, asks novelty.

## **APOSTOLIC RESTRUCTURATION OF HOUSES**

From the eleven previous presences at 1985 --- Bilbao, Burlada-Casa de Reposo, Madrid Curia, Burlada-Colegio, Madrid-Casa de Acogida, Valladolid, Zaragoza, Sant Wuize, Madrid-Disc`obolo-El Olivo, Villamayor and Madrid-Residencia de ancianos --- which the Province maintained open up to the of 2001, there are five which suffered, in the trans course of the year and here they are told, distinct transformations. Some of them, as they can be the cases of Villamayor, Burlada-Casa de Reposo or the same of Madrid-Casa de acogida -- - they have of minor character, but other transformations --- as they are in concrete those which the houses of Valladolid and of Madrid Discobolo-El Olivo have experimented merit by their importance a more detailed explanation.

### ***Valladolid. Mother of God Fraternity.***

Since December 1, 1977, the Sisters have left residing in the places of the clinic which they attended in Valladolid and passed to make it into two stories situated near from the same.

Said change brought with it, with the time, which, similar the Sisters went rejoicing that they had followed working in the clinic, the presence was losing sense.

On May 14, 1988, the Provincial Superior asked authorization to the Governor General to close it temporarily. And, this granted, she notified the Archbishop, Msgr. Delicado Baeza, on June 14.

A year later --- August 8, 1989 --- the community was reopened, dedicated already to the diversified pastoral. The principal characteristic of this new stage of the Valladolid Community was to be composed principally of retired Sisters who were found still with forces for a labor with manner.

October 16, 1989 the reopening was notified to the Archbishop and on April 19, 1990 the General Counsel authorized that, at the moment, it would function as filial of the Provincial Curia. Subsequently, and without necessity of a new declaration, because never it had been suppressed as such, the House functioned again as canonical Community.

In 1992 two Sisters of the Community initiated, besides, by means of an eventual contract a collaboration with a Residencia assisted for the third age, depending of the INSERSO.

### ***Madrid. Discóbolo-Hogar El Olivo.***

Although the apostolic labor in the field of reeducation, developed in Disc`obolo to give final the previous volume of the Congregational History, it has been maintained in the See to how the institution has been transferred and the community that ruled it in the last years, the changes experimented have been so profound that it was made necessary to explicit them a little.

In reality the changes in Disc`obolo started to produce on July 6, 1984 with the going out of the Sisters from Luis Amigo College, previously known with the names of Escuela Hogar Los Arcos and Colegio Santa Maria Goretti.

In effect, going out --- unilaterally imposed by the authorities of the moment without any serious motivation --- made that Disc`obolo ---born in order to shelter in the regime of Family House --- to the youth discharged from Luis Amigo College had to change of finality, dedicating itself to shelter, at the moment, some of the interns of the mentioned College, which, by diverse

circumstances, they could not be reintegrated to their families. And with this activity to attend to the minors in risk situation continued. But, when the competencies in the field of the minor passed to the Autonomous Community of Madrid, this required that the institutions would work in the field of what is social were inscribed in the corresponding Register and would receive an authorization opportunity through the previous passage of determined inspections.

And it was precisely in the inspection to their physical plant where the problems for Disc`obolo started, because the places of the same remained reduced to only eight and every thing, literally laying aside to the community to spaces which the vital minimum did not reunite.

So the things, the Sisters, not wanting to lose the unique private work which they were maintaining in the field of the minor in conflict, decided to but a lot just sufficiently spacious in order to locate in it the new institution.

On December 20, 1994 the first stone was blessed and on December 16 of the following year 1995 was officially inaugurated the "Hogar El Olivo", passing to reside in it the Sisters and the girls who were in Disc`obolo. One has to make sign that, from 1994, the institution had received the administrative authorization in order to function as Hogar dependent on the Comunidad Aut`onoma de Madrid.

The new building consists of three plants. One with common services, study rooms and sports (games); another with two independent rooms with the capacity for about nine children each, and another more above, for the living quarter of the Sisters.

Together to this physical change, the institution was also experimenting in the last years, other changes of pedagogical type, motivated by the (tipology) behavior of the intern minors. As a matter of fact, (tipology) behavior of some of the minors which reached the Hogar at the time of concluding this narration, corresponded more to a behavior of reeducation type which is merely of protection.

## **HOUSES FOUNDED IN SPAIN SINCE 1985**

*Cizur Mayor. Fraternidad Luis Amigo (1995).*

Already the I Provincial Chapter, celebrated in Andosilla on May 14, 1952, expressed the necessity of constructing a House for the sick and old Sisters and to be occupied by mothers of the religious who, because of lack of economic resources or of family, they were found helpless.

Initially --- and until 1985 --- an answer was given to the first of those two anxieties, destined a space of the complex that the Sisters possess in Burlada to Casa de Reposo, but with the time it was seen clearly the convenience of disposing a place more adequate to the effect.

Thus the Casa de Hermanas Mayores in Cizur was projected, with a construction completely new and designed architecturally for it.

On April 13, 1985, finalized already the works, the General Counsel erected canonically the new Community, which started to function as such on the 28<sup>th</sup> of the following June, in which first Sisters passed the night already in the House. Days after --- on July 26 --- was the solemn official inauguration, which was presided by the Archbishop of Pamplona, Msgr. Jose Ma. Cirarda.

The new See, aside from attending in an adequate form the needs of the older Sisters, it also served, since its beginnings, to fulfill that old desire of the I Provincial Chapter of being able to attend to the families more direct and needs of the Sisters themselves.

On February 2, 1987 the community was seen engrossed, to incorporate to it the Sisters who had remained in Burlada-La Casita, dedicating this to postulate.

In 1992 --- October 1 --- was inaugurated in the House a bust of Fr. Luis Amigo, as particular homage to the titular of this fraternity. The donor himself, don Luis Bernat, together with the community attended the said inauguration and the chaplain, Fr. Javier Martinez, Tertiary Capuchin, blessed it.

The House, on the other part, has always been open to shelter the Sisters who arrive there by diverse motives; it has maintained a direct and cordial relation with the people of the environment, has collaborated closely with the pastoral work of the neighbor parish Santa Maria de la Esperanza de Doniantzu, inaugurated on January 6, 1994.

***Barakaldo. Hogar Larrasolo (1986).***

In 1986 the “Instituto Foral de Asistencia Social de Vizcaya (IFAS) proposed to the Congregation to make charge of a Hogar Funcional --- situated in Larrasolo Street 11-1 A-B de Barakaldo --- in order to attend to a group of boys for protection.

Two circumstances moved the spirit of the Sisters to respond rapidly and affirmatively the offer: the fact that, after going out from the Covadonga College, Oviedo, it was necessary the potency in the Province the apostolate of protection and reform --- so loved by the Father Founder --- and the fact also that the new House was being presented as a form of broadening the work which the Sisters were coming to realize, since 1931, in the Holy Family Residence, Bilbao.

August 22, 1986 the permission of the Bishop was solicited in order to establish in Hogar Larrasolo a religious community and on October 8, 1986 made present the Hogar the Sisters initiator of the work --- Pilar Baro, María Puy Lacalle and Ma. Jesús Fernández-Cormenzana--, although the opening of the House was dated on July 22, of that same year.

At the beginning it functioned as filial community of Bilbao House, but on November 11, 1989 it passed to be filial of the Provincial Curia, until three years after --- exactly on January 22, 1993--- it was erected canonically.

On March 24, 1995 the Province bought a floor, situated above, so that it could serve as bedroom to the Sisters and thus they could enjoy these for the necessary moments of tranquility and familiar intimacy.

### ***Oviedo. Holy Family Residence (1987-1990).***

In order to understand completely the genesis of this new foundation, it has become essential a previous reference to the anterior presence of the Sisters in Oviedo and in concrete in the Colegio Nuestra Señora de Covadonga, which --- as it is known --- it was a home dependent on the Patronato de Protección de la Mujer. Through various political circumstances --- which remained also analyzed in the first volume of the Congregational History --- the Sisters had to leave said Colegio-Hogar on November 29, 1984.

The leaving of the Apostolic Center, did not suppose, however the dissolution of the Religious House or Community. The Sisters, with the initial

proposal of continuing their work in the field of reform, they were located first in a floor at Calle Cabrales #37, 2<sup>nd</sup> A, in San Lorenzo parish, Gijon, which the Auxiliary Bishop of the Diocese had granted them. From here they passed --- at the end of November 1985 --- to a rented house at Calle Maria Cristina #8, 1<sup>st</sup> left of the same city of Gijon. And here they stayed when at the beginning of 1987 the body was taking the idea of a community --- dedicated at the moment to pastoral parish --- was became in charged of the Holy Family Residence, which the Diocesan Caritas had in Oviedo, in order to protect and to educated girls, aging between 12 and 16 years, family problems, and proceedings, well directly from Caritas, well from the Consejeria de Bienestar Social, Infancia y Juventud.

On July 9, 1987, the provincial secretary notified the Caritas the acceptance of the Residence on the part of the Congregation. With the December 3, 1987 date the Archbishop of Oviedo authorized his consent to establish in his demarcation a Religious House. And on January 22, 1988 the Superior General approved said foundation, erecting after canonically the new Community on April 6 of that same year 1988. The Community founder was formed by the Sisters Secundina del Olmo, Ma. Elsa Marin and Ma. Lourdes Goicoa.

The life of the new Community was, however, more well ephemeral. The House open for protection, received only girls of reform for those which the institution was not prepared and that many worries gave the Sisters, which, in spite of everything, they were disposed to continue with labor. But the great difficulty surged because the Counsel for Social Welfare left of sending the girls, with the Hogar did not reach to the minimum needs for its function. Thus the things, the Superior Provincial solicited permission to the Archbishop of Oviedo in order to close the community, dated September 12, 1989. And finally the Superior General, through Protocol 058 of January 26, 1990, suppressed officially the presence.

### ***Gijon. Albergue Covadonga (1987).***

This foundation is born of the same apostolic experience that gave origin to the Residencia Sagrada Familia de Oviedo. During the time in which the old community of Colegio Nuestra Señora de Covadonga was in her "exile" from the street Ma. Cristina de Gijon, the Sisters entered in contact with some persons --- and particularly with Sister Covadonga Donate, servant of the poor, and the Jesuit Francisco Herrero --- who had created a Patronage for the attention of

transients in Gijón. These persons who, through arduous efforts, had obtained from the town hall the cession precarious of old slaughter house, they thought of install in it a shelter and they asked the Sisters to be in charged to take care of the same.

June 12, 1987 the Sisters installed in the street of Ma. Cristina made the first visit to the installations of the slaughter house. Not what to say has the negative impression about it what they got. Dirt, humidity and other miseries reigned in that huddled building, of what the stinging had been done absolute owner. With everything, they did not turn back. They knew how to see, in the midst of all that misery, good possibilities of the future and they accepted the challenge of converting it into a protector home.

Six months after that visit --- December 19, 1987 --- Sisters Ma. Carmen Paraja, Socorro Galar and Adoraci`on Bernal were already installed there, who composed the first communitarian nucleus, and on January 2, 1988 the Albergue was inaugurated, which, two days after --- on the 4<sup>th</sup> ---, it received its first eight transients in order to spend the night in it. In February of the same year 1988 a dining hall was also open in order to serve noon time lunch to the indigents who approach there.

On January 22, 1988 the General Superior approved the foundation as filial community of the Provincial Curia, noting in the corresponding decree:

*It congratulates the Provincial Counsel through this foundation which will be, without doubt, a vast camp of apostolic action and a great testimony of poverty, of insertion and of work with those most poor and needy, in conformity with the options of the XVII General Chapter.*

After exact of five years as filial, the community was founded canonically on January 22, 1993. And on May 2, 1995 the City Hall made delivery of a building, of new plant, in order to locate in it the lodging. This edifice was blessed --- after works of accommodation and beautification which they ran in charge of the patronage and of the Sisters ---, on September 1 of the same year 1995.

***Huetre. Pastoral Rural (1989-1997).***

This foundation was owed principally to the interest showed by the Bishop of C`aceres, Msgr. Jesus Dominguez, by the power to contract with the Sisters to run a Hogar de Ni~nos de Protecci`on, that had projected to construct in a town near C`aceres, and so that, from there, they would also attend something to the parochial pastoral of the zone.

The closing then was producing of the presence in the Holy Family Residence of Oviedo, animated the Provincial Counsel to protect kindly the petition of Msgr. Dominguez, then, among other things, it was considering that the new foundation would help to maintain the presence of the Province in the field of protection and reform.

As foreseen the Hogar had not been even constructed when the Sisters gave their yes, the Bishop proposed to them that meanwhile it may be dedicated to the rural pastoral in the territory of the Hurdes Altas, at the North of the Province and around 150 km. from the capital. And also accepted this offer, it was established as residence for the Sisters a House, that the Sisters of Christ the King en Huerte had left.

November 15, 1989 the Sisters Ma. Victoria Anocibar, --- who went as responsible ---, Secundina del Olmo and Margarita Arana were established there. Some months after, on January 26, 1990, the Superior General, based on the permit, granted by the Bishop on November 17, 1989, in order that it could establish in his demarcation a Community, declared the Huerte House filial community of the Provincial Curia.

The first year of stay was marked by the constant contacts with the Bishop in order to activate the construction of the Hogar.

However, a sad fact obscured the panorama. On October 26, 1990 --- when the first anniversary of the arrival of the Sisters had not yet been completed --- Msgr. Jesus Dominguez died and with him the project in the field for protection of the children also died --- as the time it was in charged to certify.

The Sisters continued their labor in Huerte, but closed light of hope that supposed the work of minors, went putting into action little by little the feeling of their stay. On April 21, 1995 taking advantage a visit again the Bishop of the Diocese, Msgr. Ciriaco Benavente, to his house, they exposed to him some difficulties that they had with the living, that presented grave deficiencies in its

structure, in the roof and in the drainage and that, according to some technicians, the inclosed ruin was threatening.

To those difficulties in the construction of the House they started to unite the spirit of the Sisters, other much more pains, appeared about the question on what sense their presence had in a zone in need of children and youth and brought near, by itself, to their disappearance.

February 15, 1997, after having reflected and prayed much to the communitarian level their situation, the Sisters of Huetre had a day of discernment with the Provincial Superior and the Secretary. The fruit of the same was the decision of raising the presence, which was communicated to the Bishop two days after, on the 17<sup>th</sup> of the same month. Upon receiving the communication, Msgr. Ciriaco, after a no free of tension silence, he said with sorrow: It hurts me deeply --- and, as accompanying with these words his feeling, he repeated more the adverb ---.

Three months after --- on May 10, 1997 --- the Superior General signed the Decree of suppression of the Community. And the Sisters upon leaving town, the Bishop---in a letter dated June 19, 1997 --- was heartily grateful the service that the Sisters had rendered to the diocese, in the person of the poor, during the seven years.

### ***Rada. St. Francis Xavier Fraternity (1987).***

The initiative for this foundation parted from the Archbishop of Pamplona, that, on Ocatober 23, 1986, was placed in communication with the Sisters so that they would become in charged of the pastoral attention of Rada young town situated in the Navarre shore, with around 600 inhabitants, and that was only attended ministerially on Sundays who was coming from another neighbor locality.

In a first moment, the Sisters responded giving long to the affair with the hope that the XVII General Chapter of the Congregation be celebrated was already by the doors.

The Chapter finalized, however, the demand was attended with rapidity, giving thus positive response to a work of rural pastoral. When everybody seems to walk from the field to the city --- a Sister wrote on the occasion of this foundation --- we, some times, make the contrary run. And this has a logic

that perhaps will be understood better from the figure of the Good Shepherd who leaves the ninety nine and goes in search of the lost sheep.

November 13, 1986 was made present in the town the first communitarian group, formed by the Sisters Miguel Aguirre, Ma. Puy Rubio and Josefina Garc`ia, although the recognition of the community, as filial of the Provincial Curia, was not produced until March 3, 1987.

When it was already one year birthday of the arrival of the Sisters, the Archbishop of Pamplona recommended officially --- on December 1, 1987--- the collaboration in the pastoral service of Rada Parish. And six years after --- on October 6, 1993 --- the Superior General canonically erected the community.

As extraordinary activities to come off among the many and well organized of those that the Sisters have been artisans of this House, would fit to bring out the Santacara Choir, directed with recognized success by Sister Celina Azn`arez during six years, and the juvenile Pasch who come developing in the parish since 1989 and that they have gone attracting a growing number of participants.

### ***Aldeanueva. Our Lady of Guadalupe Fraternity (1991).***

In connection with the foundation of Huerte this work was born in Aldeanueva. Msgr. Dominguez who already had attained that the Sisters would be installed provisionally in the Hurdes Altas with the hope that the Hogar de Ni~nos would be constructed which was projected, proposed formally to the Sisters, 1990, that they also become in charge of a Residencia de Ancianos which was constructing in Aldeanueva del Camino the "Fundaci`on Masides" which the Bishop himself had created, in 1984, with the inheritance left by Madame Mar`ia Comendado Masides.

The offer accepted, in October 1990 the details of the contract were made and on December 8, 1990, even when the edifice was not yet finished, the Sisters arrived at the farm "Auditor`ia", situated 2 km. from Aldeanueva, where the construction is located. Days after --- on December 28 of that same year --- the Casa was canonically erected.

On May 4, 1991 the first community was already formed definitely which was composed by Sisters Ma. Victoria Anocibar, Teodora Herrera, Asuncion

Larumbe and Marcela Lopez. Two after --- July 14 --- the Residence was officially blessed with the capacity for around thirty old men.

The Sisters of this Casa, aside from attending, as primordial labor, the Residence, collaborate actively in the local and diocesan pastoral. En la Casa some fields of work for the young in vocational search have been also realize

### **VICE PROVINCE OF GERMANY-BELGIUM-POLAND**

Father L`azaro upon closing his historical statement, the Vice Province of Belgium-Germany, as it was known then, it was directed by the government formed by Sisters Ana Ma. Eslava, Vice Provincial, Agustina Echeto and Ma. Carmen Ramirez. And it included in its demarcation the following Houses:

Ottignies, etc.

SEE LIST OF HOUSES IN HISTORY IN SPANISH, PAGE 166

In the transcourse of these last years of those six presence, four --- that of Grand-Leenz in 1985; that of Ottignies in 1987; that of Pepinster in 1988; and that of Duisburg in 2000 --- they closed their doors, with what which the apostolic orientation of the Vice Province, which came into being since their beginnings eminently sanitarium, was transformed through new foundations --- such as it will be seen ahead --- in an apostolic orientation centered in the fields of pastoral diversification and of the protection of minors.

### **Government**

The teams of government which have gone succeeding in the Vice Province have been the following:

1987-1989 etc,

SEE LIST IN HISTORY IN SPANISH ON PAGE 166 Y

### **Vice Provincial Chapters**

In the House of Surth the I Vice Provincial Chapter was reunited on September 30 to October 2, 1992 with the proposal to deepen more in the

proper life and mission of the Tertiary Capuchin Sisters of the Holy Family about the reached vision of the Congregation in the last General Chapter.

Three years after --- of November 8 to 11, 1995 --- took place in Bonn the II Vice Provincial Chapter, which was oriented by Father Lazaro Iriarte about the theme "Creative Fidelity of the Proper Vocation and Charism today".

Finally, on February 24 to 28, 1999, the III Vice Provincial Chapter was celebrated in Rheinbreitbach, whose objective was to devolve to the proper life all its profundity, as followers of Jesus, in order to humanize the world and bring it to the Father.

### **Houses Founded in Belgium since 1985**

Only two Houses were founded during the period of time that occupies us and the two, as it will be seen, were also closed before the end of 2001, with it the presence of the Congregation in the Belgian land, once constructed the House of Grand-Leez, Ottignies and Pepinster, has gone reducing to one community established in Brussels.

#### ***Corbais. Pastoral Parochial (1989-1999).***

Searching how to open a new reality in Belgium, the Sisters interviewed themselves on November 19, 1999, the Auxiliary Bishop of Wawre, Msgr. Romy Van Cooten, who exposed to them, among other things, the situation of Corbais --- a town with around 600 inhabitants and 10 kms. from Ottignies proper--- which was found without parish. He wanted that the Sisters would attend the catechisis and the visit the sick and above all they would show, and he offered them the parochial House.

After a stage of discernment, on December 27, 1988, the Sisters solicited officially the competent Superiors permit in order to open the new House, and on April 3, 1989 the foundation was produced, with the arrival to the town of the first Community, conformed by Sisters Soledad Azpilicueta, Carmen Ramirez, Esperanza Oses and Regina Arguedas.

In 1993, the Superior General erected canonically the Community, the Decree being proclaimed of the fact on May 4, 1993.

Completed 10 years of pastoral service, and due fundamentally to the diminution of personal of the Vice Province, the Superiors took the determination of putting up the House. On December 12, 1999 an emotive farewell of the Sisters in the town was celebrated. One of them, that day, wrote thus in the book of Chronicles:

*It is not possible to end the chronicle of a House, without saying something or manifesting what is "to close" your house. Where you have lived so full your deliverance to the Lord and to the brothers...In order to know what is to say "Goodbye", on must live it.*

Lastly, on the same month December 20, 1999 the Sisters left the town.

### ***Stoumont. Mission Langues (1994-1995).***

Mr. Willy Lambert, professor of Languages in Ceran, seeing the number of strangers religious men and women attending, and the place little adequate in which they were lodging, decided to open a school or Mission of Languages in Stoumont, and having known the Congregation through a Sister who studied there, asked with insistence the Superiors their collaboration to manage it.

The General Counsel, on February 27, 1994, approved officially that Sisters Margarita Ros and Visia Larumbe would realize there an experience of one year, although they were already residing in that school since the 15<sup>th</sup> of the said month.

Concluded on February 28, 1995 the year of permit for what to have been granted the experience and not to renew it, to the initiative of the Provincial Counsel, the contract which had been made with the corresponding organism, the presence was raised. On March 3, 1995 the Sisters left the House, leaving very good remembrance among the students and persons, through their life, delivery and capacity of living together.

Houses founded in Germany since 1985

Two Houses the Vice Provinces were open in Germany at the beginning of the period that here it is told, and two maintained also at the end of 2001, then the closure at Duisburg was seen compensated by the opening of the new presence wherein it is said at the continuation.

Koln-Pastoral en el barrio Bilderstockchen (1994). The marginal and conflicting barrio of Bilderstockchen in the city of Cologne offered the opportunity which the Sisters would see satisfy the desire that they came feeling, specially since 1980, of opening a presence in the field of the children and youth in situation of risk and of conflict. And, after considering it the Sisters did leave the occasion to pass.

The initials of the foundation had in this occasion Benedictine rostrum and color, what is not left of being Franciscan referring of first hour. The manner Francis of Asisi found the Porci`uncula by means of the Benedictines, also the Sisters arrived to this species of Porci`uncula --- situated in the middle of the populous and industrial city--- through another Benedictine. Bro. Lukas Ruegenberg, of the abbey of Maria Laach, came working and living since the year seventies in the barrio, in which, among other works had placed on the march the Kellerladen, a social initiative on the way to give occupation and to obtain work to people in need.

Said Bro. Benedictine, searching the form and manner of giving continuity to his work, he approached the Brother Tertiary Capuchins --- to whom he knew through similar work, first in Bonn, and then, in Gelsendirchen --- in order to offer them to work in Bilderstockchen. These, not being able to attend to the demand by lack of person, they guided him to the Sisters, whose eagerness for a work of the gender knew and shared since time. And so, at a turn once more, from that specie of written twisted lines in which God writes their history, started this foundation.

After arduous search, a first housing was found in the barrio in the middle of the town, which offered the Sisters a Lucy Haus or a simple for families without house. On August 11, 1993 the keys of this house were received and on September 14 Sisters Ana Ma. Goica Elke Stein and Iris Peters started already to live in it, who composed the first Community. On March 5, 1994, the Community received the visit of Cardinal Meisner, Archbishop of Cologne, and on April 30 of that same year the Auxiliary Bishop Walter Jansen blessed the chapel of the Casa. A year before, the Community had been erected canonically, on February 26, 1994.

From the beginning it wanted near and collaboration with the parish of the barrio --- precisely dedicated to St. Francis - and whose parish priest Jorg Wenz was always of great help for the Sisters.

In the year 2000, and already with the presence of Sister Gabriele Noworski, the project Amigo-Treff was open, which was in charge daily of giving food to the children who come to him, of helping these children in their school tasks, besides of realizing with them the diverse activities during free time.

Once a week, the Sisters, in collaboration with the Kellerladen and with other volunteers, they prepare and share food for some sixty transients in Cologne.

When some five years passed in their Lucky's Haus, the Sisters considered the convenience of changing the living quarter and, after long negotiations, they obtained that the two small adjacent houses be sold to them situated in the so-called barrio Belga, neighboring to that of Bilderstockchen. And realized the necessary works of accommodation --- one of whose objectives was that of united internally the two houses --- they transferred to their room on November 1, 2000.

#### Foundation in Poland

After the fall --- on November 9, 1989 --- of the Berlin Wall, which symbolized the fall itself of communism in the countries of East Europe, countries, like Poland, the started to ask help for the construction of the new social structures.

Together with the distinct governments of Western Europe, the Church over turned in order to protect the suffering children who returned from the great tribulation which the totalitarian dictatorship had implied.

The XVIII General Chapter --- celebrated in 1992 --- entrusted the Immaculate Province to take contact with the Polish people. And the X Provincial Chapter --- that took place in 1996 --- determined, having present the information which the Vice Provincial of Germany-Belgium had presented in it, that a House in Poland would be open.

Wroclaw. Pastoral and Postulate (1996). Arriving in Poland in 1996, the three Sisters in charged of the foundation --- Rosa Ma. Echarri, Elke Stein and Ana Gonz`alez --- they were provisionally established together with a parish which the Capuchin priests have at the south of the city of Wroclaw and their plans were to find in the zone an adequate housing and to establish there.

But in this occasion the plans of the Sisters did not coincide with those of God's, and this ended "going out itself".

The only House which accommodated the plans of the Sisters, among the many they saw, was found in barrio Karlowice, at the north of the same city and near the parish of St. Anthony, managed by the Franciscan priests.

And in the Karlowice barrio the Sisters had just finished installing on September 23, 1996. Since then it was already three months ago that the

Cardinal Archbishop of Wroclaw had granted permit --- with date of June 10 --- so that they could establish a community in his demarcation.

The first moments in the new foundation were not free of difficulties --- as it is natural and, according to what Father Luis Amigo himself adds, characteristics of the works of God ---. But when these were more of these, God multiplied His guardian angels in flesh and bone. Some of those angels will conserved always their anonymity, others have name and surnames, like Maria Romanski, the Capuchin Karol Jopek, the Franciscans Dominik Grochla and Joachim Dejrslag, the Tertiary Capuchin Ralf Winterberg, and the gentle men Muller and Stein, related marriages with the Amigonian family.

Just a little time of the arrival in Poland, the Sisters received the grateful visit of Cardinal Meisner, of Cologne, who was found passing by Wroclaw. On January 22, 1997 the Superior General established canonically the community. And after nine months of her arrival to the Karlowice barrio --- as if it would treat more natural of childbirth --- they called to the House the first two young ones who asked for the postulantship, and little after, a third arrived. The truth none of them appeared --- after long discernment --- which may be called by God, but its passage by the community contributed to light the first Polish vocational fire for the Sisters. (p. 172)

On December 8, 1997 the House was recognized already officially as Postulate. That same year, the Sisters had organized in the House the first spiritual exercises for the girls. An experience that they have continued practicing with annual assiduity and it has reported beneficial vocational fruits.

At the end of 2001, the first House of the Congregation in Poland, aside from attending to the vocational process of the postulants that there they were initiating their Amigonian formation, they were attending to the children in the parish --- many of them were coming from destroyed families by alcoholism or by other causes --- a program of the free time which included: it helps in order to realize the school duties, sports (games), manual activities, cooking, singing, etc.

### Vice Provincial Diaries

Almost coinciding con the celebrations realized with the occasion of the Golden Jubilee of the Province, also the Vice Province of Germany-Belgium-Poland celebrated their own diaries as a form of uniting themselves to the general jubilee of the Province since the proper reality. They were completing in 2001 the first 45 years in Belgium, 40 years in Germany, and five, in Poland.

The commemorative acts had two special moments. On October 3, 2001, in the parish of the barrio of Bilderstockchen to which the community

located in the city of Cologne belongs a solemn Eucharist was celebrated at 11:00 A.M. presided by the Auxiliary Bishop, Melzer, to which a numerous public attended among them almost all the Sisters of Belgium, Germany and Poland were found; the brothers from Germany, and numerous clergies united historically to the labor realized by the brothers in those countries. After the Eucharist --- and in the same places of the parish --- a simple German typical food was served to around 500 persons, that in concluded with a literay-musical program which through the distinct interventions, it went putting of manifest the origin and actual reality of the Congregation in the three countries. The day ended with the celebration of the Transfer of St. Francis to the parochial temple.

Two days after --- on October 5 --- the Sisters coming from Belgium and Poland and all from Germany were transferred to a Retreat House in Bonn where they had fraternal living together until on the 7<sup>th</sup>. In it Fr. Juan Antonio Vives conducted a series of talks leading to deepen “The proper Amigonian Charism and in its first roots and historical expressions.

With the occasion of this diary a special review was published with the title ‘The Remnants of our Road’.

#### The Vice Province at the end of 2001

Although since 1981 some vocations started to arrive to the Vice Province --- arising almost all of them from Germany --- the truth is that these have continued arriving during these years --- like, on the other part, in the Province within Spain --- rather “a dropper”. By how important, in spite that the index of perseverance has been very good, the Vice Province not only has grown, but it has decreased in number, and in an alarming form.

The same Sisters, making an analysis about said decrease, they pointed out as principal causes: the return to Spain of many of them, the asked help from here to the missions in Zaire, and finally, some leaving the Congregations and four death.

With everything, the Sisters --- who did not have lost hope --- wrote thus to finalize the story that they did with occasion of the diaries celebrated in 2001:

---Today we have in Wroclaw two postulants and two aspirants. Only God knows who wants to give this heart of Europe which, on one part is strong and powerful, and, on the part, lives sad, without God. Shall we be the credible signs of happiness and fraternity? We believe so.

At the end of 1984, the Province counted in Zaire with the presence of Kansenia and Lubumbashi-Kasungami. In 1993 this third was added to them:

Lubumbashi – Ruashi. The House of Formation (1993). Since 1990, the Belgian priest Frans Delbefe, priest of St. Joseph Parish, situated in the sector of Ruashi of Lubumbashi City, and more concretely even in the barrio “Quartier Zaire” --- which is distinguished by her material poverty, human and cultural and by a strong conflict arising of the trivial diversity of its residents --- walked searching a congregation of Religious, who would be testimonial presence in the Barrio and would collaborate with him in the evangelizer task.

And God Who directs, in silence but with efficacy, the thread of history, disposed that said priest would find some day with the Sisters, who were walking searching in their turn an adequate place in order to locate their House of formation. The understanding was immediate.

On August 6, 1993 the composition of the new community was made public, on August 12 the House was canonically erected and 13 days after, the Sisters designated for the foundation --- Ma. Luisa Garc`ia, Aura Estela Chamale and Chantal Mujinga --- slept for the first time in the House had not even concluded.

A month after --- on September 19, 1993 --- they were presented officially to the Parish being protected warmly by all the integrants of the parish. ( p. 176 )

With the occasion of the passage of Father Luis Amigo in 1993 --- October 1 --- it was celebrated in the House the first entrance to the Novitiate which happened in it.

Completing nine months since the arrival of the Sisters, the priest who had invited them to come died unexpectedly --- May 18, 1994 ---, and the Christians asked them to take charge in the parochial responsibility. They started thus a road of total insertion with the life in the barrio. Little by little they went implicating in the Nutritional Center, in the Dispensary, in the parochial Schools, in the groups of the youth, in the encouragement and help the peasants, in the family visits to the poor and so in a long etc., etc. of activities and compromises.

On December 8, 1994 the first four postulants who arrived at the Casa made their entrance.

In the evening of March 15-16, 1997, the House suffered an assault and the Sisters decided to leave the place on the 18<sup>th</sup>, two days later.

On the following year, the building was sold to the Franciscans. Meanwhile, the Sisters constructed a new House for formation --- situated in

Manika Avenue, Lubumhashi --- and on March 21, 1998 the community was installed in it. From the same date, the House is also the See of the Congo Delegation.

### The Provincial Delegation of Congo

On December 23, 1996, the Superior General, Sister Ma Elena Echavarren, approved the constitution of the Provincial Delegation of Zaire and the appointment of its first government, which was constituted by the Sisters Ma. Carmen Sanz, delegate and Ma. Luisa Garc`ia and Aura Estela Chamal`e, counselors.

On January 21, 1997 it started officially its gait the new Delegation, which at the time of closing these pages was directed by the Sisters:

Delegate: Carmen Sanz  
Counselors: Aura Estela Chamal`e  
Dolores D`iez

### THE VICE PROVINCE OF GUATEMALA

At the beginning of 1985 the Vice Province of Guatemala counted with the government integrated by the Sisters Ma. Eugenia Quiroga, Vice Provincial, Angelita D`iez and Mar`ia L`opez, counselors. It counted itself with the following presences:

Chiquimula – Colegio Sagrada Familia  
Ipala -- Pastoral rural  
Guatemala -- Casa de formaci`on. Sede viceprovincial  
Teculut`an -- Colegio San Jos`e  
Champerico – Centro Nutricional  
Tonicap`na –Colegio Pedro Bethancourt

Those six presence continued open when, in 1995, the Vice Province was dismembered --- as it will be seen after --- from the Immaculate Province. And to them it was to be added also, then the two new foundations realized between 1985-1995, which are detailed more ahead.

### The Government

Between 1985 and 1995 the following governments ruled their destiny:

## Houses Founded since 1985

Before the Vice Province of Guatemala would pass to form part of the General Vice Province of Central America, in 1995, two new Houses were even founded in her:

San Jose de Pinula. Novitiate and Retreat House (1990). The location of the Novitiate came into being already a problem for the Vice Province. About the House of Guatemala had passed with the time to Totonicap`an, where it was found when in 1990 was decided to transfer it to San Jose de Pinula and to locate it at the moment in a house, property of the parish, which had been placed at the disposition of the Sisters for four years. The permit of the General Superior for the said transfer was granted on February 12, 1990, and was accomplished on March 2, forming part of the first community installed in San Jose de Pinula the Sisters Natividad Beriain, Ma. Angeles Fernandez and Sandra Fabiola Hernandez, and the novices Julia de los Angeles Martinez and Ma. Antonia Maldonado.

Well soon the convenience was seen of giving continuity to this change, in 1991, the transactions were initiated to buy of a land near where to construct a house of a new plant.

On May 15, 1992 the first stone was already placed, and in June 19, 1993 the new Novitiate House was inaugurated. Subsequently and in the same farm a spacious Casa for retreats was also inaugurated.

Everything was possible thanks to the money remitted from the Province, which it made so, and of the heart, a gift more to the child who, without knowing it, was already near to emancipation.

Quetzaltenango. Hogar Divina Providencia (1991). Since it was sometime ago, the Vice Province came feeling the necessity of opening a House dedicated to the protection or reform the youth, an apostolate so loved and characterized of the Father Founder and of the Congregation itself.

From 1990 two Sisters, with the intention of preparing themselves for the project, were working as educators in a Hogar named "Mi Casa". Meanwhile, various groups of the city of Quetzaltenango, among them one has to notice the Rotarian Ladies, the ONG Guatemalan "Asociaci`on Hospicio de Occidente y Fundaninas, rushed the task of constructing a Hogar for the girls in the street,

with the intention of trusting it to the city and direction of the Sisters, who accepted with good will the offer.

Finalized the works and signed the corresponding contract with the Asociacion Fundaninas, Sisters Angelita Diez, Margarita Pe~nas and Gloria Mendez, who formed the group of the foundresses, took possession of the same. On September 24, 1991 the Hogar opened its doors with the capacity of 17 girls aging between 10 to 15 years old with problematic social or family, and on October 10 of the same year the official blessing of the Hogar Divina Providencia was done with all solemnity. Two days before this inaugural event -- - on October 8 --- the religious community had been approved as filial of the Vice Provincial House.

With the time, the Sisters, aside from attending to the integral education of the girls of the Hogar have carried out the distinct programs of extension to the community, among them which merit to undertake the shops of training in arts and offices which have been realized for the youth and for the women of the environment.

#### New Demarcation

On October 1, 1995, the General Government determined that the Guatemala Vice Province, depending of its erection, of the Immaculate Province, may pass to form, together with the Vice Province of Panama - Costa Rica - Nicaragua, which depended from the Province of Santa Maria, the new demarcation General Vice Province of Central America, whose history will be followed within the Chapter reserved to the Santa Maria de los Angeles Province, which was the youngest of the Provinces at the time of concluding, at the end of 2001, the present narration.

IN

#### THE PHILIPPINE SOIL

In the first volume of the history of the Congregation, Father Lazaro gathered what was relative to the foundation in the Philippines and the located community in Quezon City, Manila.

With the passing of time, that first presence in the Philippine soil was seen increased with the opening of this:

Laoag. Pastoral (1986-1987). Staying for a visit in the Philippines, in 1984, Sister Presentacion Larumbe, Provincial Superior, heard talking about the situation and necessities of the Archdiocese Laoag and she invited the Sisters

to visit the zone so that they would see the possibilities of the foundation there.

After the visit of the Sisters --- they returned enthusiastic by the protection and attentions received --- a cross of letters between the Provincial Superior and the Bishop of the place, Msgr. Edmundo Abaya started. This insisted in urgency of activating the foundation placing as special argument about the scarcity of priests that he had and the necessity of resisting the work of Aglipayanism, the sect founded by a Filipino Catholic priest in the first years of the XIX century.

On November 10, 1986 --- finalized the XVII General Chapter --- the Provincial Superior remitted the contract already signed to the Bishop, which elaborated previously by the diocese, the presence of the Sister there would rule. Previously – en their session on October 1, 1986 --- the General Counsel had approved the opening of this new House.

The stay in Laoag was, nevertheless, very brief. The Sisters had gone with the proposal of dedicating themselves in a particular mood to the pastoral with the youth, they found great difficulties for the same due to the barrier that the Ilocano language was presenting dominant in the region. Apart from this, the perspectives were not seen in order to increase in short time the number of Sisters displaced there and was considering excessive the distance which separated this from that of another community which was in Quezon City. Through all of this, on July 3, 1987 --- when only some seven months of its establishment had passed --- the Provincial Superior asked permission from the Superior General to close said presence.

#### The Integration in the Missionary Project of the Congregation.

On December 8, 1998, coinciding precisely with the patronal date of the Province, the House in Quezon City --- which then was new the only presence in the Philippines --- passed to be incardinated in the Missionary Project of the Congregation which then, not so at least was dominating still Missionary Circumscription.

The Immaculate Province suffered thus the first geographic cuttings experimented between 1985-2001. The second, of much greater proportions, what was experimented as it has been said previously, with the passage of the Vice Province of Guatemala to a new demarcation.

Both cuttings, however, were not “lost”, because they served for the birth of two realities, that of which she was, in part, the mother.

## SIGNIFICANT DIARIES

As the most significant diaries celebrated at the provincial level during the years that make us busy, one has to bring out:

The Silver Jubilees of Regina Pacis College (1985). The celebration of the same had two levels. That on May 13 to 17 was celebrated in the College a Cultural Week, with a contest of editing and poem writing; with days dedicated to music, to painting and sports, and with a solemn Eucharist. And on June 1 was the celebration with ex-alumnae and it was given to know the idea of organizing the Association of Old Alumnae, this being favorably protected. The special solemnity revisited also in this day the Eucharist which was animated in its musical part by the Orfeon Pamplones.

The Silver Jubilees of the presence in Zaire (1996). The great feast took place on October 20 in Kansenia, the first House of the Congregation in Zaire. All the Sisters were arriving there which there was in the country, more Sisters Milagros Lacalle, Provincial Superior, and Margarita Arana, who were there for a visit. And there the people of the neighboring towns were also coming, the “traditional chiefs” and, at least two persons, for each one of the towns far from the Mission.

The attendance was so massive that there was necessity of celebrating the Eucharist in the open air. It sang and danced during the two and one half, but with sense and expression of concentration, of adoration and of praise, that those were not understood in the “African soul” could consider of the intense atmosphere of prayer which reigning there.

After the Mass, another emotive act and encounter took place: the popular food with “bukari” with red French beans and meat of cattle head and everything was soaked with the “monkollo”.

After a prolonged dessert, there was still a session of popular theater and dance of distinct traditional dances.

The day ended for the Sisters with the visit which the Archbishop, Msgr.Eugenio Kabanga, made to the House of the Sisters in order to share with them and the missionaries and some seculars a tranquile and familiar supper which came to be the colophon of a day so tired and colored like the one which they had lived.

Golden Jubilee of the Province (2001). On September 30, 2001 a solemn Eucharist was celebrated in the Church of Queen of Peace College of Burlada in

order to give special thanks to God for the first fifty years of the Province, that congregated of more than 600 persons among the religious, acquaintances and friends, and that was presided by the chaplain, Father Javier Lizaur, to whom other priests and various Capuchins and Tertiary Capuchins accompanied him in the altar.

Previously to that great day, the Provincial Superior had motivated the Sisters with a Circular letter in it which among other things, it said:

--- Our look is directed, ---with "the eyes of the heart" (Ef. 1,18), full of gratitude--- in the first place to God because "He has looked at our smallness and has done great works for us". We have a profound remembrance and gratitude for so many Sisters who have preceded us and they have left us a life full of "profound seeds and seasoned fruits", and we are happy all those that we can celebrate this Jubilant Feast, that we want to leave deep footprints in our lives.

With the occasion of this diary the hymn "Oh Padre bondadoso" with the wordings of the Capuchin Rufino Grandez and the music also by a Capuchin, Fidel Aizpurua was composed and was sung for the first time. Also they edited two leaflets --- one with the Vespers of Acts of Grace, for the October 1, and another entitled 50 Years of Life and Service in order to motivate reflection and the communitarian sharing ---, and the next publication was announced to be a book dedicated to the history of the Province with the occasion of their Golden Jubilee.

## CHAPTER III

### THE SACRED HEART OF JESUS PROVINCE

p. 185

At the beginning of 1985, the Sacred Heart of Jesus Province had as Provincial Superior Sister Ma. Rosa Torres and as advisers, Sisters Elena Ramirez, Lilia Reyes, Ma. Antonia Verdugo and Beatriz Eugenia Cardenas. And it maintained open the following presences:

Barranquilla - Escuela Sagrado Coraz`on,  
etc.

Of these 24 presences, one - that of Villa Fatima - was left in 1985; another - that of Rovira --- in 1987, and one more --- that of San Jose de

Guaviare --- en 1988; in 1989 three others were left, that of Barranquilla, Palestina and Zipaquira; en 1990 that of Cucuta was left; in 1992, that of Bogota-Colegio San Antonio, and finally, in 2000 those of Bogota-Instituto Politecnico Feminino were left and that of Codazzi.

During the passed years since that same year 1985, the Province has gone seeing supplied those ten years shutting of Houses, with the foundation of other eleven in the Colombian territory and four more in the Chilean territory, as more advanced will be detailed. (p. 186)

### The Apostolic Walk

The Sacred Heart Province which was born with preeminence mark by the apostolate of education and that it maintained in some manner said preeminence inclosed after which --- December 23, 1977 --- the Houses were dismembered which remained incardinated into the Province of Our Lady of Montiel, had gone inverted, as it will be seen, in the transcourse of these last years, that tendency which characterized it.

The apostolate of education --- which at the end of 2001 was exercised in the colleges of Valledupar, Fontibon, Villanueva, Manizales, Arnenia, Fundacion and Arcabuco --- although it continued being majority, it had gone losing much force with the closing experimented in the educative centers of Palestina, Codazzi, Bogota-Instituto Politecnico and Barranquilla-Escuela Sagrado Corazon.

The apostolate of the infirmary had been increased a little, that besides of following in force in Charala, Santa Rosa de Viterbo and Emaus Community of older Sisters, has summed the work of the Ancianato de Fusagasuga.

It has also grown --- and of more considerable form --- the apostolate of the diversified pastoral, in which the closure of Rovira, San Jose de Guaviare, Zipaquira and Cucuta, have been seen broadly compensated with the foundations of Anzoategui, Panan-Ipiales, Bogota-Fraternidad Madre de Jesus in Colombia, and those of Puntaqui and El Palqui in Chile.

Much greater has been still, if it fits, the growth within the apostolic field of the protection-reeducation, in it which the labor of beneficence brought before the years of the 70's in the Orphanage of Barranquilla and subsequently in Santa Maria, in Fusagasuga-Promocion social and, for some years, in Madrid-Instituto Zoraida,

has been increased considerably in the last years, with the work of protection of Barranquilla-Hogar Elena and with the works of reeducation of Sabanagrande, in Colombia, and La Calera, in Chile.

The apostolate that itself has decreased has been that of the first evangelization. The only missionary work which the Province was maintaining --- within itself of the Colombian territory --, that of Villa Fatima, was left, and the only activity in the sector is the one which the Sisters of the Province realized which were found incardinated in the Congregational Missionary Project.

Formation (p. 187)

The vocational activity --- which has been intensified in the province these last years --- has given as resulted which, in spite that the crisis of vocations, typical of the post modern culture has begun to show already its effects in Colombia, the fruits have been acceptable. As a matter of fact, since 1985 to 2001, they have realized their canonical year of novitiate some forty eight young boys --- that is to say, more or less, one half of three yearly --- that is for the time that they were running it was not bad at all.

The postulate which, at the beginning of 1985 it was found located in Engativa, was transferred to the new See of Charala, where it was found even at the end of 2001.

The stage of novitiate, after having been functioning inter-provincially in Medellin since 1979, it returned to Bogota locating itself in the Engativa House, where it was found to be closed in the previous volume of the Congregational History. In 1991 --- upon having again novices in the canonical year which the House of Engativa protected for then already the permanent formation of the two Provinces with the See in Bogota ---, the novitiate passed to Sogamoso, where it remained until in April 1994, it returned to Engativa, so that from here, to march, on March 27, 1996, to the See constructed specially for the same in Madrid-Cundinamarca.

As soon as to the Juniorate, it was searched, from 1993, that the Sisters with temporal vows were reunited in order to favor their formation. First they were located in the Hogar Elena de Barranguilla, and then at the part of 1995, in the Zoraida Institute, Madrid, and finally, from 1999 said Institute was left, in Fontibon.

Within the permanent formation --- and leaving apart the participation of the Sisters of the Province --- in the initial Courses and Months of Spirituality organized by the General Government and realized in the inter provincial centers --- one has to make sign, as initiatives to the respect developed to the

provincial level: the leaf of animation “A decisive lecture” that circulated through the Province between 1987 and 1988, and that, with its simple and didactic character, helped greatly the personal and communitarian reflection; the document of personal reflection about real situations of the Province, which was ordered, in 1988, to all the Sisters and then after it was also worked in the regional reunions, and the microcenters --- organized in the Province through regional reunions --- which, between 1993-1995, they worked themes of human and spiritual formation, the document of St. Dominic and other themes relative to familiar pastoral, proper charism and fraternal life.

### The Lay Amigonian Movement

Since the Lay Amigonian Movement was implanted officially in the Congregation, one the counselors took charge of putting into dynamic at the provincial level and in the distinct communities a Sister was nominated responsible of her position on the and function.

At the end of 2001 there were various communities which had organized in their environment the lay apostolate proper of the Congregation in their three levels of Spirited young men, Youth and Adult.

Generally, there was in the Province a positive feeling with relation to the Lay Movement, and it was going recognizing little by little how, in occasions, could contribute to follow doing the present charism of the Congregation, there where the Sisters could not already maintain the presence. Clear example of the last was the case of Codazzi, where, the retired community in 2000, the Amigonian Charism was maintaining its presence among the recluse and the old of the town through the layman group of adults that there had been left established.

### Government

During the period that here it occupies us, they have been in front of the Province the following Governments:

1986-1989 Provincial Superior: Rosalba Jelk  
Etc.

The Provincial Chapters and Other Reunions of Government  
(p. 191)

In the 1986 --- from March 30 to April 6 --- the VII Provincial Chapter was reunited in Bogota with the proposal to retaking the reality of the Province through an evangelical discernment, at the light of charism and of the historic moment, to design, facing the following period, effective lines of action which would made possible to assume responsibly the challenges which the new realities are presenting in Latin America.

Almost six years passed until it was celebrated, also in Bogota, --- from January 10-20m 1992 --- the VIII Provincial Chapter whose objective was centered in retaking the life and apostolic action of the last quinquennium in order to animate it and to impulse it, in accordance with the proper charism and the challenges of the evangelization in the historic context of the moment.

In the same year 1992 --- and this time with the specific purpose of proceeding, for the first time in the history of the Province, the election of the Provincial Government, which gathered in Madrid, between September 24 and 28, the IX Provincial Chapter.

Concluded in 1995 the triennium of government, --- from December 9 to 14, ---the X Provincial Chapter was reunited in Bogota in order to impulse, to part from the general evaluation of the Province and of the national and ecclesial reality of Colombia and of Chile, the proper fraternal life and evangelize action in the triennium 1995-1998.

From January 9 to 15, 1999, in the House of Retreats of the Sisters of San Pedro Claver, Bogota, took place the XI Provincial Chapter in order to revise, the light of the Spirit, the proper life and mission of the Tertiary Capuchin Sisters of the Holy Family, in order to revitalize the proper identity and to discover new roads that will answer to the needs of the Church.

Finally in the same city of Bogota --- from November 8 to 14, 2001 --- the XII Provincial Chapter was celebrated which, beside of electing the Government which would rule the Province at the time of giving by closing theses pages, it was proposed to make, in the attitude of listening and docile to the action of the Holy Spirit, a re-reading of the life and mission of the Province in the past triennium, and so, taking conscience of the proper being and to do as "Women of the Spirit", the power to identify and to opt by trails of future in the face of re-foundation.

Besides of the mentioned Chapters, the Province celebrated during the years that here other important encounters of government make us busy, as they can be these:

- The reunion of Superiors which was celebrated in Armenia --- from January 6 to 10, 1985 with the proposal of revitalizing, to part from the historic moment which was living the Province, the proper compromise as coordinators, in order to continue responsibly the process of renovation of the same.
- The other reunion of Superiors which took place during the same year 1985 --- in this occasion, on October 17 to 23 and in Fusagasuga --- in order to evaluate the proper responsibility, as coordinators, in the process of renovation of the Province, confronting the life acquired compromises, before the exigencies of the signs of the times, and to trace thus the clear boundaries that would continue impulsing the growth of the Province. (p. 192

\*The two reunions of Superiors realized during 1987. The first, in Engativa ---April 20 -25 --- with the proposal of bringing the Sisters in charged of the animation of the communities, elements about capitular options and about dynamics of fraternal integration, which could help them in the undertaking of their service of authority. The second was celebrated in Armenia --- from December 5 to 11 in order to plan the communitarian and pastoral activities of the Province.

\*The celebration of the II Provincial Assembly --- between June 27 and July 2, 1988 --- with the objective of assuming the proper reality and of reformulating, to part from it, the concrete compromises in order to answer with new forms to the insertion among the poorest.

- The two reunions of Superiors which were held in 1990. The first, in Engativa - January 9 to 14 --- in order to encourage in the proper task, to receive doctrinal and practical orientation with respect to the same, to analyze some provincial aspects, to obtain information on the affairs of general interest and to study other themes. And the second, in Fontibon, in order to retake poverty from the Franciscan spirituality. To this second reunion the local administrators attended also.

\*The meeting of the General Counsel with the Provincial Counsel, local Superiors and other Sisters, celebrated in Engativa from January 15 to 16, 1991, with the purpose of revitalizing the proper compromise as Tertiary

Capuchin Sisters and animators of the communities, to reflect again about the reality of the Province and its future, and to evaluate the position in march about the recommendations of the General Canonical Visit, in order to respond to the exigencies of the world, the Church and the Congregation, in line to the capitular options, of the conclusions of Caracas and of the New Evangelization.

- The two reunions of Superiors which were held in the trans-course of the year 1993. In first of them --- celebrated in Engativa on January 10-14 --- the theme of the permanent formation for the animators was entered upon. In the other --- also celebrated in Engativa, December 10 to 14 --- it wanted to take the conscience of reality of the Province in that moment, in order to impulse their life and mission from the proper service of authority and formation. (p. 193.

\* The celebration --- in Madrid and from June 20-27, 1994 --- of the III Provincial Assembly with the proposal of obtaining elements of analysis on the part of the formators and companions in order to realize the compromises of all the Province in front to this prioritarian task.

\* The reunion of Superiors realized in Madrid --- from January 9 -14, 1995 in order to offer to the Superiors formative elements of attendance, animation and organization, through orientations of specialists, analysis of documents and sharing of experiences.

\* The reunion of Superiors which took place in Engativa --- from March 30 to April 2, 1996 --- with the purpose of accompanying the Superiors in the exercise of their mission, and to realize the study of the statutes of FOCOSE and to take determinations to the respect.

\* The reunion of Superiors realized in Engativa --- from January 9-15, 1997 --- with the proposal of receiving new orientations about the practice of attendance; to grow in docility to the Spirit, and to strengthen and foment the relation with God and with the Sisters.

\* The IV Provincial Assembly --- celebrated from December 26, 1997 until January 1, 1998 in Madrid --- in order to make a discernment of the different forms of being Church, which will permit to fall into the New Evangelization and to revise, at times, the apostolate and the personal with which the Province counts in order to respond with certainty to the challenges that third millennium presents.

- The reunion of Superiors which was held in Engativa --- from March 19-22, 1999 --- with the objective, once more, of offering to the Sisters in charged of the animation of the communities the elements which could illuminate and strengthen their service.
- The reunion of Superiors, celebrated again in Engativa --- from January 10-14, 2000 --- in order to retake the elements minority, mercy, tenure, reconciliation and peace, characteristics of the proper spirituality.
- The celebration of V Provincial Assembly --- in Duitama, from January 8-14, 2001 --- with the proposal of deepening the meaning of consecrated Life and its implications in the life of proper Franciscan-Amigonian Charism to the interior of the fraternities and in its evangelize mission.
- And lastly, the reunion of Superiors realized in Engativa --- from--- July 19-22, 2001 --- in order to absorb about the information of the Provincial Canonical Visit and to discover the challenges that reality plans.

#### THE HOUSES FOUNDED IN

COLOMBIA SINCE 1985

Of the twenty four presences which the Province maintained open up to the end of 1984, ten were constructed --- as it has been left said --- during the last years. The rests --- fourteen --- have continued their life although three of them --- the Provincial Curia, the House of Engativa and that of Armenia --- have experimented changes of importance.

With the time, besides, to those fourteen presences which were maintained open since 1984, they were summed up --- only in the Colombian territory, and without counting other new forms of presence not communitarian --- the eleven which will be seen at the continuation.

Charal`a. Casa Postulantado (1985). This foundation was born before the necessity which was seen of separating the stages of the postulate and of the novitiate, which, at the end of 1984, they shared the See in Engativa.

The place elected was Charla, where the Sisters were found present since 1941 in the St. Roque Hospital.

The location was not, however, in the installations of the community of the Hospital, but that a place was seen which, dedicated exclusively to the House of formation for the postulate stage, could serve at the same time so that the forming would grow in environment of insertion among the poor and unfavored people.

On December 14, 1985, the Bishop of the place gave consent for the foundation in Charla of a new Religious House, and thirteen days after --- December 27 --- the Superior General pronounced canonically the community.

In February of the following year --- 1986 --- came in to the House the first group of postulants, which was composed of eight youth. And since then, candidates have not left of congregating with one half of some annual vocations.

The proper formative activities of the postulate have been complemented with the apostolic collaborataion that the formants ---oriented by their teachers--- have come borrowing in the boundary of the parish, of the hospital, of the aged and of the nearby place, as it can be that of Aguabuena.

Fusagasug`a. Bienestar del Anciano Belmira (1986). The initiative of this foundation rose up from the "Junta de Beneficencia de Cundinamarca, which, in its desire of finding a community that would attend the Ancianato Belmira, situated at 6 km. from Fusagasug`a, entered into contact with the Sisters, who

accepted willingly the offer upon seeing reflected in the institution those faces, every time more numerous, the elderly, often marginalized of a society that ignores persons who do not produce, of which Puebla had spoken.

July 15, 1986, after signing the corresponding contract, Sisters Carlina Henao, Virginia Boneth and Berenice Zuluaga, who had been destined to the same work, started their service to the aged. Almost five years passed, the Superior General declared canonical the community, through the decree which was promulgated on April 5, 1995.

The institute for the aged, thought in order to attend to some 60 poor persons of the third age, coming

from Bogota and from the Department of Cundinamarca, develops an integral work with the refugees, promoting activities which are framed in the social, medical and occupational area.

In 1998 the institution suffered in two occasions the negative effects of robbery. And in 2001 it received the interns of Ancianato de Sopo, who stayed integrated in it.

The Sisters of this community, besides of attending the institution, they free (liberan) in the environment a recognized program of attention at home.

Anzoategui. Pastoral social (1987-1992). Upon rising – with the date January 25, 1987 --- the presence of Rovira, el priest Ismael Cardona solicited a presence of the Sisters in Anzoategui to collaborate in the pastoral action of the zone, offering a change of living.

The same year 1987 was recognized officially the foundation, with the date August 2. Sisters Adela Sofia Salcedo, Belisa Roldan and Teresa Cubides formed the first communitarian group.

A chronicle of the House resumed thus the activity of the Sisters: “One of them is a nurse in the hospital, working with a surprising activity and visiting weekly the places of the surroundings. And the other two, give catechesis in a college and in two schools, dividing daily the seed of faith. Some go weekly to the mission, accompany juvenile groups, visit the sick, attend to the dying and organize, in the absence of the parish priest, burials and other pastoral activities; while others help with love and care the old, sustaining their faith or managing a small shop for boys, young and married women, in what can be embroidered, can be sewn and elaborate objects of handicraft with hemp cord, fiber and straw.

After five years of permanency in the town, however, the presence was officially raised on June 7, 1992.

Panan-Ipiales. *Fraternidad Nuestra Se~nora de Las Lajas* (1988). In February 1988 the Bishop, Msgr. Gustavo Martinez visited the Sisters, and he offered them a foundation in the native reservation of Panan.

At first moment Sister Elsa Custodia Salazar was sent to the place in order to discern "in situ" the convenience of the said foundation. And after the positive information about this, on July 7 of the same year 1988 the presence was officialized and founder group was increased with the arrival of Sister Ligia Beltran. One year after, with the sending of Sisters Fidelina Rojas and Sol Angela Hoyos already the first fraternity became completed, which was approved as canonical community on August 9, 1990.

Since the first moment, the community centered its activity in attending to the health of those people, promoting programs nutrition and hygiene; in accompanying the native families in the process of recuperation of their ethnic identity; in impulsing groups of parochial pastoral, and animating the march of distinct associative groups, among them who merit special mention that of "Francis of Asisi", for the commercialization of "cuyes"; that of "La Delicia" for the commercialization of foods, and that of "El Rosal" for programs of auto construction.

In 1997, the Sisters, searching for a climate more benign than it would favor the health, they transferred their See to a barrio of Ipiales, from there, beside of following attending to the pastoral native in Panan, displacing there periodically, they broadened their action to a social pastoral of urban type. (p. 198)

Sogamoso. *Casa Noviciado* (1991-1994). Upon locating in Engativa the initial Courses of Formation belonging to the two Provinces with the See in Baogota, the necessity of transferring was seen --- as it has already left said --- the Novitiate House to a new See. And thinking in the convenience of what was a "poor and simple place which would favor the encounter with reality", was decided to locate it in Sogamoso.

On February 8, 1991 the Novitiate was erected canonically in Sogamoso which was maintained open until June 9, 1994 the novices returned to Engativa.

Armenia. Fraternidad Emaus (1991). Since it was already time, the House of Valledupar had come concentrating to the older Sisters of the Province, but it was left to feel already strongly the convenience and necessity of counting with one specific house for them.

On March 24, 1990 the land was blessed and the construction of a new house of a plant was started.

One year after, the works concluded and congregated already in the new building the Sisters belonging to the third age ---Ma. Carmen Rojas, Mercedes Rendon, Isabel Leon, Rosa Amelia Lopez, Angelina Giraldo, Margarita Vazquez, Libina Bran, Rosa Emilia Tabares and Ma. Carmen Huertas ---, it proceeded to the official inauguration of the House. It was March 9, 1991. Msgr. Roberto Lopez presided that day the solemn Eucharist in the presence of more than fifty six Sisters coming from distant parts. Subsequently --- March 28 of the same year 1991 --- the community remained erected canonically.

The assistance of therapists and other specialized person in the field of health; the visit of the priests and persons friends of the community, and above all, the delicate details of whom they are at the care of the old Sisters, they make this a place truly pleasant and delightful.

Madrid. Instituto Zoraida Cadavid (1993-1999). Founded in 1932 thanks to the generosity of Madame Zoraida Cadavid de Sierra, the Institute that brings her name was for some years in its original See of Bogota and reigned by the religious adorers.

In 1993, the Institute situated in its See of Madrid since 1946, was confided to the care of the Tertiary Capuchin Sisters who became present on the same day January 18 of the said year.

The community --- composed at the first moment by the Sisters Lucia Diaz, Margarita Martinez, Rosa Elvira Ramirez, Lilia Celina Barrera, Ilvia Rosa Velez, Luz Ma. Buitrago and Elizabeth Granadillo --- became charge of the sixteen homes which compose

this Institute thought in order to shelter some three hundred girls and youth in need of education and of moral support, of lodging and of food, but above all, of love. January 27, 1998 the House was canonically erected.

When the presence of the Sisters in the institution was about celebrate its six years birthd not constructed officially until January 16, 1999.

Barranquilla. Hogar Elena de Barranquilla (1993). This work was projected in order to continue the compassionate spirit, typical of the Congregation, which had been made present in this city --- cradle of the first ColombianTertiary Capuchin Sister --- since 1920 through the Sacred Heart Orphanage which was converted into College in 1970, it was seen obliged to close definitely her doors in 1989 upon threatening to ruin the property.

The first intention was to sell the old See of the Orphanage, which had been donation of Sister Elena de Baranquilla, and to invest its product into a new construction. But it was not possible, it proceeded to sell the Fifth which the Province possessed in the Carrera 5a. of Bogota and which had been, until 1987, the See of the Curia. With this sale --- and with the money that was taken also from a House that the Province had in Manaure, two funds were created. One, in order to construct a Hogar for girls in the City, the needs of protection, and another, in order to assure in the future the maintenance and the auto finance of the same. (p. 200)

February 22, 1993 was the inauguration of the new Hogar, dedicated with all the merit to whom it had made possible with its patrimony the first Amigonian abode en Barranquilla. The establishment of the community, nevertheless, had been known one month before, on January 29. The Sisters Melida Molano and Esther Mejia conformed the first presence of this community, which was recognized canonically on May 11, 1998.

The complex of the institution is integrated by four homes with the capacity for some ten minors each.

The integral education which is imparted in it is inspired directly in the genuine principles of the Amigonian pedagogy.

The Hogar, aside from the clear benefit that reports to the interns and their families, has contributed very positively also to favor the growth of the students of the Holy Family College which the Sisters of the Montiel Province maintain open in the same city, then has supposed, among other things, an

adequate foundation so that the said students --- and in particular those of the last courses –

will learn how to put into service of needs their being and knowledge, imparting to the girls of the Hogar classes in catechesis or directing some shops intended for them.

Through another part, the daily function of the Hogar has served, since it was open, in order to put once more on manifest that Providence of God --- in which Fr. Luis Amig`o always believed and hoped ---who never abandons whom he has faith in Him. God's generosity who is accustomed to sign his checks with the name of the sensible persons of the environment--- has been constant in this work and has been translated not only in financial help, but also in those other helps which are born from the proper personal surrender. (p. 201)

And speaking about the personal surrender, it is transcribe in order to finalize the presentation of this House, the words which came out from the heart of one of the volunteers of el "Hogar":

--- A star that shines a sad infancy and darkened by hunger and pain. A morning star that guides the obscure path of solitude and of unprotection. That is for me, the Elena Juvenile Center of Barranquilla, that with its beautiful mission of rescue the childhood who lives under the high physical and emotional risk has this infant town all its effort and dedication to the service of helpless. We who visit the institution remain always satisfied when we see in the face of the girls the smile and happiness which reflect the welfare and the loving dedication which they receive every day through the labor realized by the Tertiary Capuchin Sisters. It is beautiful to have the opportunity of appreciating how great is to share.

Madrid. Novitiate House (1996). From Sogamoso ---like that of the above has been left said--- the Novitiate of Santa Maria de los Angeles came back, in 1994, to its old See of Engativa. But this coming back was already realized with the intention of provisionality. Then it had been decided to construct a See in order to locate adequately this transcendental formative stage.

May 21, 1995 the first stone of the new Novitiate House was blessed and laid in a land acquired in Madrid. And before completing one year the novices were transferred to her. This took place on March 27, 1996. Previous to this transfer the Superior General, with the date of February 14 of that same year 1996, had erected canonically the Religious House.

Then, coinciding with the 111<sup>th</sup> anniversary of the foundation of the Congregation, was inaugurated --- May 11, 1996 --- the Novitiate of Saint Mary of the Angels in Madrid.

In the moment of the transfer Sisters Ma. Ramona Silva, Ma. Carmen Rincon and Leonor Ballesteros composed the community, together with the novices of the

Sabanagrande. Hogar Luis Amigo (1997). In March 1996 Mrs. Ligia Salcedo de Restrepo v Sisters in that Hogar de Barranquilla, offered a donation to the Congregation some installations, situated between Malambo and Sabanagrande which, from October 12, 1960, had served in order to shelter a work in favor of the minors of the zone, although lastly they were found abandoned. (p. 203 1<sup>st</sup> parag.)

After going and coming, visits to the place and various discernments, the Province decided to accept the offer and January 22, 1997 was made present in Sabanagrande Sister Luz Marina Aristizabal who at the moment was residing in the Hogar de Barranquilla and from there she was transferring daily to the comfortable installations. A little after Sisters Ma. Lilia Suarez and Esther Mejia arrived also.

February 6, 1997 the Sisters initiated of this presence passed already the night in the House. They were even days of cleaning seriously and of exhausted work, in those never failed the Sisters the help of those other communities of Barranquilla and the economic help and moral of the giver.

A month after their installation --- March 9 ---, they were protected officially by the parochial community and on the 13<sup>th</sup> the Blessed Sacrament was brought with solemnity to the House.

April 27 the lecture was given to the decree through which the General Superior authorized the new foundation and she declared this community, filial of the Provincial Curia. (p. 203

Evenafter one year of continuous works of conditioning and of preparation of the Sister education of the girls and youth separated from the road of truth and of good -- - as Father Luis used to say --- has not ceased.

May 11 of the same year 1988 the community reached beside its full maturity as such, upon being erected canonically by the Superior General.

Bogota. Fraternidad Madre de Jesus (2000). This foundation inserts in the barrio La Paz, Bogota, was born as a compromise lived between happiness and poverty in order to share with the children, the youth and the adults and as an option by Christ capable of doing the proper life personal and communitarian a vocational reference and an answer to the challenges of inculturation in marginated means, protecting the features of the jubilee year, according to the objectives of the Congregation and of the Province.

February 18, 2000 the new presence was approved and was baptized officially as Fraternidad Madre de Jesus. The first community Sisters Dora Gil, Ana Lucia Bernal and Rosa Ma. Rivera composed it.

The invitation to be located in this barrio of the south of Bogota, in which the circumstances had gone involving their people in situations so difficult, that in some moment attracted them the hope, parted from Father ManoloMartinez.

Within their apostolate, exercised in communion with the pastoral dynamic of the parish --- whose fundamental axle is to attend to the persons in generating a space of alternatives more human and Christians --- the Sisters have prompted of particular mode the associative project Mujer III which was proposed to create a creative atmosphere and dynamic of the productive participation, of confraternity, and of reflection and formation of the women of the barrio.

## EXPANSION TOWARD

### CHILE

Since then, in 1974 the Vice Province was erected independent from Brazil with the Houses which the Province was maintaining there open, this remained without any expansion outside the Colombian territory.

A little after of that event, the Province lived another --- the birth of the Province of Our Lady of Montiel ---, which also favored at the moment to make the putting into executions of foundations in the exterior.

But serenade already the water and some overcome crisis lived at the same interior of the Province, it was considered that the time was reached of overcoming again the proper national frontiers.

The country elected for this was Chile, because, although for then the Sisters of the Province of San Jose already had open there a house, it was considered that the special and extended geography of the country permitted the convenience of two provincial jurisdictions, without danger of trampling the land one to another.

Punitaqui. Pastoral parroquial (1986-1998). In 1982, during a reunion of the Latin American Episcopal Conference, Msgr. Bernardino Pi~nera, Archbishop of Serena, Chile, interviewed the Sisters and he showed them that he had in his demarcation parishes or places which there was no priest and where small religious communities attended the pastoral occupation and, particularly, the formation of laymen, which was one of the priorities of his diocese. His desire was that a community of Sisters would be in charged of one of those places or parishes.

Almost four years had passed, since the Sisters received the invitation of Msgr. Pi~nera, until they were able to give him favorable protection. Finally, March 8, 1986 was able to inaugurate already the community dedicated to the pastoral parish in Punitaqui, with the attendance of the Archbishop himself and of his Auxiliary Bishop, among other personalities. The first communitarian group which conformed it were the Sisters Herlinda Maestre, Ma. Ramona Silva and Rosa In`es P`aez. And the canonical erection of the House had been produced on December 3, 1985.

The fundamental apostolate of the Sisters thus was organized in a principle: one Sister was giving Religion classes in the Lyceum and in one municipal School; another was attending the parochial office, and another was totally devoted to the pastoral, giving and directing catechism, visiting families. All of them, beside, in the afternoon of Saturdays and Sundays or in the available within the week, they were visiting four or five towns and group of houses that were depending in the Punitaqui parish. (8:30 PM)

The labor realized was positive, although in the reflection which the Sisters made to fulfill the first luster of their presence

they took note that the process of insertion had not been easy by the instability of the parishes and of other members of the community, which had impeded to do the following of a pastoral line more coherent and stable.

After twelve years of presence in the town, the Provincial Counsel decided to construct it, in 1998, upon returning to Colombia the Sisters who were there and not finding personal to replace them. Subsequently, as it will be seen, the pastoral of Punitaqui was assumed by the Sisters of the Fraternity of El Palqui.

El Palqui. *Fraternidad Hermano Francisco* (1987). The same year in which the foundation of Punitaqui was produced, the Sisters received already the permit from the Ordinary of the place in order to establish another community in El Palqui. The document of authorization was dated July 1, 1986.

With everything, the establishment of the new fraternity was not produced until April 16, 1987. One year after, May 13, 1988, the presence was officially recognized as filial community of the Provincial House. The Sisters who initiated it were Mireya Sarmiento and Aurora Valencia.

The apostolate of the Sisters en El Palqui --- a town with around 5,500 inhabitants, belonging to the Monte Patria parish, of the Limari province --- is centered fundamentally in preparing and coordinating the catechesis in baptism, matrimony, first communion and especially in confirmation; in the familiar pastoral and professing meetings of pairs; in the animation liturgy, advising groups of young people and some vocational group; in the pastoral of the sick; in the formation of groups, and in the organization of courses and shops.

July 24, 2000 the General Superior gave the community her canonical recognition, naming it, at the same time, *Fraternidad Hermano Francisco*.

Upon retiring itself the community of Punitaqui, this of El Palqui was busy of attending from here the pastoral of that parish, displacing it occasionally. (p. 207

Quilicura. *Comunidad Mar`ia Inmaculada* (1991). The third presence of the Province in Chile was initiated on January 20,

1991, having as the See of the locality of Quilicura --- name of mapache origin which signifies "Tres Cerros" ---, which is situated around 18 km. from Santiago. Its initiators were, Sisters Ma. Ramona Silva and Esperanza Ballesteros.

In their evangelizer service the Sisters attend the following sectors: la Epopeya, which includes visits to the sick and groups accompaniment; el Sauce, organized project of the solidary shop for women; Valle de Luna, centered in the process of organization of base of an ecclesial community, and City of the worker which encourages and accompies the organization of communities in the labor sector.

Upon being canonically erected on January 20, 1991 the fraternity received the name of Comunidad Mar`ia Inmaculada.

La Calera. Comunidad Fray Luis Amig`o (1994). The arrival of the Sisters to the locality of La Calera happened on April 20, 1994 and with primordial objective of directing the Hogar Laurita Vicu~na which was inaugurated then for the "rehabilitation means of the youth between 13 and 18 years old.

The first community was formed by the Sisters Ma. Rosa Torres, Lucila Pineda and Esperanza Ballesteros.

Six years after of its foundation, the House was erected canonically on July 24, 2000.

Since the first moment, the Sisters oriented the pretended rehabilitation means of the girls and the young toward an integral education, searching their actuation in the principles more genuine of the Amigonina pedagogy. And such was the result obtained in a little time, which, after one year, of stay of the Sisters there, a social assistant wrote thus:

---The presence of the Religious Tertiary Capuchin Sisters in the home has been fundamental through their charism, their happiness, the arrival of the children, through the Christian formation which day to day they deliver to the young, through their active participation in the re-educative process, as integrant of the technical team of the work. We believe to be fulfilling the postulate of Father Luis Amigo "each youth who is re-edcuated is generation which is saved".

Aside from their in the Hogar, the community collaborates actively in the parochial pastoral, through catechism for first communion and confirmation; of the attendance at the Chapel of San Antonio; of the attention of a group of old persons in the Hogar Villa Asunci`on of the city of Villa Alemana, and of other many fronts.

#### Delegation from Chile

In order to be able to attend to with greater rapidity the affairs of the Fraternities of Chile, and with the purpose also of granting to the same that sound autonomy while it helps the growth, it was erected --- with the date on February 27, 1992 and under the patronage of Santa Clara --- the Provincial Delegation of Chile which, since its creation, has been directed by the following teams of government:

1992-1995 Delegada etc.

#### SIGNIFICANT DIARIES

THE MOST

Aside from the joyful celebration of the Golden Jubilees of the Colleges of Divine Providence of Manizales and of Holy Family of Palestine, in 1989; that of the Holy Family College of Armenia, 1994, and that of the Colonia Escolar of Arcabuco, in 2001, the Province has celebrated also with extraordinary gladness, and at the doors already of giving conclusions this statement of the history, their own Golden Jubilees.

The great feast of the diaries, whose motto was precisely 50 years of loving and serving had taken place on September 8, 2001, but previously it was realized in all and each one of the communities a Triduum of Thanksgiving which reflected in accordance to the following program:

The first day was to give thanks to the Lord through the benefactors of every community, because they were instruments of the Lord with His voice, with His support, with His help and with His strength in order to impulse the works. Among the benefactors the parents of the family of the Sisters occupied a privileged place, who, besides of seeing with good eyes the turning over of their daughters to the Congregation, they motivated them and permitted to give the passage which they had thought.

The second day were the addressees of the proper apostolic action the principal motive of gratefulness to God, which they already gave to the Sisters the possibility of realizing during these years their own evangelizer mission. On this day, besides, in the College of Fontibon, was realized a dramatic representation about the historical road of the Province during the 50 years of evangelizer presence, which had been prepared by the educative communities of the College of Fontibon itself and by that of Armenia. In the trans course of this cultural act, the Provincial Government decorated the workers who came accompanying since twenty five years ago, or more, the road of the Sisters.

The third day was given, finally, thanks to God by all the Sisters of the Congregation and especially by those of the proper Province, then they were the ones who made possible that the Province would exist and would be able to realize their mission. Through the mind of all were passing in this day as the Sisters who formed part already of the Province heavenly or immortal, like those others, who accompanied their present; they were defiling, in that action of graces, the identified educators with the Teacher Jesus, the searcher re-educators of the strayed lamb, the nurses who know how stop at the side of the suffering, the intrepid missionaries of new cultures and the valiant announcers of the gospel in the marginalized barrios of big cities; they were defiling those who continued in the Province and those others who found themselves in special situation or had passed definitely to the secular life. All those who were and those who were following being in that day, occupied a place in the heart of the rest of their Sisters.

With such preparation, the great day, September 8, 2001, it could not leave of being a day truly intense and deeply felt.

After sharing a fraternal breakfast, in it which all the communities of Bogota participated together with the Provincial Counsel, accompanied by the priests of their respective parishes, a solemn Eucharist was celebrated at 3:00 P.M. presided by Msgr. Gustavo Martinez and concelebrated with the two Bishops more and by twelve priests, among them was the Superior General of the Brothers Tertiary Capuchin, on his visit by the zone.

After the Eucharist there was a toast and special remembrance for the dead Sisters: Rogeria de San Andres, Teresa de Sonson, Ma. Luisa de Yarumal and Inmaculada de Araiza. Also were entertained the ex-Superior Provincials, Sisters: Irene de Urrao, Ma. Teresa Castañeda, Ma. Gilma Bernal, Alicia Velez, Cecilia Castro, Ma. Rosa Torres, Rosalba Jelk, Ma. Amelia Luengas and Blanca Dolly López.

For her part, the Provincial also received, in gratitude for its labor, details such as: diplomas, commemorative plaques, cards, various messages and floral offerings.

In their gathering, all the diary was a very beautiful form of being grateful to God the gift of the Sisters and of the Congregational charism and of celebrating, at the same time, the life of the Province upon reaching their first fifty years.

## CHAPTER IV

### SAN JOSE PROVINCE

Upon giving the conclusion of the previous volume of the Congregational History, the San Jose Province was directed by the government which the Sisters Silvia Calle, as Superior Provincial, and Ma. Dolly Builes, Berenice Sepulveda, Luz Elvia Lopera and Ma. Liliam Lopez as advisers were integrating. Besides, it counted then forty two Houses, distributed thus: twenty seven in the Colombian territory; five, in Ecuador; two, in Bolivia, and eight more, grouped in the Vice Province of Argentina-Paraguay-Chile.

Leaving apart at the moment the eight Houses of the Vice Province, which will be seen ahead, the other thirty four were these:

Yarumal – Colegio La Merced, etc.

Of those thirty four Houses, during the years that here they make us busy, in Colombia these six have been left: Yarumal-Instituto de Capacitacion, in 1989; Las Palmas, in 1991; Puerto Barrio-Hospital, Istmina and Medellin-Barrio Popular, in 1997, and Antioquia, in 2000. Also the two were left which the Province in Bolivia had: Villazon, in 1991 and Cotagaita, in 1996, and that of San Pedro de los cofanes, in Ecuador, in 1998. But their empty was covered with the growth, as it will be seen by the seven new foundations in the Colombian territory; three in Ecuador, and four more in Bolivia, and all without counting any moment with the movement experimented in the Vice Province of the South.

## The Apostolic Walk

In the trans course of fifteen years which arrive until the end of 2001, the Province --- including in her the Houses of Colombia, Ecuador and Bolivia --- has marked their apostolic walk with the concrete characteristics which at the continuation are indicated.

In spite of having lost in the field teaching, the presence of Yarumal-Instituto de Capitaci`on, de Istmina and of Antioquia, has continued maintaining said apostolic camp as permanent through the educative works of Yarumal-Colegio La Merced, San Andr`es-Colegio Sagrada Familia, Providencia, Liborina, Cret`e, Medellin-La Inmaculada, Medellin-Centro Fray Luis Amig`o, El Pe~nol, Aarmero-Guayabal and Puerto Berr`io-Instituto. It is significant, however, that during these years no new educative work has been open, if it is made exception of the collaboration brought to the Center of Capitaci`on of Cartagena, between 1986-2000.

Also the nursing apostolate, after the raising of the presence of Puerto Berr`io-Hospital, it has maintained of some manner the force which had at the end of 1984, through the labor realized in the Houses of: Santa Rosa de Osos, San Andres-Hospital, Cartagena Hospital, Medellin-Clinica, Nuevo Rocaforte and, by supposition, in the House Nuestra Se~nora d Montiel; de Medellin, dedicated to the attention of old Sisters. With everything, not also this sector has been open in the last years any new presence.

It has continued being the same significant in the Province the apostolic dedication to the field of the first evangelization with the presence that has gone maintaining in Puerto Echeverry (Colombia) and Shushufindi, Coca and San Pedro de los Cofanes o El Eno --- in Equatorian Territory --- and also with the generous collaboration of the Province to the Missionary Project of the Congregation.

The apostolate which has received a notable impulse in the last years that of the pastoral diversified in it that labor realized in the Social Work of Medellin -- dedicated lastly to Sister Rosario de Soano --- and in the fraternity of Quito, has been seen increased, only in Colombian territory with the presence of San Carlos and La Apartada, and with that of La Danta , until 1999. It has also been seen favored this apostolic field with the new presences of La Paz, Puesto Fernandez and Los Lotes, in Bolivia, and those of Loja, and, for some time, Nanegal, in Ecuador.

Finally, the apostolate of protection and reform has maintained its minoritarian education within the boundary of the Province in Colombia, with the presence of Caldas-Hogar La Colina and Medellin-Fe and Alegr`ia.

## Formation

In the field of vocational pastoral were promoted during the period that here it is recorded many and various activities, oriented some of them --- as encounters of the animators or the courses of actualization --- to favor the formation of the Sisters themselves in charged to local level of vocational promotion, and other guides --- like the vocational stages, conveniences, Pentecost vigils, missions in strong times, retreats, experiences in communities and visits to distinct towns, colleges or parishes --- to favor the proper process of the candidates. All of this made possible, by example, that, between 1985-2001, the Province was able to count in the Colombian territory with a total 118 postulants. Something is nothing bad in an epoch which did not distinguish precisely by quantity of vocations to the religious life.

The postulantship, which from 1983, was found in the House of Fray Luis Amgio, of Medellin-Belen, was transferred, at the beginning of 1985, to the barrio Santa Cruz La Rosa, of the same city, to the Religious House which the social work "Padre German Montoya" came protecting. And here it remained until February 5, 2001 was open as the proper See for itself, the House "Ermita Nuestra Se~nora de Montiel", in El Pe~nol.

With the relation to the transcendental stage of the novitiate --- which from August 15, 1979 had been installed in Las Palmas, in a beginning with inter provincial character --- one has to note that, with the date of April 4, 1991, was transferred to Caldas, where it was installed in a House for rent, until such, in 1994, it was already located in the See which occupied up to end of 2001 in the same City of Caldas.

The juniors, on their part, resided in distinct communities, realizing distinct studies and exercising the apostolate. Each one of them elaborated, besides, a personal project of life and revised it periodically with the teacher. Apart from it, all the integrants of this stage were reunited every semester with the in charged and with such occasions they received formative helps to the human level, spiritual and charismatic. On the other part, from 1997, it functioned in the community of St. Francis of Asisi, located in the Pastoral House of Andalucia Barrio, systematic juniorate which was proposed to consolidate the fundamental option for Christ, in the first years of the vows, strengthening the process of harmonic integration of personality, which may be

capable for the life and mission according to the spirit and charism of the Tertiary Capuchin Sister.

In as much to the permanent formation, apart from the assiduous participation in the inter provincial encounters organized to the effect they were facilitated to the Sisters and communities distinct helps, through the relative dates to the themes of human formation, spiritual and charism. Also they were organized to the respect, and at the provincial level, retreats, meetings and courses of actualization --- like the one directed by Father Juan Antonio Vives, in distinct turns and between the months of May and June 2000, about the proper spirituality --- and was favored the professionalization of the Sisters, through universitarian studies relative to the apostolic areas of education, health or the re-education.

### The Amigonian Lay Movement

After the reunion held in Bogota, between January 25 and 27, 1991 among the designated to put into march in America the Amigonian Lay Movement and Sister Adela Paternina, in charged of the same at the general level, it began to move with force in the Province the said Movement.

In the Provincial Plan of Activities for the triennial 1992-1995 was included already as one of the objectives that of dynamiting the Amigonian Lay Movement advancing the life of charism and the Christian compromise of their members. And among the articulated actions in order to be successful each year was organized a special one day march dedicated to the Amigonian Routes and it was established on October 17 as the official day of the Movement.

In the manner of synthesis, it can be marked that, from 1992, it was experimenting a dynamism and growing happiness in the animation of the Amigonian Laymen and that the Province, at the petition of the Governor General, collaborated actively in the impulse given to the themselves in Latinamerica, through Sister Dora Arboleda.

At the end of 2001, almost all the communities had promoted in their environment groups of Laymen, particularly in their stages of Zagales and of Amigonian Youth. Some like that of the Colegio La Inmaculada, that of La Colina, that of El Peñol-Postulando and that of Yarumal counted besides with groups of adults. And among these lasts merited also special mention that which coordinated in Medellin Sister Beatriz Quiceno, whose permanent solidary projection as it was made evident especially in Nativity.

### The Government

At the end of 1986, the date in which it was finalized its mandate the Provincial Counsel which directed the Province to give closure of the previous volume of the history, have been succeeded at the front of the same the following teams of government:

1986-1989 Superiora provincial: Berenice Sep`ulveda

### The Provincial Chapters and Other Reunions Of Government

From March 21 to April 1, 1986 was held in the House Fray Luis Amigo, of Medellin the VII Provincial Chapter with the objective of determining the adequate means in order to promote the values of the proper Religious and Apostolic Life, according to the urgencies of charism and of the historical moment.

Six years later --- from January 9 to 20, 1992 --- was held also in Medellin, the VIII Provincial Chapter, whose central objective coincided with that of the previous.

That same year 1992, the Province celebrated, once more in Medellin --- from September 30 to October 5 --- IX Provincial Chapter, which, for the first time in its history, was in charged of electing the team of Government which directed it during the following triennium.

In 1995 was gathered in Medellin --- from December 14 to 20 the X Provincial Chapter in order to revise and analyze the reality of the Province and to strengthen their charismatic identity to the level of life and mission, according to the historic moment and with projection for the future.

During the month of February of 1999 --- and in concrete between the days 19 and 26 --- was realized in Medellin the XI Provincial Chapter with the purpose of impelling, since the proper being of Women of Spirit, the charismatic identity of the Tertiary Capuchin Sisters in order to get inside with joy and hope in the Third Millennium, offering prophetic responses to the style of Francis and Luis Amigo, who give new vigor to the living of the options and capitular agreements.

Finally, and as always until the moment in Medellin, was congregated --- from November 1 to 7, 2001 --- the XII Provincial Chapter which, aside from giving to the Province the team of government which directed it to the hour of

closing this statement, it was proposed to grow in creative fidelity to the Spirit of Jesus Christ, to the foundational charism and to the signs of times.

Among the celebration of the previous Chapters, the Province realized other many and important reunions of government among them which merit to undertake are:

\* The reunion of Superiors which was held January 1 to 5, 1985 and that it arrived to the compromise of promoting the corresponsibility and the sense of belonging to the Church, to the Congregation and to the World.

\* The celebration in Medellin --- on December 9 to 16, 1985 --- of the II Provincial Assembly with the proposal of discerning the urgencies which presents, in our evangelize mission, the reality of the Province so that the General Chapter --- next to realize --- would be able to respond to the celebration of the Centennial and to the exigencies of the world.

\* The reunion of Superiors realized --- on January 13 to 17, 1987 -- - in order to carry some elements about discerning and about dynamic of communitarian integration to the Sisters in charged of the animation, in order to help them in the undertaken of their service of authority. In April of that same year 1987 --- and concretely between the days 11 to 13 --- there was another regional meetings of Superiors guided to impulse the proper task of animators about the communitarian life. For this the theme was developed The Community is made due to my being.

\* The reunion of Speriors, held from January 4 to 9, 1988, which wanted to revitalize the proper mission of authority-service for favoring the personal and communitarian growth through prayers, discernment and study.

\* The meeting of Superiors, celebrated on January 7 to 12, 1989 in order to actuate the authority-service in the Province, through prayer, reflection, fraternal sharing, conscious revision and the corresponsibility in the elaboration of the Provincial Project. Intercalated with this encounter was held on January 9, a reunion of Superiors of the Provinces of San Jose and or Santa Maria, presided by the Superior General with the aim of revitalizing the inter provincial communion.

\* The reunion of Superiors, developed on January 6 to 8, 1990, with the objective of revitalizing the proper mission the authority-service, about prayer, reflection, fraternal sharing, study and

elaboration of the Project of Communitarian Life to the light of the capitular options and conclusions of the II Provincial Assembly.

\* The reunion of Superiors which took place, on January 3 to 14, 1994 and that was oriented to revitalize the proper preferential option for the Lord and proper mission of authority-service in order to move the life and mission of the proper communities.

\*8The reunion of Superiors, held on January 10 to 14, 1993, with the proposal of revitalizing the proper being of Tertiary Capuchin Sisters, as animators of fraternities, to the light of the proper charismatic spirituality which stimulates the live of compromises and capitular agreements in order to respond adequately to the exigencies of the New Evangelization.

\* The celebration of the I Extended Provincial Counsel, on January 2 to 9, 1994, in order to evaluate the life and mission of the Province in accordance to the congregational orientations and provincial projects in order to retake with greater conscience the proper compromise of life and of apostolic action.

\*The reunion of Superiors, held on January 2 to 8, 1995 with the proposal of making dynamic accompaniment in the process of humanization and personalization, as means of human-Christian growth, as the proper compromise of consecrated requires.

\* The reunion of Superiors, held on March 31 to April 3, 1996, which wanted to deepen and to analyze the Plan de Vida and Acci`on de la Provincia with the purpose of landing their proposals and lines of action to the life of the communities.

\* The celebration, January 2 to 8, 1997, of the II Extended Provincial Counsel whose objective was to revitalize the proper identity of the Tertiary Capuchin Sisters to the level of life and mission, in order to respond to the vocation to which God calls and to the exigencies of the world and of the history.

\* The reunion of Superiors, carried out on January 4 to 7, 1998 with the proposal of deepening in the spirituality of the proper consecrated life, concreting lines which move the fraternal living and apostolic compromise, from the proper spirituality and charism.

\* The reunion superiors, celebrated on January 6 to 9, 2000 in order to offer theoretical-practical elements which will stimulate the proper service as responsible of communities, to the service of the new millennium, in order to attend to the exigencies of the historic moment and to obtain a happy life and compromised in the mission.

\* And, lastly, the reunion of Superiors which took place on January 2 to 7, 2001, and was oriented to retake the proper compromise as first responses in the spiritual animation, fraternal and apostolic of the community, in order to respond to the urgencies of the proper mission in the jubilee year.

## APOSTOLIC

### RESTRUCTURING OF WORK

Without entering in full in what happened in the Provincial House, because it was treated of a simple change of location, one has to make sign that during the years that here they are telling, they have been produced, in two of the Houses which the Province was maintaining open at the beginning of 1985, transformations which merit to be brought out.

Armero-Guayabal. The Holy Family Community. The College of Holy Family of Armero, as it is known, was open on February 10, 1956, answering to the desire of the Bishop of Ibague who had expressed so before the Provincial Superior:

--Armero needs some Sisters in order to save her youth, but with a condition that they will be "saints". Please listen, Mother, it is an indispensable condition!

At the end of 1984, when it was given at the closing of the previous volume of the history, the College had a buoyant life. In 1979 it had received the decoration "San Juan del Norte" in recognition of her educative labor and in 1981 it had celebrated with joy her Silver Jubilee.

But on November 13, 1985 all that life ended up tragically in one of the natural catastrophes most destructive in what was recorded. Day 14, very early, the broadcasts from the radio throughout the world transmitted this terrible news:

--- The eruption of Nevado del Ruiz and the consequent sudden melting of the ice from her perpetual snow have erased from the map the city of Armero... Armero is a seashore... Armero has disappeared from the map, nothing has remained, the houses are buried under the mud, thousands of persons have died...

Two hours were sufficient so that thousands of cubic meters of water coming from the melting ice of Nevado descended by the riverbed of Lagunilla filling up to the brim all what they found its passage and extending like a giant fan to the length and width of the canyon where Armero was standing, the "White City of Colombia". Dramatic images of the hecatomb filled in two successive days the lampshades of all the televisions of the planet. Among them one specially sad, that of a girl who was trapped by the mud up to the waist, animating with her entirety, and without showing her pain, to whom through many hours they fought uselessly by saving her. That girl --- then few know it --- she was one of the pupils of Holy Family College.

What happened to the Sisters, it is known also through other stories. Two of them --- Bertalina Marin, the Superior, and Nora Engrith Ramirez, novice --- they remained buried forever in the great cemetery in which it was converted into Armero. One third --- Julia Alba Saldarriaga--- died after thirteen days, due to the wounds and sufferings produced by the avalanche. They all were able to have escaped from a catastrophe that came fearing from the beginning of the year, but when the Provincial Superior proposed to them on April the exit of the people they exclaimed:

---We will die with the people... And if we remain alive, we will protect in our house

all that have problems of living. This house is very big.

So they fulfilled, in their expression more testimonial, the desire of the Bishop that had protected the Congregation in the town. The being "saints", by love, reached in them the perfection of whom gives life for his friends.

Through others, their testimony was uncultivated and soon well it was left to see that the blood shed was going to be, once more, seed of new life. February 2, 1986, as soon as a little the situation cleared up and started to see itself again the light of hope the Sisters became present in Ibagu`e with the purpose of locating in one of the zones where the greater number of the injured by the catastrophe was concentrated. They formed the rebuildder group of the presence of Armero --- since now their name would unite to that of Guayabal --- the Sisters Emma Jaramillo --- who was in Armero when the tragedy ---, Ma. Libia Lopez and Blanca Luz Echavarr`ia.

At the beginning they stayed in a house which Father Cardona and Mr.Plutarco Sanchez obtained for them and they linked themselves, as professors in the College Jimenez de Quizada, Armero-Guayabal. They also initiated an intense pastoral work in the environment, visiting homes and, of special manner, the canvas tents of injured.

Just for little time of being there one of the housings constructed by the “Minuto de Dios” was granted to them, and, with the date of 20<sup>th</sup> of September 1986, the community was erected canonically in its new See.

At the end of 1987 the apostolic and pastoral labor was reorganized, parting from the reality and from the concrete necessities. The College, which was ruled by the Amigonian pedagogy philosophy and by the characteristic of the Association of Faith and Happiness of that which depends, counted, at the end of 2001, with levels of pre-school, primary, secondary and vocational media.

On April 12 and 13, 1995, under the motto of Armero lives, was celebrated in the house, upon completing those ten years from the tragedy, a homage act for the dead Sisters and for the other 25,000 persons who were buried. In that occasion, the Sisters remembered with renewed emotion the words of Pope John Paul II in his visit to the cemetery of Amero:

---That a new city may rise from among the ashes  
and that the death will be  
through faith, the seed of life eternal.

Medellin. Comunidad Rosario de Soano. This social work located in Medellin and founded in 1970, was discharged in the previous volume of the history under the name of Father German Montoya and with an apostolate that was going since the pastoral of health, passing by it of the infantile education, until framing it in the most ample diversified pastoral.

In 1985, however, it was produced in the House a first apostolic significant change upon locating there the postulanship of the Province. To part from then, it limited its apostolic actuation to the field of pastoral diversification and was consecrated originally to the task about the formation of the candidates.

Subsequently, February 5, 2001, the postulate went out and the House centered already its finality in the pastoral field and passed to be called Community Rosario of Soano, in honor of one of the three martyr Sisters who would be beatified on March 11 of the same year 2001 by the Pope John Paul II.

HOUSES FOUNDED IN COLOMBIA

SINCE 1985

La Danta. Pastoral rural (1985-1999). This foundation rises at the petition of Msgr. Fabio Betancur, Bishop of La Dorada, upon contemplating the great necessities of a zone of Magdalena Medio, which, by suffering frequent incursions of the guerrilla, has been baptized as Red Zone.

The founder group, formed by the Sisters Edelmira Avalos, Berta Julia Rada, Margarita Posada and Luz Elena Restrepo, was made present on February 10, 1985. Their principal mission was that of constituting a sign of hope in the middle of so difficult and violent situation.

Since the first moment they worked in intimate union with the parish, organizing the pastoral prophetic, liturgical, familiar, social and juvenile-vocational.

Soon it left to feel their testimony of love and abnegation in the exercise of apostolate.

After seven years of presence, the community was erected canonically by the Superior General, on July 28, 1992.

In 1999 the Provincial Counsel, after the serene discernment and seeing the situation of risk in which the Sisters were living constantly, due to the incursions of the paramilitaries, decided, without pain, to retire this community. The decree of suppression, emanated from the General Curia, took effect on June 2, 1999.

Cartagena-Turbaco. Centro de Capacitaci`on (1986-2000). Already in 1978, the Foundress of the Centro de Capacitaci`on, Cartagena of Indies, Madame Transito Fernandez, solicited from the Provincial Superior a Sister to take charge of the Pastoral Center.

In February 1979 a collaboration was initiated by Sister Martha Lucia Marin.

Said collaboration, however, went leaving, until 1985 Madame Transito returned to insist and in this occasion two other Sisters were assigned - Andrea Londono, as professor, and Olivia Montoya, as responsible for the Night School - -- so that they collaborate with the Centro de Capacitacion, traveling daily from the Casa del Nino.

At the end of 1986, the Provincial Counsel started to consider seriously the possibility of establishing there a community which, aside from collaborating with the march of the Centro de Capacitacion, integrated in the Asociacion de Fe y Alegria, could implicate in the tasks of evangelization in the environment.

April 18, 1986 the Sisters became officially present in the institution, and six years later --- on July 28, 1992 --- the community remained erected

canonically, through a decree in it the work was catalogued within the field of educative pastoral.

When the fourteenth year birthday of staying in this work, however, the community, owed fundamentally to the scarcity of personal which the Province suffered and to the necessity of reinforcing other fraternities, it was raised on January 26, 1996, although the canonical suppression was not produced until July 24, 2000.

San Carlos. Pastoral parroquial (1990). The proposed of this foundation came from the part of Msgr. Alfonso Uribe, Bishop of Sonson, who asked for the collaboration of the Sisters for the San Carlos Parish, which was found in series moral difficulties derived from the guerrilla, about the construction of hydro electric centrals in the zone and of the proliferation of protestant sects.

The petition protected favorably by the part of the Provincial Counsel and its authorized opening, as filial community, by the Superior General on February 12, 1990, they became present in the town the Sisters Nohelia Herrera, Elizabeth Garcia and Blanca Ines Giraldo who integrated the first communitarian group and to whom two novices joined.

Since their establishment, the community dedicated principally to impart classes in Religion in the Instituto de Ense~naza Media and to collaborate intensely in the parochial pastoral.

Completed two years of its foundation, the House was erected canonically on July 28, 1992.

At the end of 2001 the Sisters continued working here earnestly, in spite of the many and frequent difficulties which were presented due to the confrontations between the guerrilla and the paramilitaries.

La Apartada. Obra pastoral (1990). At the petition of Msgr. Flavio Calle, Bishop of the Prelature of Alto Sin`u and San Jorge, who wanted that the Sisters became in charged of the pastoral of the Parish Nuestra Se~nora del Carmen, recent founded in La Apartada, was carried out into practice this new foundation in the Colombian territory.

February 26, 1990, proceeding from Medellin, Sisters Blanca Estela Barrag`an, Mariel Vel`asquez and Martha Luz Fern`andeza arrived, who had been assigned in order to initiate their presence.

They were received with enthusiastic form by the town and Msgr. Flavio in the Eucharist welcome invited them to be always visible and clear sign of the liberator presence of God in the poor and marginalized town of La Apartada.

July 28, 1992 the House reached her juridical old age, to be erected canonically by the Superior General.

At the end of 2001, the labor of the Sisters was centered in imparting catechesis studied in the Colegio San Jos`e; in accompanying the pastoral in the margined barrios; in collaborating with the Parochial School of Catechists; in developing an intense pastoral of the sick; in animating the creation and growth of juvenile-vocational groups, in directing an infantile library in a settlement.

Caldas. Noviciado "Getsemani" (1991). With date March 19, 1991, Sister Berenice Sep`ulveda, Provincial Superior, solicited Msgr. Germ`an Garc`ia Isaza the power to organize within his Diocese and in the Municipality of Caldas, the Novitiate House of the Province. With identical date, the Provincial Superior herself wrote also to Msgr. Alfonso Uribe, asking him authorization in order to transfer the Novitiate which, since 1979, was found in Las Palmas, San Juan Bosco parish.

April 4, 1991 the transfer became effective, installing the Novitiate in a for rent house.

After three years there was a need of changing the living. Then another house was bought and while the works of accommodation were realized, the novices were transferred to the House of Prayer of El Pe~nol.

February 10, 1995 the novices returned already to their "new" Novitiate House and June 2 of that same year the Bishop of the Diocese blessed it.

Medellin. Fraternidad San Francisco de Asis (1997). With the corresponding permit of the Archbishop, the Sisters decided to close, in 1997, the House which they maintained in the Popular Barrio of Medellin and to transfer to the Barrio Andaluc`ia of the same City. Sisters Ana Elsa Moreno, Diana Ramirez and Amparo Carvajal were the initiators of this new presence.

The Fraternity of the Barrio Andaluc`ia --- dedicated to St. Francis Asisi -- - was erected canonically on February 28, 1997. And her apostolate --- aside from attending to the formation of the Juniorates in their systematic stage --- is centered in the parochial pastoral. (p. 230)

El Pe~nol. Casa Postulantado-La Ermita Nuestra Se~nora de Montiel (2001). Since 1987, the Province possessed in El Pe~nol a construction known as "Prayer House" which had served in order to develop distinct activities and as place for retreat and reflection, although in never had reached a juridical recognition nor at least Filial House.

And in that Prayer House, in it which, as it has been left said, was inclosed provisionally the Novitiate between 1994 and 1995, the Postulate of the Province was established on February 12, 2001, when it was from the Social Work "Fr. German Montoya", of Medellin. Previousl said transfer the Postulant House of El Peñol had remained erected canonically by the Superior General, on February 5, 1995, with the name of "Ermita Nuestra Se~nora de Montie

#### THE VICE PROVINCE OF ARGENTINA-CHILE- PARAGUAY

Upon beginning, with 1985, the section of the history that is gathered here, the Vice Province of Argentina-Chile-Paraguay, also known as the Good Shepherd Province, was governed by Sister Resfa Rivera, as Vice Provincial Superior and by Sisters Aleyda Garc`es and Ma. Teresa Palacio, as advisers. Besides it counted, with these eight presences:

La Plata (Argentina)	- Instituto Isabel La Cat`olica
Buenos Aires (Argentina)	- Casa de la Estudiante
Daireaux (Argentina)	- Colegio Sagrada Familia
Santa Rosa (Argentina)	- Comunidad Apost`olica
Alejandra (Argentina)	- Obra pastoral
Bellavista (Argentina)	- Casa Noviciado
Penco (Chile)	- Hogar de Protecci`on
Doctor Juan Ram`on Ch`avez (Paraguay)	- Pastoral

Of that total of presences, four – that of La Plata y Alejandra, in 1985; that of Bellavista, in 1986; and that of Daireaux, in 1997 --- were closing their doors, but in their place five were open in Argentina; and three in Chile and one in Paraguay. At the end of 2001 the Vice Province counted, among the three countries, a total of ten Religious Houses.

One has to note that in that suspension and opening of works has been given, since 1985, a tendency to reinforce the field of diversified pastoral, while that the apostolate had been weakened of the protection-reform with the raising of the House of La Plata. The apostolate of teaching has supplied in some manner the loss of Daireaux with new presences of Ongay and Asunci`on, although the colleges from here are not proper but parochial and although the labor of the Sisters in them is principally pastoral.

## Government

In front of the Vice Province they have been succeeded since 1987, when the Counsel ceased which directed it since 1984, the following teams of government:

1987-1989 (etc.)

## Vice Provincial Chapters

From September 12 to 15, 1992 was celebrated in the Vice Provincial See, Buenos Aires, the I Vice Provincial Chapter with the objective of studying and knowing the life and mission of the Vice Province in their concrete reality.

Three years after --- from November 1 to 7, 1995 --- the II Vice Provincial Chapter was congregated in the new Vice Provincial See in order to deal the affairs related with the life and mission of the Vice Province.

Already in 1999, and in the same Vice Provincial See of Pe~naflor was reunited --- from January 16 to 21 --- the III Vice Provincial Chapter which wanted to know by intuition the light of the Holy Spirit the passages that were due to follow giving in order to live with new forces the proper spirituality and that this is incarnated in what is daily and is compromised with the reality.

Finally, from September 28 to October 1, 2001, and once more in Pe~naflor, the IV Vice Provincial Chapter was held with the proposal of showing, in the Vice Provincial History, how the Spirit of God went opening passage between the lights and shadows, and how with their resuscitated presence was impulsing, in the hope, to live a compromise most solid with the reality of the moment.

## Founded Houses in Argentina since 1985 (p. 234)

Avellaneda. Casa de Formaci`on y Pastoral Parroquial (1985-1993). Taking advantage of the offer made by the parish of working barrio and of very poor people of Avellaneda in order to collaborate in the pastoral of their parish, the Sisters accepted joyfully this work.

August 12, 1985 was erected canonically the House by the Superior General and little later the new community became present which was integrated by the Sisters Aleyda Garc`es, Ma. Isabel Tapia and Olga Mendoza.

Taking advantage which the housing offered by the parish, and was located in #929 Giribone Street, was ample and was found in very good conditions, and taking advantage besides which were given in the zone great possibilities so that the Postulants could attend to the distinct courses of formation, was located here that formative stage.

Some time passed and due to certain difficulties raised with the parish, who did not favor the formation, the determination was taken of getting from there the postulants.

Five years after the transfer of the House of formation and seeing that in the House dedicated to the pastoral parochial could not fulfill the proposed objectives and given the scarcity of personal who was feeling, the determination was taken, on June 29, 1993, of putting up the first presence in Avellaneda.

Villa Mercedes. Obra de Protecci`on (1987-1991). This rose up at the petition of the Social Welfare Minister of the Province of San Luis, which placed in communication with the Sisters through the Capuchin Tertiary, Father Joaquin Porta~na.

Signed the corresponding contract, the presents were made in Villa Mercedes, February 12, 1987 the Sisters Ana Ma. Guerra and Esilda Guerra with the purpose of directing nearby the workers who were realizing in order to construct and accommodate the housing of the community.

And once the works finalized, the group founder arrived already at the House which was formed by the Sisters Ana Ma. Guerra, Aleyda Garc`es, Janette Mart`inez and Blanca Estela Barrag`an.

Some years passed by, the community erected canonically by the Superior General on January 26, 1990.

The apostolate of the Sisters in this House was centered in the attention, care and integral education of the minors whom the judges sent to the Institute. Aside from this, they collaborated since the beginning with the parish and visited the marginal barrios imparting in them catechesis.

By the scarcity of personnel of the Vice Province, by the conditions of the work and by other difficulties --- some of them by internal order--- this presence was suppressed, March 28, 1991.

Avellaneda. Casa Noviciado (1988-1993). Before the new perspective that were seen for the formation in the city of Avellanada, it was thought to

transfer there the Novitiate House and for it was acquired, 1987, an immovable without term which the bishopric possessed of the city at 1879 Anatole France Street.

With the help and loans from the Province, the construction was able to finish to which the novitiate of the Vice Province was transferred with the permit from the Superior General granted with Protocol #184/88.

Four years after, however, --- in concrete September 10, 1993 --- the House was constructed by not fulfilling its commitment, before the lack of novices. (p.236).

R`io Tercero. Comunidad Paz y Bien (1991). With the purpose of opening an apostolic field in the sector of the diversified pastoral, this presence was initiated in R`io Tercero, which, since the first moment, it was totally helped by the Bishop of the Diocese of Villa Mar`ia and by the parish priest of the Parish of Our Lady of Carmen, to which the House of the Sisters belongs.

Approved by the Superior General the community as filial, on June 17, 1991, following September 29 they were already established, in a very poor sector of the barrio of San Miguel, the Sisters Emma Pati~no, Carmen Oliva Palacio and Dora Marcela Melgarejo, who formed the foundress group.

The apostolate of the Sisters turns round about to the pastoral attention of five outskirts barrios of the parish, bringing in front particularly the catechesis of the children and youth and animating the creation and function of distinct infantile groups --- Zagales or Infancia Misionera --- or juveniles, like Juventud Amigoniana, and others of vocational character. They also developed their apostolate giving live testimony of hope in the midst of the peoples to those who daily accompany in their struggle and in their achievements, in their sorrows and in their joys.

Ongay. Fraternidad Sagrada Familia (1998). With the proposal of collaborating with the Asociaci`on Fe y Alegr`ia, and with all the blessings of Msgr. Domingo Castagua, Archbishop of Corrientes, this new presence was open consecrated originally to the educative apostolate in a College dependent on the mentioned Asociaci`on.

The first community, approved as filial means Protocolo 978/98, was formed by the Sisters Teresita Correa, Lilia Estela S`anchez and M`onica Dagorret and their walk started on April 10, 1998.

From the beginning, one of the Sisters has exercised the duty as directress of one of the daily works of the Primary School, and the other two have been implicated, as catechists, in the same educative work. But apart

from this, all the community has come exercising also an apostolate worthy of mention about, agreement with the other of the first proposals of this foundation. As a matter of fact, the establishment of the community that, in a beginning, was thought of doing in Laguna Brava, ended doing in Ongay, because this was a sector most needed of pastoral attention.

#### Houses Founded in Chile since 1985

Peñaflores. Sede viceprovincial y Noviciado (1993). Traditionally the Vice Provincial See had been located in Buenos Aires City, in the House situated at Goretí Street and known as Casa de la Estudiante, but with time, it was seen convenient to transfer her to Chile and the chosen place was the locality Peñaflores, near Santiago the capital.

The transfer took effect on September 28, 1993 and for then the community was constituted by Sisters Liliam Lopez, Dora Marcela Melgarejo, Aleyda Garces and Rosa Angelica Muñoz.

Four years after, on April 6, 1997 was open in the same House the Novitiate of the Good Shepherd of the Vice Province, which, since then it had been closed the House at Avellaneda had left to function, leaving the novices which since 1993 to realize their formation in the Novitiate of the Province in Colombia.

Rupanco. Comunidad Nuestra Señora de Montiel (1997). Through the initiative of the Bishop of the Diocese of San Mateo de Osorno, situated in the X Chilean Region, (p. 237) this new presence arose dedicated to the pastoral diversified in half rural.

February 20, 1997, with the lecture of the decree through which the Superior General authorized the opening of the House, the foundation was officially initiated, whose first community was formed by Sisters Leonilde Arias, Ofelia Montoya and Gisela Ma. Henao.

The pastoral action of the Sisters is centered fundamentally in accompanying the formative process of the Laymen; in animating the distinct Christian communities of the zone; in undertaking missionary actions in the environment; in helping the catechesis, in impulsing the creation of juvenile groups.

Nueva Pe~naflor. Postulantado y Pastoral (1998). The stage of the postulate came experimented constant changes since it came out, in 1988, from the House of Avellaneda, Giribone Street. First it marched to Villa Mercedes. From 1990 to 1992 it functioned in the House of Penco and finally, from 1993, it was found in the Vice Province See of Pe~naflor, upon erecting in the said See the Novitiate House the necessity was seen of getting from there the postulate and to locate it, for the first time in the history of the Vice Province, in a proper House for such formative stage.

Searching, besides which the new postulate House was in a place of insertion, it was decided, finally, to situate it in Nueva Pe~naflor town, where the priest of the zone, Father Roberto Lizana, had offered them the construction of an adequate housing, so that the Sisters, at the time they would attend to the formation of the candidates, would be able together with these, to develop an pastoral action in the surroundings.

May 13, 1998, with the lecture of the decree by what the Superior General had erected --- dated July 29, 1997 --- the new Postulant Houses and with the sending of the foundresses --- Ma. Rosalba Gomez and Marta Cecilia Iba~nez and the novice Solange Jarase gave official beginning to the new presence. In her dispatch message pronounced in the middle of the Holy Mass celebrated in the House of Pe~naflor, Sister Vice Provincial said among other things:

---As Jesus one day sent His apostles to announce the Good News to the poor, so today

I am sending them to you. Go to Nueva Pe~naflor with the attitude of the Good Shepherd, who is love, mercy and neighbor. Offer shelter to all: children, young, adults and olds; healthy and sick of any pain; disoriented and sinners, orienting them with the personal and communitarian testimony of life.

#### Houses Founded In Paraguay Since 1985

Asunci`on. Comunidad La Inmaculada (1992). Through the request of Msgr. Felipe Santiago Ben`itez, Archbishop of Asunci`on, who asked for the collaboration of the Sisters in order to carry forward the Colegio Parroquial La Inmaculada and in order to increase the pastoral action in the barrio where this was located, this work was initiated in the capital of the Republic.

Through Protocol 198/92 the Superior General authorized the foundation, which was inaugurated officially on March 29, 1992 when in the middle of the

solemn Eucharist, celebrated in the parish, Sister Provincial read the decree remitted from the General Curia.

The first community was integrated by the Sisters Gilma Urrego, Estela Adriana Passera and Martha Luz Fernandez.

In 1997, without leaving of borrowing his collaboration with the Colegio La Inmaculada, the Sisters, due to some unexpected differences with the priest, transferred, with due permits, their residence to the Barrio Republicano of the same city of Asuncion.

The Vice Provincial Diaries (p. 239)

Two years before the Province would celebrate its first fifty years of life, the Vice Province celebrated also, which integrated, at the end of 2001, the presences of Argentina, Paraguay and Chile, other diary very significant, the arrival of the Congregation to Argentina, the country Amigonianly speaking, the oldest of the three which composed then for this demarcation.

June 5, 1949 the 50<sup>th</sup> birthday since the arrival to Buenos Aires of Sisters Ma. Jesus Berasain, Juliana Azcarate, Julia Fernandez, Ma. Luisa Anton, Catalina Lizoain and Concepcion de Linares and on the days August 14 and 15, 1999 were the elected in order to celebrate the Golden Jubilee of such event.

The celebration, announced with the motto "Today is a feast day, alleluia!, was simple, but full of significance and had as center a solemn Eucharist of thanksgiving to the Lord though His continuance presence in the road of the Congregation to Argentina and to all the Vice Province. Never it failed to have a cultural act and a participated pilgrimage to the Sanctuary of Our Lady of Lujan, Patroness of Argentina.

The Province became particularly present in the commemorative acts through the Provincial Vicariate, Sister Silvia Calle. They also attended, together a numerous group of laymen coming from the distinct Argentinian cities, delegations of the communities from Chile and Paraguay, the Provincial Superior of Brasil, Sister Sonia de Fatima Marani, various Tertiary Capuchin Brothers who their support and nearby Sisters and some members of Amigonian Lay Movement. From other congregational realities besides the messages of adhesion, meriting to be outstanding the one who arrived from Rome, sent by the General Counsel.

(3:00

## HOUSES OF ECUADOR

At the beginning of 1985 the Province was counting in Ecuador with the communities of Shushufindi, Nuevo Ricarforte, San Pedro de los Cofanes, Quito and Coca. One, of these five presences --- that of San Pedro de los Cofanes, in concrete --- was founded, but in its place three others were open, with it, at the end of 2001, there was in the Equatorian land --- without counting that already of Nanegal --- a total of six Houses, which, as it will be seen, they were integrated, since 1994, in a Provincial Delegation and, from July 17, 2001, into a Vice Province.

## Houses Founded from 1985

Nanegal. Comunidad Madre del Buen Pastor (1991-1999). With the proposal of counting within Ecuador with other work dedicated to the diversified pastoral, this new House was open.

Although some Sisters had been advanced in order to organize minimally the housing and they had arrived at Nanegal on March 25, 1992, the official presence did not begin until April 5 of the same year, when already the Sisters were congregated in the House integrant of the first community who were Ma. Elena Alvarez, Bilma Narcisa Freire and Raquel Zuluaga. Some months later, the Superior General erected canonically this House, situated in the Prelature of Santo Domingo.

Nothing more to arrive, as much the Bishop-Prelate, as the Capuchin priests, in charged of the pastoral attention of this zone, they manifested to the Sisters who received their presence there as a blessing from heaven and they offered them all their support.

The apostolate of the Sisters was concretized, within always of the field of evangelization, in the catechesis, in the familiar pastoral and in the human promotion. The House, was besides, since the beginning, the See for the stage of the Ecuadorian postulate.

When the seven years of the presence had been already completed, this was officially raised on December 23, 1999, by means of a decree from the Superior General. Among other motives for the shut down was found once more the lack of personnel in order to attend to the urgencies of the same Congregation in Ecuador.

Loja. Casa Pastoral El Valle (1995). Already in 1983 the first contacts happened between the Bishop of Loja and the Congregation. Then Msgr. solicited that the Sisters would become charge of a Escuela de San Pedro de la Bandita. The project, however, did not prosper, although the relation was maintained through some visits of the Sisters to the zone.

At the beginning of 1995 the contacts were retaken with the new Bishop of the Diocese and this time certainly they arrived at a good port.

July 8 1995 the presents were made in Loja the Sisters Blanca Mirriam Arroyave, Emperatriz Morocho and Bilma Narcisa Freire, who formed the first communitarian nucleus. They were received with enthusiasm from by the parish Father Bernardo Ochoa and a pro-reception committee elected to the effect.

On the following day was properly the inauguration of the Work, placed under the Patroness of Our Lady of Cisne, celebrating a solemn Eucharist, presided by a delegate of the Bishop.

Before completing the three years of presence --- exactly on February 12, 1998 --- the community was erected canonically by the Superior General.

Since the beginning, the Sisters develop their apostolate in the fields of the familiar catechesis; of the formation of catechists and lay ministers, and of the animation and accompaniment of juvenile groups, among those who do not fail Zagales and Missionary Infancy.

El Eno. Comunidad Nuestra Se~nora de los Angeles (1998). This community rises to transfer to El Eno, the Sisters who, since 1981, came developing their apostolate in San Pedro de los Cofanes.

The motives of such transfer were due fundamentally to what in El Eno there was more life than in San Pedro and, as consequence, they were bigger and more numerous the necessities of the inhabitants; to which since El Eno would be easier to attend to the Center of health which was at the care of the Sisters, and to what in El Eno the Sisters could be busy besides, of the maintenance of the Sanctuary of the Virgin of Cisne located there.

January 2, 1998 the house was already inaugurated destined to the Sisters in this new town and seven days after --- the 9 --- became the definite transfer from San Pedro of the Cofanes.

The initiators of the presence in El Eno were the Sisters Blanca Luz Jaramillo, Blanca Nubia Fernandez, Ofra Mely Sarria and Nelly Moreno.

The apostolate of the Sisters here, like before in San Pedro, is concrete principally in the catechesis to distinct levels, in the missions to the endorsements or settlements and the attention about health.

## Delegation from Ecuador

February 18, 1994, and with the proposal of facilitating a more direct government of the located Houses in the Equatorian lands the Provincial Delegation of Ecuador was erected, since then the following teams of government have taken place in it:

1994-1996 Delegada provincial: Gabriela Zapata , etc.

## Vice Province of Ecuador

By means of a decree from the Superior General, July 17, 2001, the Ecuadorian Delegation was constituted Vice Province, remaining formed thus its first government:

Superior Vice Provincial: Bilma Naarcisa Freire , etc.

PRESENCE IN

BOLIVIA

Upon beginning in 1985 the period that here is narrated, the Province maintained open in Bolivia the presences of Cotagaita and Villazon, as repeatedly has been marked. At the end of 2001, none of those two continued open, but in their place the three had gone founded which at the continuation are included.

Puesto Fern`andez. Casa Misi`on (1990). This foundation raises to the root of a realized visit to the zone by Sister Berenice Sep`ulveda, Provincial Superior, before the insistence showed by Msgr. Solari, Auxiliary Bishop of Santa Cruz de la Sierra.

On November 12, 1990 the Sisters Blanca Luz Jaramillo and Lucero Giraldo arrived at the house, acquired for them by the priest of Mineró. Days later Sister Sara Ma. Hernández joined them and the foundational group remained completed. On November 19 of that same year, in the middle of a solemn Eucharist, and with the company of the Provincial Superior and of the communities from Cotagaita and Villazón, the decree was proclaimed through which the Superior General declared the new community, filial of the Provincial House.

Two years later, July 28, 1992, it was already recognized as canonical form.

The apostolic activity developed by the Sisters in Puesto Fernández, as to a religious level as social, is very valuable for the people who recognize them of particular form their spirit of delivery and sacrifice. Proof of this are, for example, the gratefulness expressed in words oral and written, as for the part of the municipal mayor's office of the locality well for the part of the distinct Committees of the Province of Santa Cruz.

La Paz. Pastoral diversificada (1991). This work, located in the Parish Señor de la Exatración of Barrio Vino Tinto of La Paz City, was open at the petition of the Auxiliary Bishop, Msgr. Gonzalo del Castillo, who offered to the Sisters to have apostolic work, in corresponsibility with the priest, in a hospital and in a keepership dependents of the parish and to implicate actively in the pastoral parochial.

On March 23, 1991 the presence was officially initiated whose first communitarian nucleus Sisters Luz Marina Hincapié, Margarita Rojo, Susana Esther Alvarez and Josefina Arbeláez conformed. On the following day --- March 24 --- was read solemnly during the Eucharist, presided in the Parish by Msgr. Gonzalo del Castillo, the decree through which the community was recognized as filial of the Provincial House. On July 28, 1992 the House was erected canonically by the Superior General.

Since the beginning, one of the Sisters was in charged of the general supervision of the hospital and of the integral attention to the patients; another of supervising the personal of the keepership and of the administration of the same, and the third, was dedicated of form more prioritarian to the pastoral parochial.

At the end of 2001, the opportunity of revising the contract was being seen, so that the Sisters may leave some of the administrative tasks and that they may dedicate fully to the pastoral work.

(p.245 -10:20)

Los Lotes. Pastoral diversificada (1996). Wanting to broaden the radius of pastoral action of the Congregation in the zone of Santa Cruz de la Sierra, the Sisters from Puesto Fern`andez were interviewed with the Archbishop, Msgr. Julio Terraza, who gave them, since the first moment, all kind of facilities so that they would be able fulfill his desires.

On March 17, 1996 Sisters Edith Castro, Margarita Rosa Posada, Sara Ma. Hern`andez and Jeannette Mart`inez, who integrated the founder group established already in Los Lotes, town of peasant and poor people. The Archbishop himself wanted to preside that day the Eucharist celebrated with the occasion of the establishment of the new community.

On April 11 of that same year 1996 was signed between the Archbishop and the Provincial Superior an agreement through which the Archbishop was compromised to support the charism and the work of the Sisters, and they compromised with the pastoral educative, social, familiar, juvenile and sacramental of the people, on the time that they engaged in the promotion and formation of groups of laymen. Just only in three months after the signing of this contract, the House became erected canonically by the Superior General, on July 17.

## MOST

### SIGNIFICATIVE DIARIES

Since 1985, the Province lived with intensity many important celebrations. Leaving now apart those that, by its nature, have been proper of all the Congregation --- like the Congregational Centenary --- or of the Universal Church, --- like the passage to the Third Millenium ---, and those others whose boundary line has been well local, are gathered as most significatives, the following:

The Diamond Jubilees of the Colegio La Merced de Yarumal (1998). This college opened her doors on February 3, 1913, celebrated with all the splendor her first 75 years of existence September 1 to 3, 1988. The first day the feast was centered in a solemn Eucharist which presided, in the parochial temple, the "javeriano", Father Antonio Buitrago, and in a quiet exposition of the Blessed Sacrament with which it wanted to witness the faith in the Lord and to render to Him thanks through His many benefits. The following day was dedicated wholly to the family, and on the third to the exalumnae. These last days, in

which there were various special celebrations, which were culminated with a cultural act, very well prepared and well executed, and with a cup of sparkling wine that served in order to advance already of some manner the centennial celebrations. (11:20 – Nov.3)

The 500 years of Evangelization of America (1992). The Province wanted to unite in a particular and special manner to this diary of all the Church --- and in particular, of Latinamerica --- with a special celebration which effected on April 4, 1992 and had as the See the Yarumal College. The acts, with those which wanted to commemorate also the 87 years of the arrival to Colombia of the first Sisters and the 80 years of presence in the proper Yarumal, they revolved regarding to a solemn Eucharist as thanksgiving and besides were concentrated in other various activities artistic and cultural.

The 90 years of the arrival of the Congregation to Colombia (1995). The date elected by the Province in order to celebrate was April 4, 1995, that is to say the vesper of the day in which the first Sisters who arrived to Colombia, left --- according to what affirms Father Luis Amigo --- of the Mother House of Nasamagrell.

In the liturgical prayers of that day, the distinct communities of the Province manifested to the Lord, to Father Founder and to the Sisters Visitacion de Manises, Isabel de Benisa, Clara deBeniarj`o, Purificaci`on de Navarr`es and Elena de Barranquilla who were the first --- their filial their fraternal recognition because the first, with their inscrutable designs, and the founder and the Sisters, with their docility to grace, they made possible that the Congregation would reach to America and, in concrete, to Colombia.

With such occasion, the Sisters stood out themselves the fact that Colombia would be the first, of the belongings to the Franciscan family, who arrived at Colombia in order to dedicate themselves to the apostolate of the first evangelization.

The Golden Jubilees of the Province (2001). The day August 15, 2000, Sister Ana Elsa Moreno, Provincial Superior, declared open the jubilee year of preparation to the solemn celebration of the Golden Jubilee of the Province.

All the communities received with great joy and enthusiasm said opening and they showed fully disposed to second the proposed objectives, which

fundamentally were: the study of the history of the Province in general; the study most detailed of the history of the proper community and of the apostolic work amended to itself, leaving the same a written memory, and the compromise of each one of the communities with field of vocational promotion and with that of the Missions.

On the following year 2001, between 11 and 15 of August took place the central acts of the celebration of the diary, that had common scenery the House Fray Luis Amigo, of Medellin. The eleventh day was dedicated to the reconciliation. The twelfth day, thanksgiving. The thirteenth, to the benefactors. The fourteenth, the recognition of the proper pastoral action in Colombia and in other countries --- a solemn Eucharist was officiated which was presided by the Archbishop of Medellin, Msgr. Alberto Giraldo, and a continuation was effected a toast for health, and a banquet. The day was closed with a brilliant cultural act.

## CHAPTER V

### THE SAN FRANCISCO PROVINCE or THE PROVINCE OF SAN FRANCISCO

(Feb. 23)

At the beginning of 1985, the Province of San Francisco --- the fifth according to the chronological order of the foundation--- was directed by the government formed by Sisters Ma. Nieves Lecl`ere, as Provincial Superior, and In`es Zapata, Purificaci`on Jim`enez, Ma. Luisa San Mart`in and Carmen Ma. Agreda as counselors. Besides it counted then with these eleven Houses, situated all of them in the Venezuelan national territory:

Araguaimujo	- Casa Misi`on Divina Pastora
Tucupita	- Colegio Sagrada Familia
Caracas	- Colegio Santa Teresa del Ni~no Jes`us
Upata	- Colegio Mar`ia Inmaculada
Caracas	- Hogar San Rafael
Guayo	- Casa Misi`on San Francisco
Guarenas	- Instituto Luisa C`aceres de Aresmendi
Caracas	- Policl`inica Santiago de Le`on
El Cobre	- Casa Hogar El Carmen
Seboruco	- Casa Hogar Mana Petra

## Machiques - Escuela Parroquial San Antonio

Of those eleven Houses, three --- that of El Cobre, in 1988; that of Caracas-Policlínica, in 1993; and that of Araguaimujo, in 1999 --- they were closing their doors, without which may have been open, during the period that here is told, no other apostolic presence.

## Apostolic Road

In the last fifteen years, to count from 1985, the Province has not only maintained the rhythm reached within the apostolate of teaching, by means of labor developed fundamentally in the colleges of Tucupita, Caracas, Upata or in the same parochial school of Machiques, but included that which has intensified about the emphasis which has come making in the formation of the fathers of the family and of the personal education, administrative, through talks and centered encounters in the knowledge and deepening of the Amigonian pedagogy, and through adequate attention of groups of adults that, from here, they have gone surging.

It also has maintained, in some manner, the intensity developed in the field of protection and reform, because, in spite of what has been weakened rather the labor realized in the institution Luisa Caceres de Arismendi, the pedagogical attention has been increased in the Houses Hogares San Rafael and Mana Petra.

However, they have decreased the apostolates developed in the field of health and of first evangelization. The first of them, after losing the presence which was maintained in the Poly Clinic Santiago de Leon, has been seen reduced to the work of dispensary which becomes in the Mission of Guayo and to the one in which two Sisters realize, residents in the Novitiate House, in the Polyclinic Santiago de Leon, and another more, integrated in the community of Upata, in a clinic near the college there the Congregation manages. With the relation to the apostolate of the first evangelization --- that was the apostolate “flag” of this national reality in its Amigonian origins --- one has to make sign, with the closure of the Casa de Araguaimujo, said apostolate is maintained only in the Mission del Guayo, within the Venezuelan territory, and through the generous collaboration which since its poverty, the Province borrows the Missionary Project of the Congregation, maintaining, until the end of 2001, two Sisters in Tanzania and another more in Benin.

## Formation

Although the results have been scarce, one has to recognize that during these years the vocational labor has been increased with the realization of two conveniences each year for the restless youth; with the active participation of the Sisters and the youth in the Youth Campings, Missions and in the Amigonian Encampments, and with the personalized follow-ups of those girls who showed some interest.

The postulate, who in 1984 were found installed together with the novitiate in annexed places to the Colegio Santa Teresita del Niño Jesús, in Caracas, was transferred, on August 1991, to Seboruco, but three years later, in 1994, it returned to be located again together with the novitiate in the new See that this was just inaugurated.

The stage of the novitiate, which, since its creation in 1945, had come functioning in the places of the College of Caracas, was transferred in 1994 to new See situated within the demarcation of the Caracas parish of San José, where it was found at the end of 2001.

The continuation of the Juniorates has come making personalized form the proper teacher who has been displaced often to the communities where the young professed were destined, or has convoked to these in a determined place in order to follow together some formative program.

With the relation to the permanent formation one has to make sign that also in this Province has occupied a place of privilege. Beside of the assiduous participation of the Sisters in organized courses at the inter provincial level, good in Spain or good in Colombia, the deepening of distinct themes has been favored from Provincial Government, through the sending of distinct dates of study and questionnaires. Worthy of being evident in this field of the permanent formation is the Month of Renovation "In the Fountains", realized in Caracas and directed by Sister Emilia Stella Arroyave, in it where a total of 23 Sisters participated.

### The Amigonian Lay Movement

One of the distinctives of San Francisco Province is, without doubt, her purified love and devotion to the Father Founder. And it was precisely this love and devotion that, transmitted since long time ago round about, favored in its day a promising take off from the Amigonian Lay Movement.

On March 25, 1993 --- after various regional meetings, about distinct studies by sectors about the life and work of the Father Founder, and of some

contests of the Amigonian song--- the launching of the mentioned movement was realized.

To part then, they have come attending, including in the Houses very far away, like the Missions, groups from Zagales, from the Amigonian Youth and Adults. In various places have been celebrated with certain periodic festivals of the Amigonian song and in all the institutions has come celebrating, in the last fifteen of the month of June, called the Amigonian Week in which the most varied activities are included round about the figure of Luis Amig`o and his work.

Highly beneficial in order to follow impulsing in the Province the work with the laymen was the meeting directed by Sisters Margarita Carvajal and Ana Ma. Vallejo, counselor generals, which took place in Caracas, on March 12 to 13, 2000, and that twenty two (22) Sisters attended designated by the distinct communities. Also they have favored much the good road of the Lay Amigonian Movement, the leaflets which have been elaborated for the animation and formation of the distinct groups.

## Government

Since 1985 the destinies of the Province have directed the following teams of government:

1986-1989 Provincial

## Povincial Chapters and Other Reunions of Government (7:40 PM – 10-4)

In 1986 – March 30 to April 3 --- took place in Caracas the III Provincial Chapter with the objective of studying and reflecting about the proper of Tertiary Capuchin Sisters and their possibilities of apostolic projectio, in order to respond to the exigencies of the Church and of man of the moment in Venezuela.

Almost six years after --- December 28, 1991 to January 3, 1992 --- was reunited, also in Caracas, the IV Provincial Chapter, which was proposed to promote the religious and apostolic life, according to the proper charism, in accordance to the directresses of the Church and attending to the signs of times, in order to realize better the proper vocation of the Tertiary Capuchin Sisters and to offer to the Church and to the world a service more qualified and actualized.

During the same year 1992 was celebrated, once more in Caracas, from September 11 to 13 --- the V Provincial Chapter, which, in accordance to the normative emanated from the XVIII General Chapter, elected, for the first time in the history of the Province, the team of government which directed it in the three year 1992-1995.

The VI Provincial Chapter, which was held in Caracas --- from December 16 to 19, 1995 ---, oriented to revise and reflect about the life of the Province, deepening the theme “The Proper Evangelizing Mission in the Church”.

Finally, from March 26 to 31, 1999, was celebrated also in Caracas the VIII Provincial Chapter which, beside of electing the government that was in front of the Province at the time of giving by closing this statement, wanted to revise the proper preferential option through Jesus Christ, from the spirituality and the challenges that the Church and the world were presenting facing the year 2000, in order strengthen the proper life as women of the Spirit, to make life of family an authentic fraternity and most affectionate to the style of the Holy Family, and promote the proper apostolic action as followers of the Good Shepherd.

Together with the anterior chapter encounters, the Province has celebrated, from 1985, the following important reunions of the government:

\* The reunion of Superiors which took place in Caracas, on February 28 to March 3, 1987, in order to deepen the theme “Mission of the Superior Today and the Economic Study of the Province”.

- The reunion of Superiors held in Caracas, from March 24 to 27, 1988, regarding the theme “The Christian novelty of authority and obedience”. This theme was deepened also, during that same year, in the reunion of formators realized between May 16 and 17.
- The three important meetings which took place during the year 1990. The first of them --- with Provincial Assembly of character --- held in Caracas, from March 17 to 21, and it constituted a moment of search, of confrontation and of

compromise to the light of the capitular options, illuminated by the Word of God, by the Rule and Constitutions and by other documents. The second --- which was the annual reunion of Superiors and formators, and which was held in Caracas, on July 20 to 22, --- was centered in revitalizing the proper compromise as Tertiary Capuchin Sisters animators of the communities, and to reflect about the reality of the Province and their future, in order to respond to the exigencies of the world, of the Church and of the Congregation, in line with the Capitular Options. And third --- organized as an open encounter and the same objective that of the Superiors and formators --- was developed in Caracas in August 17 to 19.

- The reunion of Superiors and formators which was held in Caracas, February 15-17, 1991, with the proposal of actualizing the proper formation in order to make more dynamic the mission of animation and service to the Community.
  1. The reunion of Superiors and formators held in Caracas, on November 27-29, 1992 with the objective of taking conscience of the duties and rights of the authority at the light of proper charism, in order to serve better the Sisters and the apostolic mission.
  2. The reunion of Superiors and formators develop in Caracas, November 28-30, 1993 in order to impulse the New Evangelization having as base the scolar religious education.
  3. The reunion of Superiors and formators which was held in the House of El Tabor, in the Teques, on November 21, 1994, with the purpose of promoting the life of communitarian project and the fraternal task, from the proper mission of animators and of the communities. This reunion was prolonged with the celebration of I Extender Provincial Counsel, which concluded on November 26,

4. The reunions of Superiors and Formators which held during 1996, The first was celebrated on March 15-17 and the second on November 29 up to December 1. This last was proposed to deepened the responsibility of the Superior as animator of family life and her compromise in front to the formation in order to obtain a greater of the Sisters at personal and communitarian level.
5. The celebration, on February 20-23, 1998, of the II Extended Provincial Counsel with the objective of searching, in accordance to the treat and planted challenges, new responses or actions that will conduct to dynamize the proper life and mission of such mood, which will respond to the exigencies of the world.
6. The reunion of Superiors and formators celebrated on October 28-31, 1999 in order to deepen in the responsibility of the Superior as animator of the evangelical exigencies of fraternal and apostolic life, and their compromise in front to the formation in order to respond better to the exigencies of the amended mission.
7. The reunion of Superiors and formators that was realized in October 26-29, 2000, with the purpose to be dynamic the service animation in the life of the Province in order to strengthen thus the renovation of charism and of the mission in the local communities.
8. And, lastly, the reunion of Superiors and formators, celebrated on May 13-15, 2001 and presided by the Superior General, which had as objective to strengthen and to share the service of animation of life and mission of the fraternities.

Apart from the three Houses which their doors were closed, among the eleven open the Province had at the beginning of 1985, there is another, that of Hogar San Rafael which has experimented changes so strong that it becomes necessary to detail them to continuation.

El Veg`ia – Casa Hogar San Rafael. Upon giving by closing the anterior volume of the history of the Congregation, this Hogar, dedicated to the protection, was found located in the Caracas urbanization of Florida.

Already then, the environment had gone changing substantially. What was once a rural zone when the House was open in 1947, had passed to be converted into a residential zone and at the height, which did not contribute, by its own nature, at the end of the institution.

Realized, then, the pertinent gestions, was proceeded to transfer el Hogar from the Archdioces of Caracas to the Diocese of Merida, where in El Vig`ia was established, in a land appropriate and near the schools of basic education and to the Lyceum of Bachelor of the town.

With the help of charitable persons and of the government, a modest edifice was constructe and functional in order to attend to, in the plan as boarding school, to some forty students. The new institution counts beside barbershop, tailoring shop, beauty shop, computation and cooking and pastry shop, of those who benefit not only the students but also other youth and ladies nearby. The Sisters, for their part, do not content only with attending the boarder and the shops, but they participate actively in the parochial catechesis and in the promotion of the families of the environment and of the nearby group of houses. Everybody does what will be greatly appreciated by their simplicity, by their surrender and by their proximity with the needy, and that the people collaborates generously with el Hogar.

#### HOUSES FOUNDED IN VENEZUELA

SINCE 1985

As it has already been left said, during the period that here is told, the San Francisco Province has open alone --- and in the Venezuelan territory --- three houses, and not one of them with a direct apostolic finality.

Caracas. Casa provincial (1990). Since the House Santa Teresita del Niño Jesu, of Caracas was open, this was the See of the corresponding government of the Venezuelan demarcation, that is to say, about the Venezuelan Commissary, until 1951, of the General Delegation of Venezuela since that year until 1968, from the independent Vice Province between 1968-1969 and, finally, of the San Francisco Province, since her creation on February 15, 1969.

However, until 1990 the fact was not planned of constituting the provincial See as Religious House independent from the Casa-Colegio Santa Teresita. It was Sister Ma. Auxiliadora Romero, then the Provincial Superior, who had the initiative and brought her forward until seeing erected canonically the new House by the Superior General with date October 7, 1990. (10:00 PM - Nov.4)

Seboruco. Casa postulante (1991-1994). As always, the postulate of the Province --- which never was very numerous --- was located in the same Novitiate House, but, in 1991, it wanted to end a tentative waiting, guided to separate both formative stages and to be powerful to what is better possible the first of them.

Without work, a construction was obtained in a “loan”, facilitated by the Bishop of San Cristobal and near the Hogar Mana Petra, located in the same town of Seboruco.

In August 1991 the first community was already installed there formed by Sisters Ma. Nieves Laclere, Rosa Elena Alzate and Froilana Blanco, and on February 2, 1992, the House received its canonical recognition on the part of the Superior General.

It began with much illusion with three postulants recently joined and it reached to dream with which they would end entering also other youth of the Venezuelan Andes who were approaching the House in the first moments of their installation, showing some vocational restlessness.

Soon it was seen, nevertheless, that the experience did not result to be positive which had been hoped for, and it was opted to transfer again the postulate to the Novitiate House which, then, the new See was occupying already of which is speaking at the continuation. Thus the things, the Postulate House of Seboruco was closed officially on May 17, 1994.

Caracas. Casa Noviciado (1994). The same has been seen what happened with the Provincial See, also the Novitiate --- although in this case constituted as canonical House aside --- was located in the places adjacent to the Colegio Santa Teresita de Caracas.

August 12, 1989, with the profession of the three novices which there was then, the Novitiate remained practically closed and when it was open again on February 2, 1993, it was located at the moment in a rented house, while an adequate place was found.

After arduous search, a House was found near to the parish of San Jose, of the Capital, in a centric barrio, inhabited by the people more of low class and not much economic resources.

In 1994 the Novitiate was already transferred to its new See. Then the formative community was composed by Sisters Ma. Dolores D'Sousa, Elena Tovar, Ma. Josefa Aguirre and Consuelo M`endez. The House was erected canonically on June 18, 1994.

THE MOST

SIGNIFICATIVE DIARIES

Various are the diaries that the Province has celebrated since 1985. Among them one had to bring out the Silver Jubilees of the Colleges of Tucupita, Caracas and Upata, in 1990 and the Silver Jubilee of St. Francis Mission, Guayo, in 2001.

With everything, this Province which has been distinguished always, as it has left been said already, by an extraordinary love to the Father Founder, it celebrated with special joy two events, related with the Cause of Beatification of the same, which merit to be related of particular form.

The first took place in Caracas, at the end of January 1990, it was the celebration of the process that followed there for the possible grace --- granted by the intercession of Father Luis --- of the cure of Rodrigo Barros Alvarez. The process, would not fail to say it, it was followed nearby and with great expectation by all the Sisters of the demarcation, some of the being called to declare as witnesses. It was a pain that the process of this possible grace, which brought very good road and it arrived to awaken serious hopes of a happy and rapid conclusion, it would twist after in Rome. Of all forms the grateful experience alive by the Sisters of Venezuela remained here and nothing already will be able to take it away.

The second of the events related directly with the Cause of Father Luis was celebrated on December 26, 1993, --- coinciding that year with the patronal feast of the Holy Family and with the presence of Sister Ma. Elena Echavarren, Superior General ---, in order to commemorate the declaration of Venerable that had been realized in the year before. With the attendance of the Sisters from the distinct communities of Caracas and with that of the Tertiary Capuchin Brothers, that day was discovered in the central patio of the Provincial House a bust of Father Luis which was blessed by the Amigonian Father Miguel Cabanas. Among the numerous assisting secular public was found Mr. Carlos Angola, the author of the Video about the life and work of Father Luis that the Sisters of this Province took.

Another vivid event directly through the Province of San Francisco during these years --- and that in this occasion had a congregational dimension --- was the celebration in Caracas, between July 25 and August 18, 1990, of the reunion which congregated the Superior General and her Counsel, and the Superior Provincials and Vice Provincials. (p. 261 – 11:00 AM)

This encounter --- whose conclusions were molded in a leaflet published under the title “Caracas ‘90” --- had echo in the press of the Capital and, particularly, in the Catholic newspaper “La Religión”. And the same newspaper they became present, among other personalities, the Cardinal Josè Alì Lebrun, Archbishop of Caracas, who admired and wanted the Congregation from their time of young seminarian in Valencia, and the International Minister of the Franciscan Secular Third Order, Manuela Mattioli, who imparted to the reunited a talk about the Letter of Pope John Paul II to the religious congregations for men and women of Latin America.

## CHAPTER VI

### THE PROVINCE OF SANTA MARIA

When the anterior volume of the history of the Congregation was closed -- at the end of 1984 --- , the Province of Santa Maria, which was found at the doors of celebrating --- on January 12, 1985 --- her first ten years of life, was directed by the team integrated government by the Sisters Ligia Elena Llano, as Provincial Superior, and Luz Elena Arango, Rocío Urrego, Margarita Escobar

and Ma. Emperatriz Degiovanni, as counselors. It counted, besides, then with the following presences:

Urrao – Normal Sagrada Familia  
 Monter`ia – Colegio Sagrada Familia  
 Bol`ivar – Normal Santa In`es  
 Palmira – Centro Asistencial del Anciano  
 Cali -- Cl`inica de Occidente, etc.

To those twenty four open Houses in Colombia more than three that existed in Puerto Rico, the eight would have to be added --- three of them in Panama and five in Costa Rica --- which in 1985 had the Province of Santa Maria grouped in the Vice Province of Panama-Costa Rica, and that they will be seen ahead.

However, of the total of Houses that the Province had in the Colombian territory at the beginning the historial ambit that comprises the present book, one of them --- that of Versalle --- was closed in 1991; another --- that of Cali-Cl`inica de Occidente --- 1993; a third --- that of Magangu`e --- in 1994, and finally --- that of Limones ---, in 1995. Also in Puerto Rico, of the three, two were closed: that of Camuy-La Milagrosa, in 1986, and that of Caguas, in 1990.

That total of six of closing experimented among Colombia and Puerto Rico has gone seeing largely compensated with the eight new foundations in the Colombian land; with two, in Puerto Rico; with three in the Dominican Republic; with five in Mexico and with one, in Cuba. (p.265 – 9:40 PM)

Such has been the peak experimented by this Province of Santa Mar`ia --- , as most advanced will be seen in detail --- the twelve Houses which that it had groups in the Vice Province of Panama-Costa Rica-Nicaragua, counted at the end of 2001 with thirty six open presences --- twenty six in Colombia; two, in Puerto Rico; two, in the Dominican Republic; four, in Mexico, and one, in Cuba --- that is to say with one more than those which was maintained in 1985, when even it summed up to eight which was to be integrated in the Vice Province of Panama-Costa Rica.

Without entering now to consider intenerary following by the Panama-Costa Rica Vice Province which, aside from this, will leave to form part of this provincial demarcation in 1995, the Province of Santa Mar`ia, has gone following, in the years which here they occupy us, the apostolic walk that gathers to the continuation to great lines.

The Apostolic Field of education, in spite of the rising of the presence of Versailles, has maintained, and inclusive has grown, its position of privilege through the already classic presences of Urao, Monter`ia, Bol`ivar, Medellin-Alverina, Cali-Casa del Ni~no, Armenia, Buenaventura-Normal, San Pedro, Tulu`a-Colegio, Buenaventura-Artesan`ias and Caldas-Escuela Rivera, to those which would have to be summed up that of Uribia, that of Carepa and that of Cali-Aguablanca, within the Colombian territory and those of Santo Domingo-Colegio Luis Amig`o and Santiago de los Caballeros-Colegio San Francisco, in the Dominican Republic.

The pastoral of health, supplied the loss of the Clinica de Occidente de Cali, with the new foundation of Pensilvania and by short space of time also, with that of the La Uni`on. At the end of 2001, was maintained through the apostolate that the Sisters exercised in Palmira, in Buga, in Monter`ia Hospital and in the already nominated work of Pensilvania-Hospital San Juan de Dios. Also one had to be located in the same field of work developed in the same Fraternidad Sagrada Familia, of Medellin, dedicated to the attention of old Sisters. (p. 266 1:40 PM)

Within the sector of reeducation and above all about the protection one has to make outline the work that has come maintaining in Tulua-Orfanato, in Cali-Orfanato and particularly in the Instituto Santa Mar`ia in the same city of Cali. And one has to add to the said work already traditional that which was initiated in these last years in Villahermosa, Mexico.

The apostolic field that has experimented true increase since 1985 has been that of the diversified pastoral, in it which the establishment of the presences which the sector had in Magangu`e within Colombia, and in Camuy-La Milagrosa and Caguas, in Puerto Rico, was amply seen compensated with the foundations of Tierralta, Colombia; of Vega Baja, Puerto Rico; of Mexico-D.F. in Mexico: of Cruces, Cuba, and of Santo Domingo and of Santiago de los Caballeros, in the Dominican Republic, that came to be united to that of Camuy-San Jos`e, in Puerto Rico, which already existed at the end of 1984.

Lastly, one has to make sign that the minority apostolic field in the Province was, at the end of 2001, that of the first evangelization which, after the loss of the Vice Province of Panama-Costa Rica-Nicaragua and the raising of the Misi`on de Limones in the Colombian territory, was reduced to the Misi`on de Cabeceras de San Juan, in the Colombia proper and to the collaboration

which comes borrowing, with generosity, the Province to Missionary Project of the Congregation. With every thing, it does not agree to forget, within the same camp of the first evangelization, that some of the works which this Province --- enterprising and decided at the hour of implanting the Congregation in new countries --- has open in the Dominican Republic and in Cuba have by their characteristic connotations very direct with this apostolic sector.

## Formation

Many, varied and opportune have been the activities which has come articulating during these years the Province in the specific field of the vocational pastoral, in it that the results, in spite of the generalized scarcity, can qualify of enough acceptance. Among the said activities could fit in bringing out: the celebration of the vocational day in every community; organization, with the youth, of group prayers, reflection and apostolic compromise, and lastly, aside, of Amigonian marked character; visits and talks in Colleges and parishes and, above all, following approach and effective of whom have gone showing some interest. From September 1999, the Province opened, thus, in the House of Santa Mar`ia de los Angeles, Medellin, a stage of preparation to the postulant.

The Postulant, has been, from January 11, 1976, when she entered in it the first youth who made it in the Province then even born, in Caldas, together with the Escuela Colina, San Jose, which lastly is coming named Escuela Hernando Rivera Jaramillo. Between 1978-1979, at the time that the works were done in the old house which protected since the beginning the community that attended to the School, was also constructed in the adjacent space, but independent, other place with some rooms, with a wide hall, and with a prayer room. And this place, once finalized its construction, was destined exclusive for the postulant, although, by its fresh climate and shelter and its silent and peaceful atmosphere, is also used, in distinct moments, months of reflection and courses about different themes.

The Novitiate, which had come functioning, since the creation of the Province, united to that of San Jose, in Medell`in-Bel`en, was transferred in 1977 to Urao, the House the oldest of the demarcation, in which it remained until which it started to function in Las Palmas, as it has already been said, the Inter Provincial Novitiate for the Provinces of Sagrado Corazon, of San Jose and of Santa Maria, in 1975. In 1985, however, coinciding with the centennial year of the foundation of the Congregation, the Sisters of the Province felt the necessity that their novitiate would come out already from Las Palmas and it would acquire its own life. And the Counsel General, through a decree given in

Rome on July 31, 1985, did not only approve but applauded the idea. Some five months after, December 14, was promulgated, with general gladness, the decree in it which recognized canonically the Nazareth Novitiate. And January 15 of the following year 1986, the novitiate already started to function in its new See of Medellin, where it was found at the end of 2001.

The stage of juniorate received, since March 2, 1987 a systematic treatment for the Sisters coming from the distinct national realities through them the Province was found extended, which located in Caldas, near the Postulantship. The fundamental purpose of this systematic juniorate was the immediate preparation for the emission of the perpetual vows and it was maintained until it was open for this purpose the Congregational Juniorate in Bogota. Apart from this, the juniorates, distributed through the distince communities, had been accompanied closely by the their teachers, they have been reunited timely for the realization of courses and other activities and they also found at a distance the study of themes, so relative to the religious life, as well to the same professional formation.

In the field of permanent formation would fit in to outline which together to majority attendance of the Sisters, as well as to the initial Courses of permanent formation as to the months of "Renovation in the fountains" --- organized at the general level and realized in the inter provincial center of Medellin ---, the participation has been favored in other many activities oriented to the effect, like the attendance to Courses about Religious Life or to encounters of professional formation, programmed from the external organisms. The Province for her part, also has organized specific courses to the effect and has elaborated in determined moments dates of study so that they could be deepened at personal and communitarian level distinct themes of interest, more or less related with the nucleus of the proper charism.

### The Amigonian Lay Movement

In spite that the dynamic team of Amigonian Lay Movement of the Province has been responsible and creative; in spite also that it has worked in intimate union with the other Provinces of Colombia and with the Tertiary Capuchin Brothers, and finally, in spite that it has not failed, generally, the due help and compromise of the communities for the placed on the march and organization of the said Movement, this had not detached even with force in the demarcation --- and particularly in their Colombian reality --- at the end of 2001. By everything the Province itself, making analysis of this situation, as one of its urgencies was planned: to organize the Lay Movement in their different levels

and groups of Zagales, the Amigonian Youth and Lay Adults, in those communities in those that it had not yet been put into march; to motivate and to orient those same groups in the life of their form, and to elaborate creative material and actualized in order diffuse the knowledge about Father Luis Amig`o.

Government

1986-1989 Superiora provincial (etc.)

#### Provincial Chapters and Other Unions of Govrnment

In Armenia --- and in the House of Trainings of the Slaves of Christ the King --- was celebrated, from Mrch 21 to April 1, 1986, the II Provincial Chapter, with the proposal of revitalizing the proper life and mission confronting it to the light of the Gospel and of the proper Constitutions in order to respond with greater fidelity to the exigencies of the Church and of the world.

Six years passed, the III Provincial Chapter was gathered in Medellin, on January 2-14, 1992 in order promote the religious and apostolic life of the province according to the proper charism, in accordance to the directrixes of the Church and attending to the signs of the times, in order to realize better the proper vocation of the Tertiary Capuchin Sisters in the historic moment and to offer to the Church and to the world a most qualified service.

That same year 1992, from 15 to 19 of October, the III Provincial Chapter was congregated in San Pedro, Antioch, which, in accordance to the normative emanated of the XVIII General Chapter elected for the first time in the history of the Province, the team of government which would direct it in the following triennial. (p. 272 -

In 1995 the V Provincial Chapter was celebrated in Medellin-Robledo --- December 11 to 18, which wanted, besides of electing a new government, to determine the oriented lines of life and action of the Province facing the future, according to the proper law and reality of the same.

On January 23, 1999 the VI Provincial Chapter was congregated in Medellin-Santa Maria de los Angeles, which was prolonged up the 30<sup>th</sup> of the said month, and that it had as objective, together to team of the government, to revitalize the proper identity of the Tertiary Capuchin Sisters of the Holy Family

to the level of life and mission in order to respond to the vocation to which God calls and to the urgencies of the world and of the Church.

Finally, on October 31 to November 7, 2001, the VII Provincial Chapter was held in Medellin-Robledo, which, aside, from giving to the Province the team which directed at the hour of giving as conclusion to this story, wanted to revitalize the process of refoundation that remits to that charismatic force of the origins in order to give, as the Tertiary Capuchin Sisters of the Holy Family, a better response to the challenges of the new millennium from the Capitular options. (272 -

Together with those Chapters, other many and important reunions of government have taken place in the Province. Among them which merit to stand out by their importance:

- The reunion of Superiors celebrated in Ceja, January 27 to February 5, 1985 in order to impulse the proper service as animators; to revise in response to the concrete exigencies which helps the mission of being superior, and to communicate the experiences of renovation obtained in the life of the community, according to the six year objective.
- The celebration in Medellin of the II Provincial Assembly from July 2 to 12, 1985 in order to analyze the reality of the communities that composed the Province and so, to strengthen the forces of growth and to search for solutions to concrete situations of resistance, in order to look at the light of the essential elements of the proper life Tertiary Capuchin Sisters and to show if the answer was giving to the exigencies renovation that presented said elements. (p. 273 ).

\*The reunion of Superiors and formators which was held in La Estrella, on January 15 to 22, 1987, with the proposal of animating, as superiors and formators, the spiritual and apostolic process in line with the options and capitular agreements in order to renew the proper life and that of the communities.

- The reunion of Superiors held in San Pedro (Antioch), on January 1-8, 1988, which oriented to strengthen the contemplative dimension, so

that the life and mission would correspond the acquired compromises as Tertiary Capuchin Sisters of the Holy Family, and to revitalize the service of authority so that their exercise would be coherent with the exigencies of congregational charism.

- The reunion of Superiors which was held in Medellin-Alvernia, from December 30 to January 10, 1989 in order to strength the proper compromise as animators and in order to evaluate the capitular options in the Province.
- The celebration in the Casa-Alvernia, Medellin, the III Provincial Assembly, from July 4 to 11, 1989, that had the objective to reflect and discern about the being and to make of the Province, parting from the reality, in order to impulse the renovation and the growth of charism-mission within the Church.
- The reunion of Superiors effected, from December 28, 1989 to January 10, 1990, in Medellin-Alvernia with the objective of strengthening the service of authority in the Province since the human, spiritual and charismatic dimension and of realizing the program for the year 1990, assuming with greater responsibility the life and action of the same Province.
- The reunion of Superiors developed in Medellin-Alvernia, from December 30, 1990 to January 13, 1991 in order to revitalize the service of authority of the Superior in the community and to strengthen the proper identity of the Tertiary Capuchin Sisters through prayer and deepening of the Rule, in order to live with authenticity the Franciscan spirit.
- The reunion of Superiors which was held in Medellin-Alvernia, from December 27, 1992 to January 6, 1993 with the proposal of encountering in order to know, of integrating, to be capable and to animate, of planning and

programming, and of compromising in the animation of the local community through service of the authority.

- The reunion of Superiors realized in Medellin-Robledo, from January 4 to 13, 1994, with the objective of strengthening the ties of communion and participation as responsible of the animation of human spiritual and apostolice life in the Province in the respective local communities and to enable to take decisions beneficial of the common welfare, being faithful to the option preferential through Jesus. (p. 274)
  - The celebration on July 9, 1994, in the House Alvernia, Medellin, of the I Extended Provincial Counsel which was proposed to impulse life and mission of the Province toward the future with new compromises that will assure the human and religious quality , and at the same time, to evaluate that same life and mission in accordance to the orientations, priorities and compromises of the III Provincial Chapter.
  - The reunion of Superiors developed in Medellin-Alvernia, from May 30 to June 12, 1995 in order to reflect about the incidence of the quality of life in the formative process and in order to do a conscious lecture about the reality of the Province in what respect to the active personal. During the same year 1995 another reunion of Superiors and formators with the General Counsel took effect between July 3 and 4.
  - The three reunions of Superiors by regions which were held in 1996 with the purpose of orienting the Superiors in the process of integration of the local communities and to offer them doctrinal elements which will facilitate their service of government.
- The meeting of Superiors, Vicars and formators that was held in Medellin-Robledo, between January 2 and 13, 1997, with the proposal of strengthening the option through Jesus Christ from the service of government.

- The celebration in the House Santa Maria de los Angeles, Medellin, from December 27 to 31, 1997, of the II Extended Provincial Counsel which wanted to improve quality of formation permanent of the Sisters of the Province with purpose of strengthening their option through the person of Jesus Christ and to respond to the exigencies of the third millennium.
- The reunion of Superiors developed in Medellin-Robledo, from January 3 to 10, 2000, with the objective of strengthening, as women of the Spirit, the service of animation at the human, spiritual, charismatic and apostolic level, facing the rests of the III Millennium.
- Finally, the celebration from January 2-8, 2001, of the III Extended Provincial Counsel, in the House of Santa Maria de los Angeles, Medellin, with the proposal of revitalizing the proper charismatic identity in order to live the novelty of following Jesus faithfully to what is fundamental, according to the form of life of the Tertiary Capuchin Sisters of the Holy Family.

## OF WORKS

## THE APOSTOLIC RESTRUCTURING

During the gone by years since the beginning of 1985, the Province did not only rise up in the Colombian territory four of the twenty four presences that had open, as it has been seen, but some others, as in concrete are those two which will be seen at the continuation, experimented transformations, which merit to be detached from special form.

Medellin-Robledo. Casa Santa Maria de los Angeles. As it is already known through the first volume of Congregational History, this House was erected canonically on May 11, 1983 in order to shelter and to attend to the old and sick Sisters of the Province.

It was in reality a precious construction, distributed in three blocks, situated at distinct level, with wide bedrooms and with all the proper services of its specific purpose, except of green zones, gardens and much air and light.

But soon it was seen that it had a great inconvenient due to the distribution of its pavilions in three distinct levels. That it supposed, as soon as

it was confirmed, a great difficulty for the mobility of the old and sick Sisters, and of special manner of those who had to be helped in walking or must transferred in wheelchairs. In such cases, if painful and heavy resulted the going up to the distinct pavilions of bedrooms, the going down to the lower pavilion, did not remain of constituting a permanent danger.

For which reason, soon well the determination was taken of transferring the old and sick Sisters to the Holy Family Fraternity, of which it will be spoken more advanced. And when this happened ---the date August 21, 1990 --- to the House Santa Maria de los Angeles one had to look for a new finality.

The truth is that said finality did not come at all a surprise. From 1982, before inclosed the first old Sisters would arrive to it, and before inclosed the House was solemnly blessed in 1983, already distinct meetings and reunions of formative character or inclosed of government were coming celebrating in it. In 1985 --- during the centennial year --- the Provincial Counsel, even the old Sisters being there, the House offered for the first experience of permanent formation for the two Provinces with the See in Medellin. It is in 1994, however, when it was decided of official form that the House Santa Maria of the Angels may pass to have as apostolic finality that of being a place of meetings of gathering of the Sisters passing by the city.

In 1995 before the necessity of expanding the required spaces by its new finality, the lower block of its primitive structure was demolished and this was transformed into a new construction of three stories with spacious dependences and well lighted and with great hall-chapel. The works were inaugurated on August 3, 1996.

In September 1999, the House, through the decision of the Provincial Counsel opened its doors so that it would function also in its dependencies the aspirant of the Province.

Medellin. Provincial House. Although what occurred during these last years in the Provincial House it cannot qualify, nor much less, about apostolic restructuration, has seemed timely to deal within about this different the notable changes that this House has experimented in her location.

At the end of 1984, the Provincial House, which at the beginning had remained established in the Alvernia College was found in a house at the Street 50C, n.59-61.

With the passage of time, seeing that the house was not sufficiently spacious in order to be able to fulfill the objective, which the Provincial Counsel itself had been traced respect to her, of being the house and the lodging that, with family warm, would shelter all the Sisters. It was then that before the

opportunity of being able to buy another lot located at Calle 62, # 49-67, the Hijas de Maria Auxiliadora had placed for sale, the Provincial Government, obtained the due permits, did not doubt to acquire it rapidly, signing the contract of the new land on December 26, 1990.

Before the transfer of the Curia, one had to make, however, some works of remodeling and also was constructed in their land a new pabellon with rooms for the Sisters. Finally, on April 27, 1991, with the communities from Medellin and with Sisters coming from other nearby places, the effective transfer of the Provincial House was done, Sisters Emilia Stella Arroyave, Provincial Superior, Raquel Holguin, Berta Gonzalez, Amparo Echeverri, Margarita Carvajal, Ofelia Zea, Judith Ofelia Hernandez and Soledad Tabares whose community they composed.

## HOUSES FOUNDED IN COLOMBIA

### FROM 1985

Medellin. Nazareth Novitiate House (1986). Already it is known, that reference has been done to it upon speaking of the stages of formation in the Province, that, with great illusion and happiness of all the Sisters, the Nazareth Novitiate House, --- the first Novitiate House properly said that had the demarcation upon completing its first ten years of existence --- opened her doors on January 15, 1986, although the decree of her canonical construction was dated on July 31, 1985 and had been promulgated solemnly on December 14 of the same year 1985.

The first forming community of the House was integrated by Sisters Ana Ruth Gallo, Superior and Teacher of the novices, Lucia Arango and Ana Sofia Frando. And on January 20 of the foundational year 1986, the first group of novices already entered in the House who formed Dora Margoth Villa, Sara Lucia Posada, Rocío Uribe, Aura Emma Mejia, Socorro Amparo Giraldo and Ligia Ofelia Vasquez.

Since their See, --- and without losing sight that the primary purpose of the House is the integral formation of the novices in the being and in the making of the Congregation according to the proper Constitutions and the corresponding plans, general and provincial, of formation---, the novices, accompanied and oriented by their teacher have participated since the beginning in some evangelizing activities of the parish which, among other things, help them to take conscience of their belonging to the Church.

Exceptionally ---and to no having at that time novices--- the House was inhabited, between 1995 and 1996, by the postulants.

Cali-Aguablanca. Colegio Fe y Alegr`ia "Fray Luis Amig`o" (1986). At the root of the Missionary Congress realized in the city of Cali in October 1982, the Bishop Auxiliary, Msgr. Francisco Sarasti sent a circular to the religious communities soliciting them their collaboration in order to make presence of the Church in the marginal barrios of that city and, particularly, in the district of Aguablanca. This initiative of the Auxiliary Bishop was seconded, and it drew energy, with the arrival of the Archbishop, Msgr. Pedro Rubiano.

It started at the beginning by opening in the barrio Manuel Beltan the guardian Ni~na Mar`a which attended by Sister Luz Edith Lopez, belonging to the community of the House del Ni~no.

In 1985, before the great urgency of evangelization which was left to feel in that barrio, the Javierian missionary priests of Parma, in charged of the parish, asked Sister Ligia Elena Llano, Provincial Superior, that she would stablish there a community. Sister Ligia Elena thus the petition:

It is worth while and the Lord requires it in us in this Centennial Year. (p. 279)

And so it was. In that same year 1985 --- and concretely in the month of September --- was placed already in function the parochial school San Francisco Javier of which she was in charged, as teacher, another Sister of the community of Casa del Ni~no, Ofelia Montenegro. And finally, on January 10, 1986 was placed already in the barrio the first community that was formed by Sisters Edilma Casta~neda, Judith Palacio, Ofelia Montenegro and Blanca Lidel Arismendi. One month later --- February 17 --- it was canonically erected. (p. 279)

With the time, and independent from the Escuela San Francisco Javier, dedicated to the primary, was constructed, under the name of Fray Luis Amig`o, a college for Bachelor studies. In a beginning this college depended from a parochial cooperative, but after passed to depend directly from the Asociaci`on Fe y Alegr`ia, which, with the collaboration of Manos Unidas de Espa~na y del Ministro de Educaci`on, encouraged the construction of a new building for the same in a land donated by the Municipality of Cali at the petition of the Sisters. At the end of 2001 the Colegio T`ecnico Fe y Alegr`ia "Fray Luis Amig`o" was protecting and forming some 700 students.

The Sisters, on their part, aside from attending the educative works of primary and Bachelor, they collaborated intensely in the parochial pastoral, doing thus their presence did not frame only in the distant from education, but embrace also, with property, the most ample of the diversified pastoral.

(p. 280

Uribia. Escuela Normal Superior de ind`igenas (1986). In Guajira, --- the privileged place, where the first Sisters settled who arrived to Colombia in order to establish here the Amigonian charism --- the picturesque City of Uribia is found, founded in 1935 and capital of one of the territories of greater economic reserve of Colombia. Inside of this municipality two languages are spoken, the Castile and the Waiyunaiki. And this last is dominant, because the native expresses it, they are majority.

The first casting anchors of this foundation are elevated to the Centenial Year of the Congregation --- at 1985 ---, when the lady Alcira Kurmen, in charged of the Escuelas Normales in the Ministerio Nacional de Educaci`on, proposed to the Sisters to become in charged of the Normal of that City which found in crisis and at the point of being closed.

The Provincial Counsel, taking into account the congregational option for the poorest --- among them who were found, without doubt, the natives Wayuu there were to be educated, opted by receiving favorably the proposal. And upon entering in it, the lady Alcira expresses thus:

“This work passes from the holy hands to consecrated hands”.

On December 31, 1985 the Superior General recognized canonically the new House, and on February 1, 1986, in the Chapel of the Provincial Curia the decree was solemnly read corresponding in the transcourse of the Eucharist. Two days after --- February 3 --- Sisters Rosa Ines Gil, Nohelia Estrada, Angela Gonzalez and Margarita Ma. Arango, who composed the founding community, arrived at Uribia.

The first moments were not easy. The reception was rather cold and distant. Facing the professors who wished their arrival, there were others who saw the Sisters as intruders, and, at the moment, it seems that these lasts were the ones who dominated the situation.

Little by little, nevertheless the attitude was changing and the Sisters ended feeling fully accepted and wanted (loved).

May 5, 1988 a contract was signed on the part of the National Ministry by which it was confided to the Sisters the administration and direction of that Normal School which, at the end of 1992, it passed to be Normal Superior, to broaden her academic formation up to the thirteenth grade and to grant the students with the title of Normalistas Superiores o Tecn`ologas en Educaci`on.

At the end of 2001, some 800 students attended in the Normal, majority of them were Wayuu, from the preschool cycle to the complementary.

The Community, on their part, not contenting only with their educative action in the Normal, it projected its apostolate to some fifty families of the Wayuu settlements of the zone and collaborated effectively in parochial pastoral. And the experience was alive, it had done in more than one occasion, that is to say of some witness, to express thus to the Sisters:

“Thanks, Lord, by permitting us to be among the poor and to feel them as our best inheritance”.

La Uni`on. Asilo de Ancianos Santa Teresita (1987-1988). Through the initiative of the priest of La Uni`on, Father Gabriel Escobar, who wrote to the Provincial Superior, Sister Emilia Stella Arroyave, started this apostolic collaboration in the asylum for the aged which was going to open in the town.

The foundational date was March 3, 1987, remaining constituted the first community by Sisters Blanca Mercedes Valencia, Filomena V`elez and Sof``ia Sarr`ia.

However, from the beginning difficulties surged that, in little time they made not viable the presence there of the Sisters. Among these difficulties got in to detach: that the work did not enjoy the sympathy of the new priest who arrived to the town just a little to establish there the Sisters; the old of the place did not want to stay in the asylum, and that, as consequence, the presence of three Sisters was not justified just to attend to such only eleven old who arrived to lodge in the institution. (p. 282)

Through all of this, then, the Provincial Counsel, with date on April 7, 1988, decided the leaving of the community of a House which did not arrive neither to be erected canonically.

Medellin. Fraternidad Sagrada Familia (1990). And it is already known that Santa Maria de los Angeles in Medellin-Robledo was the House which the Province constructed in a first moment for the old and sick Sisters and it is also known the difficulties of the physical plant that that construction presented since the beginning in order to fulfill its committed and how there was, in consequence, which to leave it.

The chosen place in order to locate the new House of the old Sisters was not easy task. It wanted to have easy access to the clinics and the rest medical services. And it wanted also that it would result excessive cost for the provincial chests that were not found too well.

Finally the Counsel decided by realizing a work of new plant in a wide land which the Province possessed near the Colegio Alvernia.

On August 21, 1990 the Sisters arrived already at the new House who were going to integrate the first communitarian group of the same: Sofia Arango, Ilduara Muñoz, Ma. Sara Montoya, Oliva Zea, Mariana Elisa Montoya, Ma. Teresa Valencia, Ma. Paulina Cardenas, Ma. Ines Sierra, Teresa Saldariaga, Alicia Osorio, Alicia Parra, Ma. Jesus Velasquez, Alicia Carmona, Margarita Madrigal, Mirian Gonzalez, Felipa Bustamante, Clara Buitrago, Ma. Jesus Ramirez, Ma. Mercedes Betancur, Ma. Raquel Botero and Gilma Villegas. On the following day -- August 22 --- the Eucharist was celebrated there with all solemnity. Almost two months after the transfer --- October 13, 1990 --- the new religious House became erected canonically.

On July 7, 1991 the chapel of the House was inaugurated, transferring solemnly to it the Blessed Sacrament which was found then in an oratory. (12:15 - p. 283)

(1:30 PM.

Carepa. Fraternidad Santa Maria de Uraba (1991). Through the solicitude of Msgr. Isaias Duarte, Bishop of Apartadó, who had great interest that the Sisters would establish in Carepa, this foundation was promoted. It was he personally who financed passages so that the Sisters would travel there to study about the place the possibilities of viability. Afterwards everything was very easy and natural. After the travel, the Provincial Counsel approved soon the establishment in Carepa of a pastoral and educative work.

Carepa is a town of the Uraba Antiochian, splendid zone and of great beauty and fertility, lastly convulsioned, like other places of the country by violence of the narcotic trafficares and of the armed groups at the margin of the law. Also it suffers a notable increase of the population due to displaced forces and her people are not free from fear and insecurity that invades the zone since some years ago.

January 27, 1991 Sisters Julia Elisa M`unera, Angela Patricia Acosta, Esperanza Henao and Dora Margoth Villa,, who conformed the first community. Almost three years after --- to date December 1, 1993 ---, the House became erected canonically.

In Crepa, the Sisters accompany the process of integral formation of the children and youth in the Colegio Jose Ma. Muñoz Florez, which has then the preschool level up to the basic secondary; they accompany the groups of displaced situated in the low part of the barrio, with the program of the communitarian pot and of human attention, and they realize an intense collaboration with the pastoral parish, teaching (dinamizando) catechesis and

the task of other various apostolic groups, they were in concrete, at the end of 2001, the Infancy Misionera, Zagales and Juventud Amigoniana.

Tierralta. Fraternidad San Francisco de Asis (1994). In Tieraalta, town of the department of C`ordova and belonging to the Prelature of Alto Sin`u and San Jorge, everything started with an apostolic experience.

In 1991, the Jesuit, Father Gustavo Jim`enez, asked the Provincial Superior to permit two Sisters, who had been in Tierralta in the time of Christmas, an experience of eight months in order to collaborate in the preparation of a great mission that there he was laying out under the suggestive name of Reconciliation.

Finalized the eight months, Father Gustavo again insisted before the Provincial Counsel in order that the two Sisters who had accompanied him, Teresita Martinez and Marta Herrera, would stay there and a congregational presence would be established.

That of constituting a community was not seen at the moment feasible, but yes it was permitted that the two Sisters would continue doing their collaboration in the parish of San Jose under the charge of the Jesuit.

Established, in the barrio El Recreo, in a small house of material and straw roofing constructed by the parish, that had at the side a small kiosk-chapel for the people of the enviroment, --- then the parochial temple was around twenty blocks of place ---, the Sisters started an intense activity in the wide mark of the diversified pastoral.

Passed with one year extent since the new experience-collaboration was initiated, the Superior General approve officially the opening of the Tieraalta work, as filial of the Provincial House and with the apostolic finality of the pastoral-parochial. The permit took effect on January 11, 1994 and the founding community remained conformed by Sisters Elvia Avalos, Ma. Luisa Yepes, Marta Herrera and Aura Amaya. (2:50 PM)- p. 285

On May 4, 1995, after three years of staying in the small house of the barrio El Recreo, the Sisters transferred to another poor and simple barrio, that of Santa Fe, to a house with bigger capacity.

Already in 1997 --- and with the date September 1 ---, the community was recognized canonically by the Superior General, and following on November 7, the Fraternity of St. Francis Asisi, of Tierralta, celebrated with joy the event.

With the time, also was inaugurated an adjacent hall the House of the Sisters in order to advance the project "The Youth With The Future", which the training of the youth of the environment is proposed. This happened on August 24, 1999.

The labor in Tierralta, like that in other places in Colombia at the end of 2001, was not easy, but yes, highly satisfactory as these testimonial words of the community denote in that epoch:

--- What good that, as Congregation of the Tertiary Capuchin Sisters of the Holy Family, let us stay in this corner of Colombia where in the so poor are conjugated!

Pensilvania. Fraternidad Hospital San Juan de Dios (1994). Searching power the field of the pastoral of health and to open, within the same, new horizons, the Sisters arrived entering in contact with the personnels of the San Juan de Dios Hospital, situated in Pensilvania, municipality of the department of Caldas, belonging to the Diocese of La Dorada-Guaduas, and it is found 2,100 meters above sea level.

On February 14, 1994, in a meeting present among Msgr. Fabio Betancur, Bishop of the Diocese, Mr. Bernardo Jose Jimenez, mayor of the town, Dr. Gustavo Betancur, director of the Hospital and Sister Margarita Carvajal, Provincial Superior, it was already agreed that the Sisters would establish in the hospital, taking charge of directing the personnel of the Infirmary and of various offices and of collaborating as nurses as well as in the area of hospitalization, as in external consultation.

On May 12, 1994 the Sisters Berta Lopra, Judith Paez and Millerlandy Ramirez who formed the founding community arrived at Pensilvania. On the following day they are installed in their destined places in the hospital and on the 17 of May they assumed already in their works.

Six days after their arrival --- May 18 --- the solemn lecture was made about the decree through which the Superior General approved the opening of the House as filial of the Provincial See and with the finality of the pastoral of health. The Decree was dated April 8, 1994.

In a little time the Sisters obtained to transmit in the environment the Amigonian spirit, organizing well the Amigonian Lay Movement as distinct groups of Zagales. And such is the enthusiasm which their pastoral action has arrived to awaken in the people, that some of them were expressing so:

--- The Sisters have called us profoundly the attention by their delivery in the service of love to all especially by their fervor and interest every thing about God. With their arrival at Pensilvania, we have observed that the spirituality has come back through their trenches, and this what we perceive and value. They are giving example of responsibility in their work, of punctuality and or order. They are very solidaries with all the personal and with the same

patients and their families. But what attracts most our attention is their spiritual force, received from Father Luis Amigo, which is translated into generosity, service, loyalty, initiative, civism and capacity in order to share what they are and what they have.

## CARIBBEAN THE PRESENCE IN THE

As it is already know in the previous volume of the History of the Congregation, the Province went into the interior in the Caribbean region with the foundation, in 1979,of the Parochial Work La Milagrosa, in Camuy-Puerto Rico.

In the transcourse of the years that pull out since 1985, the presence of the Province in the region has been extended to other countries and communities there implanted have been multiplied up to the extreme of counseling, already in 1993, as it will be seen with detail more advanced, the creation of a Provincial Delegation which will group them together.

Houses Founded in Puerto Rico since 1985 (Nov. 11 - 8:45 A.M.)

Upon closing, in 1984, as already mentioned above in the volume of the History, the Congregation counted in Puerto Rico with two Houses in Camuy --- the Pastoral Work La Milagrosa and that of San Jose Parochial Work --- and another in Caguas.

Of those three houses, as also has been left said at the beginning of this chapter, two --- that of Camuy-La Milagrosa, in 1986, and that of Caguas, in 1990 --- were closing in the last years. The other, that of Camuy-Obra parroquial San Jose continued up to the end of 2001, forming pair with that of Vega Baja which is, as it will be at the continuation, one of the two which were founded during the years that they are in the history.

Vega Baja. Divine Providence Fraternity (1985). On May 31, 1984 a group of Sisters attended the inauguration of the Parroquia Nuestra Se~nora de Lourdes, situated in the Municipality of Vega Baja, in the north coast of the island of Puerto Rico. Taking advantage of the circumstance, Fr. Luis Vel`asquez invited the Sisters so that they will collaborate with him in order to put into action and to impulse the pastoral of the new parish.

At the beginning --- and given that there was no house where the Sisters to stay --- they opted that one of them --- Sister Elvia Avalos --- would move from Caguas on week ends in order to orient pre-marriage courses and other activities.

Constructed, however, an appropriate house, Fr. Luis Vel`asquez coursed already the official help of the Provincial Superior, Sister Ligia Elena Llano to establish in the house a community. And the offer favorably protected, on July 17, 1985 Sisters Isabel Villa and Zoraida Medina arrived who would complete, together with the one who came collaborating with the parish, Sister Elvia Avalos, the first fraternity. During some time Sister Eulalia Hernandez accompanied also the first road. On August 18, 1985 Msgr. Miguel Rodriguez, Bishop of Arecibo, blessed the new house.

By principle, the pastoral work is centered in awakening the parishioners the feeling of parochial belonging, but in the middle that the parochial life began to take impulse, they were taking in charge of organizing the catechesis; of organizing and encouraging various juvenile groups; of distributing, as extraordinary ministers, the Holy Eucharist, and of creating, including, some infantile choir, and another for the adults.

On February 12, 1994, the House was canonically recognized and placed under the protection of the Divine Providence in honor as Patron of Puerto Rico.

Some time --- between 1997-2000 --- the Sisters rendered the service of the coordination of catechesis in the Colegio Maria Auxiliadora, belonging to the parish of the center of the town.

The generosity is of recognizing that Fr. Luis Vel`asquez had with the Sisters, who, before leaving the parish, and with the agreement with Msgr. I~naki Mayona, then Bishop of Arecibo, facilitated them to acquire the house at low price that the Sisters were staying near the lot of additional land, so that in this manner their stay in Vega Baja in the future would not depend of any unsuitable will.

Coamo. Casa postulante (1991-1996). Before the vocational demand which came feeling on the part of the some Puerto Rican youth, on March 4, 1990 a Postulate was established in Camuy-Obra parroquial San Jos`e. However, due to the narrowness of the house, it was soon felt well the need to transfer to another place.

The chosen site was the town of Coama, where a generous and family friend lent a house sufficient in order to be able to comply the commitment. This house, officially open on December 12, 1991, was canonically erected in a short time, on May 12, 1992. Sisters Ana Yessie Castillo and Ma. Luisa Padin formed their first communitarian nucleus.

While the community of Coama remained open, aside from attending originally formation of the candidates to the religious life in the Congregation, it exercised between the people of the environment an appreciable pastoral labor, in which the postulants themselves were collaborating.

For four long years of its foundation, this presence was officially founded on February 14, 1996.

## Foundation in the Dominican Republic

On May 11, 1989, the same day in which the Sisters celebrated the 104 years of existence and in the year the Tertiary Capuchin Brothers celebrate their Jubilee of their First Centennial, the Province of Santa Mar`ia extended the Congregation to a new national reality. It was, chronologically speaking, the first twentieth country to which the Sisters arrived, without counting that which had seen them to be born. (p. 289)

In a beginning they (Sisters) lodged in Hainamosa, in a house of the Tertiary Capuchin who, in this occasion, had been the animators and the impulse of this foundation in the "Quisqueyanas" land.

Santo Domingo. Comunidad Paz y Bien (1989-1993). It was easy to find the first settlement in new national reality. After visiting, --- accompanied by the Pastoral Vicar of the Archdiocese like Father Gil Salas, Tertiary Capuchin --- various places in order to see possibilities, they finally decided as Base area of San Isidro, peripheric community of the capital city.

They installed in the dependences of the Colegio Nuestra Se~nora del Perpetuo Socorro which, in another time, they had served bedroom and cloister to other religious community.

The apostolate of the Sisters Lucia Arango, Nubia Lopez and Ofir Arboleda, who conformed the founding group, was so developed in the College in which they lived and in it two of them were in charged of the orienting work, of catechesis and of the visits to families, like in the nearby Military Hospital Dr. Ramon Lara in which the other exercised the infirmary.

The duration of this first work in Santo Domingo was, however, very well short. The truth sheltered already as work of transition and with the proposal of

leaving it so soon as something appear more conform with the Congregational charism.

On February 26, 1993 was given in Rome the decree by which this House was suppressed at least it arrived to be recognized canonically during the time that it remained open. With everthing, the work realized there by the Sisters remained engraved in the form of gratefulness, in the heart of each one of the persons who had relations with them, as gave testimony to it, left the moment of parting, with multiple written messages. (290 – 1:50PM)

Santiago de los Caballeros. Fraternidad San Jos`e de la Monta~na (1992). In their proposal through finding a seat more conform to the proper charism and aspirations, the Sisters entered into contact with the Capuchin Fathers of the island, who, approving a visit of the Superior General, invited to know house of theirs which was found in Santiago de los Caballeros and that in their day had served them of novitiate.

On April 28, 1991 then the Sisters traveled to the city of Santiago, accompanied by the Capuchin Fathers, being there very well sheltered by the priest, Jose Arellano, and remaining they delighted of the place and of the construction which was offered to them.

Almost one passed --- March 19, 1992 --- the new fraternity remained installed, which the Sisters Marta Irene Urrego, Ma. Gabriela Herrer and Ofir Arboleda conformed. And two months after, it was erected already canonically, on May 18, 1992.

The apostolate of the fraternity was situated fundamentally since the beginning in the camp of the diversified pastoral, although it had always also a certain educative character.

Inserted in the pastoral parochial, they have come working founded in the familiar boundary, juvenile, social, communitarian and missionary that are the five prioritarian boundaries of National Pastoral Plan. Besides from it, they have come developing also a labor of Christian education in two parochial colleges in the same edifice, that of San Jose and that of San Francisco de Asis. Of this last, which is private, belongs to the Capuchin priests functions in the morning hours, it became in charge, with the time, in the quality as directress, one of the Sisters.(p. 291 – 9:50 PM)

Santo Domingo. Fraternidad Luis Amig`o (1994). This new presence rose up through the initiative of the Jesuit, Fr. Ignacio Villar, who, in 1993, solicited the Sisters that they would take charge of the project Faith and Happiness in Barrio Almirante, which founded by the government of the island in order to locate in it the persons who were living in miserable huts situated where it had been decided to construct the Faro de Col`on with the occasion of the 500 years of the discovery and evangelization of America.

On October 30, 1993 the Sisters Fidelina Monsalve, Sara Luc`ia Palacio and Soledad Molina arrived who constituted the first communitarian nucleus of the new foundation. They stayed for a while in Hainamosa, in the house of the Tertiary Capuchin Brothers, and from here they started on the following day of their arrival to take in contact with the people of the barrio in which they went to live, initiating an intense apostolate catechetical as much with the children and young, as with the adults.

For three months after their arrival at Hainamosa, the Sisters already installed --- on January 26, 1994 --- in the barrio, occupying a rented house with the hope to finalize the construction of the one that the Government of the Republic was constructing for them together with a school and a temple.

In the month of July 1991994 --- and exactly on the 23<sup>rd</sup> --- was blessed the new house of the Sisters, and on September 1, 1997 the community reached its full legal age, upon being erected canonically, assigning it as finality apostolic that of education, that of pastoral evangelizer and that of health.

The labor of the Sisters within the barrio is concret in the School of Basic Luis Amigo Education – Faith and Happiness; in the pastoral parochial, and in the attention of the Health Center of Santo Tomas de Villanueva, which was open in 1996.

## Foundation in Cuba

Already in 1990 it started to consider seriously the possibility of a foundation in the Caribbean island of Cuba. Msgr. Mariano Vivanco, Bishop of Matanza, had entered in contact with the General Curia of the Sisters soliciting a presence of the Congregation in his demarcation.

The General Counsel passed a petition to the Santa Maria Province, whose government would be in advance the charge of pursuing the contacts.

Due to the communication with Cuba was difficult and that the Province, undertaken then in opening other new fronts, it suffered a scarcity of personal, the proposal of Msgr. Vivanco was cool off.

In 1997, taking advantage of the assistance to a course of education in Cuba, a group of Sisters visited, by indication of the Superior Provincial, the Nuncio and some Bishops. The finality of that visit was to retake the thread of the possible foundation which brought already seven in the “dry dike”. In this occasion, it was the Bishop of Cienfuegos, Msgr. Emilio Aranguren --- or simply “Emilito” as he was known dearly --- who proposed seriously to the Sisters to establish in his Diocese. In order to be able to decide with the knowledge of the cause the place most adequate for the foundation, Sisters Margarita Carvajal, Superior Provincial, and Berta Gonzales, counselor, who finally opted by opening the House in Cruces.

Cruces. *Fraternidad Nuestra Se~nora de la Caridad del Cobre* (1998). Taking advantage of the celebration of Extended Provincial Counsel took place the sending of Sisters Rosa Ines Gil, Lucia Arango, Fanny Restrepo and Socorro Amparo Giraldo who formed the designated group for the foundation in the island. The going out to their new destiny was January 14, 1998 and upon at the Cienfuegos, that same day, they even were able to enjoy some of the acts of the visit of Pope John Paul II. Four months before the travel --- on September 1, 1997 --- the General Counsel had authorized formally the foundation. (p. 293).

After staying for two days in Cienfuegos as guests of the Bishop, who, with his clergy, dispensed them a warm welcome, they were established already in Cruces, on January 16. The first months were “of wheelwork” and they dedicated fundamentally to know the Cuban reality in their religious, social, political and cultural aspects.

With the time, they changed their first residence to a bigger house which offered more and better possibilities of protection for the people of the environment.

In their pastoral labor they work in union with the Passionist Spanish priests who have established in the zone various “Domus Ecclesiae”, or groups of growing in faith. These groups, which celebrated daily the Eucharist in distinct places and on Thursday they reunite to celebrate it precisely in the House of the Sisters, they are integrated by persons who go returning to the Church and ask the preparation for the Sacraments. Besides this collaboration with the Domus Ecclesiae, the Sisters develop an intense apostolate in the neighborhood by means of catechesis of the adults, and youth, and by means of

accompanying of distinct juvenile groups. They also are ministers of the Eucharist and they distribute it to a good number of sick people.

The rest, in the middle of the necessity that the people has of feeling heard and in the middle also of distrust in order to speak with frankness which has gone generating during decades of polical system, the House of the Sisters, like the House of the priest, are called to be places of shelter, of listehning, of understanding and of orientation.

Delegation from the Caribbean (p. 294) – 5:00 PM

With the purpose of attending with more careful attention the necessities of the communities of Puerto Rico and the Dominican Republic was approved, on February 13, 1993, under the protection of Our Lady of the Divine Providence, Patroness of Puerto Rico, the Delegation of the Carribbean, to that which the foundation in Cuba would be united posteriority.

The official road of the Delegation began officially in Puerto Rico on March 14, 1993 with the presence of the Superior General. Since then, the following governments have succeded to the front of the same:

1993-1996 Delegada provincial: Luzmila Garc`ia (etc.)

## EXPANSION

### TO MEXICO

Msgr. Rafael Garc`ia, Bishop of the Diocese of Tabasco, Mexico, who felt a great restlessness by the childhood and youth in situation of risk or of conflict, came to know of the charism of the Congregation and, taking advantage of a reunion of the CELAM in Bogot`a, entered in contact with the Provincial Government, through Sister Susana Echeverri, and she proposed to him what the Province at present would do in his Diocese.

After various visits to the place, in order to see the land about the proposal, the Sisters of the Provincial Counsel saw with clarity that the Lord was inviting them to respond positively and to sow the seed of the good and the Congregational charism in those lands.

Villahermosa. Hogar Oasis de Paz (1989). Decided already the foundation in Mexican land and established the place and work in which the Sisters were going to undertake their apostolate, on May 26, 1989 Sisters Ligia V`elez, Lilian Ram`irez and Hermilda Monsalve who integrated the founder group traveled toward their new destiny. The Provincial Vicariate, Sister Margarita Escobar, wanted to accompany them, who on June 22, 1989 had to return home urgently to Colombia because of health problem who, a month later, they conducted her to a death she herself had said (vatizad) so, speaking with the Bishop:

--All the sowing needs death and in this work, it will be mine”.

At their arrival at the airport of Mexico City, they were received by Msgr Rafael Garc`ia, who conducted them to the Basilica of Our Lady of Guadalupe in order to offer to the Virgin the new foundation, and he brought them to Villahermosa, where on May 27, on the following day her departure to Colombia --- they established already in it which was going to be her, at the moment.

With the date April 10, 1990, the Sisters transferred to a borrowed house through Mr. Jose Garcia, the benefactor of the community, where they were able to continue with more amplitude the Oasis de Paz which had been initiated on July 15 before with the arrival of the first girl.

Then after that transfer --- January 27, 1991 --- a land, donated by Mr. Manuel Carrera and his wife was blessed, in it was projected to construct a new Hogar, according to the plan presented on October 23, 1991, the same in which it was promulgated in the House the decree with which the General Counsel had recognized as canonical community, dated August 9.

March 7, 1994, it was seen finally realized the dream of being able to occupy the new house Hogar Oasis de Paz, located in Villa Parrilla, Km 11, Villahermosa Teapa Road. On the following month it was blessed and inaugurated, with the presence of Msgr. Florencio Olvera, the work which made possible to realize the graces to the contributions of the distinct benefactors of the environment, as to the collaboration of the Asociaci`on Manos Unidas de Espa~na whose actuation in this occasion, the Capuchin Father Juan Mari Castro was incharged of negotiating. At the end of 2001, as the construction as much as the land had passed to be, through donation of the Patronato Asociaci`on Hogar Oasis de Paz, property of the Congregation in Mexico.

The work of the Sisters in Villahermosa has been centered fundamentally, since the beginning, in the attention of the Hogar destined to shelter and to educate integrally girls and youth with problems. Even though also they have attended since they arrived the dispensary La Cruz, of the cathedral.



the immovable, Miss Dolores Flores --- lovingly known as “Lolita” who would stay in the first floor, letting the Sisters stay in the other floors.

The transfer took effect on November 7, 1995, staying then integrated the formator community by the Sisters Amparo Piedrahita, Ma. Gracia Gutierrez and Elvia Avalos. January 30, 1996, the House was erected canonically.

The Postulantship House of Puebla, which is distinguished by being a house with open doors and that it knows to shelter with simplicity and tenderness on account they arrive to it, besides of attending the formation of the young candidates, is projected of natural form to the parish, collaborating apostolic in the catechesis, in the accompaniment of distinct groups of prayer, in the visit of the sick, and in the animation of juvenile groups, among them those who do not belong to the Zagales and the Amigonian Youth.

Ecatepec de Morelos. Fraternidad Padre Luis Amigo (1997-1999). Since 1996 this foundation was coming through a series of dialogues and through also of discernment of distinct signs, realized from prayer.

March 3, 1997 Sisters Elvia Avalos, Teresita Zapata and Soledad Molina arrived at Ecatepec who composed foundational group. One month before --- to date February 1 --- Msgr. Onesimo Cepeda, Bishop of the Diocese, had granted the corresponding permit so that the presence could establish, and on March 28, the General Counsel approved already the community as filial of the Provincial House.

In a first moment, the Sisters projected their apostolic action from Our Lady of Fatima Parish, whose priest, Fr. Salvador Vasquez sheltered them with much love.

With everything, this presence was best well ephemeral, then soon it was seen that the work did not comply with the minimum necessary for an adequate communitarian and apostolic life in accordance to the style proper of the Congregation. Among other deficiencies, it came to note there the lack of resources in order to be able cover the basic necessities of the community.

In a last intent by saving the foundation, this religious House was transferred, on March 20, 1998 --- to Ixhuatepec (Tlalnepantla), #26 Sebastian Lerdo Street, Tejada. But soon it was also seen that this change did not improve the situation, and finally, the House was officially erected on July 19, 1999.

Tlalpan-Mexico. Fraternidad Nazaret (1998). Being reunited in their house in Mexico, D.F. At the end of July 1995, a parochial mission was organized by Fr. Julian Alvarez, the Sisters came to know about the existence of a house, situated in the Delegacion Tlalpan of the same city of Mexico, which was the property of the Puerto Rican Diocese of Aricebe and that since it was one year ago, it was found not inhabited.

The known house, the Sisters of the Provincial Counsel thought seriously of acquiring it. And the occasion in order to close the deal was presented in the General Curia of the Congregation, in Rome, where the Bishop of Aricebe arrived invited, who was found visiting the Eternal City. At the proposition that the Sisters made to him of acquiring that property, Msgr. Iñaki Mayona showed already favorable and contented, adding that he was not giving it, because it was not his property, but that he would leave it to very attainable and would give facilities so that it could be paid on installments.

July 26, 1998 already the writing of the House was signed at the name of a Religious Capuchin Clare as legal empowered of the Sisters. The first property of the Congregation in Mexico was obtained in this manner.

Since August 4, 1998 the Sisters were dedicated with enthusiasm to the cleaning and organization of the house, and ten days after --- on the 14 --- the first community was installed in it which remained conformed by the Sisters Teresita de Jesus Zapata, Blanca Duque and Lucia del Carmen Feria. A year later --- on July 19, 1999 --- the House was erected canonically by the Superior General, assigning it the finality of being the House Formation for the Juniorate and Protection House for the Sisters passing by the city. (p. 300)

January 26, 2000 the new House began to exercise her specific formative finality with two Mexican juniorates and another Colombian.

The Community, aside from the two assigned principal apostolates in the decree of their canonical constitution, develops another intense and very varied apostolic activity in the environment, collaborating with the parochial mission and with a communitarian dining room; teaching catechesis to the children, the youth and the adults, and acting within the field of health. Also the Lay Amigonian spirituality has gone irradiating to their surrounding, through groups of children, youth and adults.

#### Delegation From Mexico

May 11, 2001, in the Nazaret Fraternity of Tlalpan-Mexico was proclaimed solemnly the decree that the Superior General, Sister Ligia Elena Llano, declared canonically erected the Mexican Provincial Delegation, with the date March 27 of

that same year 2001. The government of the new demarcation thus remained constituted:

Delegada provincial: Amparo Piedrahita  
 Consejeras: Teresa Garc`ia  
 Teresita Zapata

## THE VICE PROVINCE OF COSTA RICA-PANAMA- NICARAGUA

To begin the epoch that here is the history, the Vice Province depending of Costa Rica-Panama was governed by formed team by the Sisters Emilia Stella Arroyave, as Vice Provincial, and Raquel Holguin and Luzmila Garcia, as counselors. And it maintained open these presences:

Puerto Lim`on (Costa Rica) – Centro Ma. Inmaculada ,etc.

From these presences, that of Arenal de Tilaran, in 1986; that of Fortuna de Bagaces, in 1989, and that of Bejuco, in 1991, were closing in the epoch that here it is gathered. In their place were open during the same period, other seven --- six in Costa Rica and one in Panama ---, as it will be seen, and the Vice Province was extended to Nicaragua.

### Government

During the gone by years from 1985 to 1995, the Vice Province, aside from the Counsel which directed it when it was given by the concluded anterior volume and that its mandate prolonged until the year 1987 entered, has counted with these teams of government:

1987-1989 Vice Provincial Superior: Luzmila Garc`ia ,  
 etc.

## Houses Founded in Panama Since 1985

The presence of the Vice Province in Panama which, as it is known, was counting, at the beginning of 1985, with the Houses of Almirante, Panama-Obra apostolica y Bejuco, seen compensated the lost of this last in 1991, with new foundation that, at the continuation, it is gathered.

Boquete. Escuela Pio XII (1986). With the consent and blessing of Msgr. Enrique Nuñez, Bishop of the Diocese of David, the Vice Province accepted favorably the offer, done by the Franciscan Friars, of becoming in charge of the Pius XII School, their property, located at Boquete.

The foundation date was March 8, 1986 and Sisters Ma. Eugenia Rodriguez, Reynalda Osegueda and Marcela Naranjo conformed the first communitarian nucleus.

The apostolate of the Sisters is developed between the field of education and that of the pastoral parochial, in which they are integrated since the first moment of their arrival.

## Houses Founded in Costa Rica since 1985

Of the five houses with which the Vice Province started the historical branch that it is gathered here, two --- that of Arenal de Tilar`an and that of Fortuna de Bagaces --- were closing their doors before passing the demarcation, in 1995, the General Vice Province. With everything, during that same period they were realizing a total of six foundations in the tic lands, that supplied, amply, the act of closing.

El Cairo. Obra parroquial (1986-1993). The new presence rises up at the petition of Msgr. Alfonso Coto who proposed to the Sisters to become in charge of the pastoral parochial of the El Cairo town which did not have a priest.

March 21, 1986 Sisters Aura Elisa Mart`inez, Marta Hern`andez and Maura Catalina Lira, who formed the foundational group became present in the town.

They arrived accompanied by the Sisters of the community of Puerto Limón and by the Oblates of Divine Providence of the same city. The reception on the part of the town, however, could not be catalogued certainly as “enthusiast”. Nobody of the same became present that day in the house of the Sisters, only on the following day a lady approached in order to tell them without much contemplations: “We ourselves did not imagine that they would arrive so soon”. The reason of such behavior on the part of the people, the Sisters knew it similar was the passing the time and they went gaining the heart of those good people:

--- We were afraid ---they told them then--- that they displaced us of the work that we came realizing, as committed laymen, in the Parochial Board.

Seven years after their arrival --- and given that the Bishop had named already a priest for the town and that he must reside in the house which the Sisters resided ---they decided to raise a presence which during the time that it remained open was always filial community of the Vice Provincial House. With everything, the departure was not the same to the arrival. In front to the coldness and the distance that the people showed, now the warm was shown and nearness from whom the multitude were feeling grateful by the generous and unselfish labor of the Sisters. The day before the departure, the house was a constant flow of persons from El Cairo, Luisiana and La Francia who became present in order to be able to give “thanks”.

July 10, 1993, the Community, accompanied by the Vice Provincial Superior, Sister Ligia Llano and her Vicariate, made the turnover of the work, with satisfaction of the “mission accomplished”.

(p. 304) xxxxxxx Feb. 15, 2006

Ribera de Belén – Casa Noviciada (1986). Since sometime ago, the Vice Province came dreaming by seeing crowned the proper process of the first formation with the opening of the Novitiate House, and this dream that had been nourished in a particular mode by Sister Margarita Escobar during the time in which she was the Vice Provincial Superior, was able to fulfill, finally, on September 4, 1986 when it was founded and erected as the Novitiate House, the building, constructed in a new plant in La Ribera de Belén.

The community Foundress was composed by Sisters Raquel Holguín and Judith Bernal and by the Novices Lorena Murillo, Carmen del Barrio, Sonia Sandoval, Marta Hernández, Maura Lira, Anabelle Céspedes, Emilia Patricia Carvajal and Isabel Salazar.

San Isidro de El General. Hogar Madre del Redentor (1989). Through the initiative of Msgr. Ignacio Trejos, the Diocesan Bishop of San Isidro del General, founded this Hogar which is the property of the Diocese and that it was destined to shelter and to educate integrally the girls and the youth in the situation of risk or of conflict.

Sisters Ma. Genoveva V`asquez, Adelina Arango and Marta Eugenia Arce, who formed the initiator group of the presencem arrived to become in charge of Hogar on August 31, 1989. Almost eight years after --- April 6, 1987 --- the Superior General erected canonically the community.

This work has the undoubtful merit of having been the first, within the Vice Province of Panama-Costa Rica, in dedicating to the apostolate of the protection-reform, which was so loved for the Father Luis Amig`o and that has so well characterized after the Amigonian charism of the joint multicolor of the Universal Church.

San Rafael de Alajuela. Hogar Siembra (1989). At a few time of founding the anterior work which, as it has been said, it constituted the first presence of the Vice Province in the field of protection-reeducation, this work was produced, which came to broaden the actuation of the Sisters among the minors with difficulty.

El Hogar of which they became in charged in this occasion was a property of a Benefit Association and had as primordial purpose that of attending and accompanying the educative process of marginalized young coming from correctional centers.

The Sisters commenced their work on September 20, 1989, remaining constituted the initiator community of the presence by Sisters Marta Cecilia Jim`enez, Yadira Hern`andez and Nidia S`anchez.

Jim`enez de Pococ`i. Casa Postulantado (1990). Disposing already, since 1986, of a proper Novitiate House, the concern of the Superior Vice Provincial, within the compass of the first formation, they were centered in securing an adequate House to place in it the Postulant.

Like in such other occasions, also in this the unfatgable search of the Sisters was seen recompensated with the success thanks to that anonymous actuation of God, to which Father Luis Amig`o used to refere with name of the Divine Providence. In this concrete case, the intermediaries of the providencial

action were the components of the Mu~noz Sanabria family, which they did not only donate this purpose, and with all the generosity, a house which they possessed, surrounded with an ample green zone, in the Lim`on Province, but also they were in charged of remodeling it first and helping after their maintenance as great benefactors of the same.

The foundation of this Postulant House was on March 26, 1990, remaining that same day canonically erected by the Superior General. The first community was formed by the Sisters Fanny Londo~no, Carmen del Barrio, Ma. Eugenia Rodr`iguez and Olimpia Maya. (No. 16 - 3:00 PM)

Santa Ana. Hogar Montiel (1991). This Hogar, dedicated to the work of protection and reform of the childhood and of the youth, born thanks to the restlessness of the Lady Hannia Molina, exalumna of Colegio Nuestra Se~nora, in Desamparados, who donated a land for this purpose to the Congregation and constructed after in the same land, together with her husband Jorge Rojas, an ample and adequate institution who delivered it to the Sisters.

The official foundation of the Hogar --- which in the first moment was named Nazareth, but it was to be changed to that of Montiel, upon existing previously another Hogar Nazareth in the country --- it was on May 25, 1991, forming the first community of the same place, Sisters Marta Cecilia Jim`enez, Lorena Murillo and Fabiola Cajina.

When its first six years was about to be completed, the Superior General erected canonically the Religious House with date on April 6, 1997.

The Hogar has been maintained fundamentally thanks to the contributions of distinct benefactors, among them who always have been distinguished the founder spouses and their children.

Foundation in Nicaragua (p. 306)

Already since 1983, the Sisters came maintaining narrow relation with the Parish of Estel`i, through the Colombian priest, Julio L`opez, and they came also nurtured the longing by becoming present in this Central American country that so castigated was found then due to the devastation effects of the civil war and of other natural catastrophies, and in it the poverty, endemic among the most disfavored classes, had gone notably widening its circle. Through another part, they were already various Nicaraguan vocations which the Vice Province went having and also it constituted a call for the foundation.

Totogalpa. Pastoral parroquial (1992). Until 1991, the Sisters --- in tuning always with their proposal of becoming present in Nicaragua --- entered in communication with Msgr. Juan Abelardo Mata who proposed to them to take charge of the pastoral parroquial in the town of Totogalpa, belonging to his demarcation.

April 27, 1992 was the official date in which the new House was founded. Nicaragua was converted thus in the twenty sixth country in which the Congregation became present outside of the place that had seen it to be born.

Sisters Luz Socorro Jaramillo, Consuelo L`opez, Dniela, --- the first Nicaraguan Capuchin Tertiary Sister --- and Ma. Isabel Cort`es were the foundresses of this House.

The Community, declared filial of the Vice Provincial House, maintained her status of such at the end of 2001.

#### The New Demarcation

As repeatedly has been left said already, October 1, 1995, the General Government decreed that the Vice Province of Panama-Costa Rica-Nicaragua, depending on the Province of Santa Maria would be integrated with the Vice Province of Guatemala belonging until then to the Immaculate Province, and may pass to form together with this the General Vice Province of Central America. It became effective on the 17<sup>th</sup> of the said month and year, upon being proclaimed solemnly the Decree of the General Curia.

#### THE MOST SIGNIFICATIVE EPHEMERALS

Bodas de Plata de la Normal Se~nor de los Milagros (1985). Upon completing the twenty five years since the arrival at the Normal de San Pedro, in Antioch, of the first Sisters, it wanted to celebrate the event with extraordinary festivals which expressed the gratefulness of the people by the labor realized there by the Congregation.

The central acts were developed between August 16 and 22, 1985 and they contained the distinct fields of integral formation. Together with the solemn Eucharists, with which it wanted to make evident the gratefulness to God by the well developed through the Sisters, there were other cultural acts, sports events and artistic representations with those who wanted to put manifest the labor realized by the Normal, in favor of the children and youth of the locality.

Golden Jubilee of the Asylum of the Old of Buga (1986). With a varied program religious, cultural and social the citizen treated kindly, during the 18<sup>th</sup> and 19<sup>th</sup> days of April 1986, the Sisters of the Community of Buga in grateful by the love and the lavish attentions to the most poor and needy of the locality to the long time of fifty years of uninterrupted services.

Silver Jubilee of the Nazareth College of Tulua (1987). Under the mottos: To educate is to harmonize and to become and The Education humanizes, personalizes and brings man to be more, is celebrated, among the days on December 3 and 5, 1987, the first twenty five (25) years of life of the Nazareth College. December 3, was the day of the students and in it, after a solemn Eucharist, took place a special kindness, organized by the alumnae of the eleventh, and in the afternoon, through an spectacle named "Light and Sound" were staged the anecdotes most important happenings in the College during her history. Friday December 4, was dedicated to the educative community and in the afternoon of that another Eucharist was celebrated which followed by a cultural act in which distinct decorations to the professors were granted, music was heard and a very well prepared gymnastic parade was enjoyed. Finally, on December 5 was organized, a homage to the alumnae and exprofessors, a friendly gathering, Eucharistic celebration and a ballet actuation "Silvia y Copelia", of Leo Delibes.

75 Years of the Colegio Sagrada Familia of Monter`ia (1998). With a solemn publication by the crier which took place in the Principal Park of the City, after the march of a happy caravan, on February 20, 1998, the commemorative feasts of the Diamond Jubilee of the Holy Family College, of Monter`ia, whose central acts were developed between May 18 and 22, 1998.

The inaugural day of the principal festivals --- May 18 --- was celebrated in the Cathedral an Eucharist, presided by Msgr. Dar`io Molina, Bishop of the Diocese, in order to be grateful to God the labor of evangelization realized by the Sisters during the seventy five years of the presence in the locality. On the following day was dedicated to the Acts of Thanks and everything was consecrated to prayers. May 20, Family Day, was organized in a great gathering of the parengs of the students and of the professors, in the transcourse of which the Bishop of the Diocese officiated another Eucharist and a cultural act was realized. May 21, dedicated to the alumnae, it was celebrated, under the motto "To Remember Is To Live", a meeting of the alumnae, which culminated with the Eucharist and with a cultural act followed by a toast to good health. And finally, May 22, thought to be grateful to the benefactors, they started the feasts with a solemn Eucharistic celebration to which the authorities of the City attended, and to finalize this, as recognition to their labor, the Sim`on Bolivar Medal, the Bicentennial Medal "Antonio de la Torre y Miranda" and a Decree of Honors of the Government of the Department of C`ordova were given to the Sisters.

Silver Jubilee of the Province (2000). July 9, 1999, by means of a Circular letter, the Provincial Superior, Sister Amparo Echeverri, convoked to all the Sisters of Santa Mar`ia the jubilar celebration of the Province preview for the January 12 of the following year 2000. Among other things, Sister Amparo thus to the Sisters:

--The life of the Province is all history of salvation in which God's intervention and the maternal protection of Mary have gone bringing the realizations of the distinct disposition. The present is the motive in order to launch with greater tenacity and strength to the construction of a Province where a strong experience from God brings feel the pains and anguish of the brothers and to go out to their step, from the proper charism, alive in the opening and in the docility to the Spirit.

Similar sentiments to the anteriors Sister Amparo Echeverri expressed the same in another Circular --- signed November 12, 1999 ---in which she was inviting again the Sisters to prepare spiritually to that already then eminent celebration of the Silver Jubilee of the Province.

The central festivals of the ephemeral were celebrated at the start of January 9, 2000. In such day, all the communities initiated a triduum in

preparation to give thanks to the Lord through His immeasurable blessings. This triduum had special significance in the House Holy Mary of the Angels, where the Superiors and Formators of the demarcation were found reunited.

In the vesper of the great day in which it was the birthday the first twenty five (25) years of provincial life, was celebrated in the House Holy Mary of the Angels the Holy Eucharist presided by Msgr. Fabio Betancur, Archbishop of Manizales. And on January 12, 2000 took place in the Alvernia House, Medellin the great feast of this ephemeral. The chapel, gala dressed and beautifully decorated, lodged for the solemn Eucharist --- presided by the Archbishop of Medellin, Msgr. Alberto Geraldo ---, a multitude of persons, among them were found the Sisters of the four Provinces and Counsels of Colombia, Tertiary Capuchin Brothers, religious for women and religious of other congregations, familiars, Amigonian Laymen and friends.

After the Eucharist, whose homily was centered in the words of the Virgin "Do whatever He tells you", a buffet breakfast was shared. In the greetings which the Provincial Superior addressed to those who were present at the acts on January 12, 2000, she said among other things:

---Twenty five years is to experiment the passage of the time...It is to see to defile at the present time a series of events that form a one plot: "God acting in the human history, with human means", and because with the incarnation of what is human he is redressed of what is divine.

To review the twenty five (25) years on the road brings in its wonders much history: the expansion of the Province through the distinct places of Colombia..., the geographical extension to other countries.

Nevertheless in cannot fail, today in my remembrance the greater fortress of the Province, the Sisters, "My Sisters", all those whom we have made breaches and made road in these twenty five (25) of existence.

CHAPTER VII (15 de febrero de 2006) – 9:30 PM

## THE PROVINCE OF OUR LADY OF MONTIEL

At the end of 1984, the Province of Our Lady of Montiel was directed through the team formed by Sister Julia Adela Paternina, Provincial Superior, and the Sisters Yalile Jurado, Fanny Ma. Echenique, Teodosia Josefina Z`u~niga and Ma. Teresa Casta~neda, Counselors. And it counted with the fraternities which at the continuation are to noted, those that first twenty four were located in the national Colombian territory and the last in Per`u:

Riohacha - Colegio Sagrada Familia , etc.

From the total of those twenty five Houses, three --- those of Chibchal`a-Bogot`a, Medina and El Blanco --- were left in 1985; that of Querada Negra, 1987; that of Bogot`a-Casa Umbria, in 1991; that of Pasto and Bogot`a-Cl`inica F`atima, in 1995; that of Popay`an in 1999, and that of Aremasain in 2000.

The nine closed of the Houses consigned, have gone compensating in the adjusting of the Province with the restructuration of some apostolic work and the opening of the three presences in Peru and of fifteen more in Colombia, it will be seen after.

The Apostolic Walk (4:45 PM – Thursday-Nov. 17)

Between 1985 and 2991, the Province of Our Lady of Montiel has gone increasing the apostolic orientation in the field of insertion in poor means that characterized it since their origins.

It may cause to the suppression of their presence in the intern native of Aremasain, has maintained, without increase, their apostolate in the field of teaching through ten years of the Colleges received in their beginnings (Riohacha, Nazareth, Manizales, Plato, Bucaramanga, Puente Nacional, Barranquilla, Ubat`e, Manaure and Bogot`a-Colegio Inmaculada). Their apostolate has diminished in such a manner in field of health, which, after the raising of the presences of Medina, Bogot`a-Cl`inica Fatima and of Arabia, the only works within the sector are those which are put to an end the House itself of the old Sisters of Piedecuesta. Their apostolate has maintained of some manner --- always minoritarian --- in the field of the protection or reform of the

childhood and the youth, in which the labor previously realized in Chibchal`a, in Bogot`a-Bosconia, in the Hogar Feminino of Bogot`a and in the Orphanage of Popay`an or the same labor realized between 1973 and 1988 through the collaboration of some Sisters with the Instituto Distrital de Protecci`on dela Ni~nez (IDIPRON), has been seen lastly with it which was realized at the end of 2001, in the Hogar de la Ni~na "Amor y Vida"; with the presence of a Sister in the Therapeutic Community of Bogot`a, and with the work itself that many other Sisters were coming realizing in the works of insertion, in those which is not only done often with the minors a work of protection but also including of reorientation. Their missionary apostolate of first evangelization has increased, as well as strengthening their own missionary presence in Per`u, as responding with generosity to the demands of collaboration formulated since the Missionary Project of the Congregation or since some work depending with other Province. It has increased --- and of notable form --- as already was advanced above, their apostolate within the field of the diversified pastoral. In fact, of the fourteen new open works in Colombia since 1985, nine (Bogot`a-San Dami`an, Tesajera, Barbosa, Bogot`a-Perpetuo Socorro, Barichara, Pasto, Aponte, Barrancabermeja and Puente Nacional-Fraternidad de Pastoral), can be grouped perfectly in this sector.

Within the same apostolic road of the Province during this period, it cannot be silenced, nor, the contribution that itself has realized to the field of evangelization by means of the Project of Catechesis which, under the general title Amigonians to the style of Jesus, has gone elaborating with the proposal of facing the challenges of the New Evangelization and of forming men, women and communities matured in the faith, in order to give the answers to the new situations which are living, provoked by the social and cultural changes of the postmodernization. The Project, initiated in 1992, has elaborated until the moment the texts of Catechesis for the first levels of teaching --- that have already seen the light under the title "Seeds of the Good Shepherd" --- and the texts of catechesis for the baccalaureate that were found, at the time of giving by the closing of these lines, in the process of edition.

## Formation

As in the rest of the sister Provinces of Colombia, also in this of Our Lady of Montiel the activity in the vocational field --- which has been intense --- has presented acceptable results since 1985, in spite that lastly they have not left of feeling the effects of a vocational crisis in blossoms.

The Postulate --- that since January 11, 1980 was found located in the Casa Montiel de Puente Nacional --- passed, at the beginning of 1985, to Barbosa by having been destined the House which was occupying the permanent interprovincial formation. However, the new See of Barbosa, which was chosen with the desire that this stage of the postulantship may continue in a poor atmosphere which may favor the same formation and may permit the approach of forming the pastoral tasks and of evangelization, lasted a little more than six months, because at the middle of the following year, 1986, upon being transferred to Bogot`a the permanent formation, the postulant returned to the Casa Montiel. Already in 1990, it passed also to Bogot`a and was placed in the barrio "C`ordoba" --- a periferal and popular sector --- and from here it was transferred some years after, in 1995, to another barrio --- of characteristics very similar to that before --- named "Perpetuo Socorro", in it which had come functioning until then the juniorate. And in this barrio was found at the end of 2001. The location of the postulate in these marginal surroundings became following the objective, already before indicated, from where the postulants would be inserted in the same and implicated in a joint pastoral.

The stage of the Novitiate since 1984 had its See in the barrio "Provenza" of Bucaramanga Cith, was transferred in May 1991, to the popular barrio "Mutis" of the same City, and on August 15, a995 passed to the See of Ubat`e, Vereda de San Luis, where it continued functioning, together with the School "Santa Teresa", at the time of closing this story. So much the transfer to the barrio "Mutis" as to the Vereda of San Luis --- which is a field sector and and mid rural --- it was determined, equal to the postulantship, with the purpose of giving fulfillment to the provincial objective which was asking that the Centers of Formation would be located preferently in the popular means, apt for the evangelization and favored of the same formative process.

The Juniorate, by its part, after a review without fixed See initiated in 1979, was situated, 1980, in the Mary Immaculate College of Bogot`a. From here it was transferred to the Mantiel House, Puente Nacional, where it shared for some time the See with the postulant. Subsequently, upon being organized, in 1987, the Apostolic Fraternity of the barrio "Perpetuo Socorro", of Bogot` passed to integrate in the same and it remained here until 1995, it was transferred to the See which the novices left in the barrio "Mutis", of Bucaramanga, in which it was even found at the end of 2001. (p. 317)

With respect to the permanent formation one has to review that, aside from the participation in the organized courses by the General Curia, the Province has articulated distinct means patterned to favor the continous growth of the Sisters, like months of spirituality; meetings with the third and second

age; regional meetings dedicated specially to formative theme --- among them that merit special mention those of 1999 centered in “recreating the consecrated life” ---, and including the same pastoral visits of the Provincial Superior. With everything, one has to stand out among the means of formation promoted by this Province in order to favor the permanent formation of the Sisters during the period which is being told in history: the four Chapters of the caterpillar tread celebrated since 1985; the imparted course in 1994 --- coinciding with the “Year of the Family” --- with the objective of going back to the novelty of the Gospel as fountain of the being of consecrated, and the Taller de Formaci`on Humana imparted to all the Province in 1997. It is likewise detachable within the field of formation --- and particularly of the permanent --- the process followed between 1992 and 1993 in all and each one of the fraternities for the collaboration of the Provincial Project of Formation.

### The Layman Amigonian Movement (318)

Before the Congregation would initiate the process of motivation and put into march of the Lay Movement, already the Province of Our Lady of Montiel had begun, within their educative works, a road of animation and formation of Laymen that received the name of Amigonians on the march, and that it was open to all those persons of the distinct standings of the educative community which would desire to participate in the knowledge and diffusion of life and the pedagogical work of Father Luis Amigo. (p.318)

With the creation of the Amigonian Lay Movement, it was initiated, in 1991, a first group belonging to the same regarding to the community of Riohacha. Subsequently--- and above all at the end of 1997 --- also other communities were awakening their interest and increasing their enthusiasm to the respect.

At the time of closing these lines, such groups belonging to the Lay Movement existed in the Province, as the Amigonians on the march. These last had come having encounters at the provincial level since 1990.

### Government

Since 1986, the following teams of government have been succeeded in the Province:

1986-1989 Superiora provincial: Yalile Jurado , (etc.)

## Provincial Chapters and Other Reunions of Government

In the House of Retreats of Villa Asunci`on, of Bucaramanga was celebrated --- April 7 to 17, 1986 --- the II Chapter of the Province of Our Lady of Montiel, with the proposal of analyzing consciously and responsibly the provincial reality, discovering and interpreting the exigencies from in it today of the history, assuming the adequate means in order to dynamize an answer compromised and renewed in the apostolic areas, as sign of testimonial conversion, since the being and doing of the Tertiary Capuchin Sister of the Holy Family.

Almos six years after, it was reunite, once more in Bucaramanga, on January 5 to 15, 1992, the III Provincial Chapter which proposed to revise, from the fraternity and in complete attitude, the life and mission of the Province at the light of the general and provincial compromises and of the Revision of Work, in order to respond dynamically, with new attitudes, to the exigencies that God asks from the History since the proper provincial reality.

That same year 1992 --- from October 1 to 15 --- the IV Provincial Chapter was reunited in Madrid, Cundinamarca, in order to elect --- in accordance to the normative approved by the XVIII General Chapter --- the Provincial Superior and her Counsel. The Chapter itself took advantage the occasion in order to concrete some lines of action for the Province having into account the agreement of the General Chapter which was just celebrated. (p. 320)

In 1995 was celebrated in Bucaramanga --- on December 1 to 6 --- the V Provincial Chapter, which had as objective to celebrate in the ambient of fraternity, prayer and discernment, the passage of God in the Province; to analyze and to confront the being and the doing of the same; to determine the lines of action, and to elect the team of gernment in order to continue dynamizing the life-mission to the light of the Gospel and of charism.

A little after three years, the VI Provincial Chapter was congregated in Bogot`a --- on February 10 to 16, 1999 --- , which, apart from electing the new Government for the the Province, it faced the challenge of re-reading, in an attitude of listening and the docility to the action of the Holy Spirit, the proper life and mission in the triennium 1995-1998 and to take conscience, with the light of the Gospel and of Charism, of the proper identity of women of Spirit, the Franciscan style of Luis Amig`o, in order to identify the trails of the future

in the face to the exigencies of the Church and in consonance with the Agreements and Options of the XIX General Chapter.

Finally --- already in 2001 --- it took place in Bogotá, on November 7 to 14, the VII Provincial Chapter with the proposal of re-reading and recreating, animated by the Spirit of God which convokes, proper life and mission at the light of the word and of charism, confronting the proper being and the occupation with the capitular options in order to project, as women of the Spirit and with future vision, lines of action that will facilitate the realization of the consecrated life, facing the exigencies of the refoundation and to the manner of Francis and Luis Amigó. This Chapter besides gave the Province the team of government which would direct it at the hour of giving by the closing of this chapter of the history. (p. 321)

Together with the above narrations of the Chapters, other many important reunions of government have been celebrated in the Province, since 1985. Among them, fits to mark the following:

\*The meeting of superiors or local animators which was celebrated in Bogotá, Casa de Oración "La Esmeralda", from January 2 to 11, 1985, with the proposal of revitalizing the process of growth of the Province aside from the nucleus assumed personal conversion and communitarian in this time of grace and salvation, in order to obtain, through the participative action of the animators in their community, answers each time more adequate to the exigencies of the reality.

\*The III Chapter of the "Esteras", reunited in Puente nacional ---from June 22 to 28, 1985 --- with the objective of revitalizing the process of growth of the Province, starting from the exigencies proper of the "Centennial Year" of the Congregation personal assumed and communitarian, in order to obtain to adequate them to the exigencies of the reality. In this Chapter became present Sister Ma. Cruz Ballester who help to make profound, about their knowing, the history of the Congregation.

\*The reunion of Superiors which took place in Bucaramanga on January 7 to 19, 1986 with the purpose of studying, analyzing and interpreting the national and provincial reality, with the purpose of making the confrontation among the urgencies that the society presents and the answer of Tertiary Capuchin Sister in their attitudes in life and apostolic mission.

\*The two reunions of Superiors which were held in 1987. The first was held in Puente Nacional, on April 20 to 25 and it was proposed to determine, aside from the urgencies and challenges of the proper reality and of the exigencies of the proper Charism, the tasks, actions and

compromises for the triennium, which would operate carefully the capitular options and would respond to historic process of the Province, in order to be presence the life of Jesus, in that concrete moment of the proper history and of the world. The second, presided by the General Counsel and with inter provincial character, was held in Bogot`a, in the House of Retreats "Ladies of the Sacred Heart" on June 19 to 23 and it was oriented to animate the specific service of the Superiors as responsible of the communities.

\*The reunion of Superiors in the Colegio Mar`ia Inmaculada of Bogot`a, from April 4 to 10, 1988, in order to do fast the process of change, by means of verification of facts of significative life, in front of the exigencies of the Gospel, expressed in the Capitular Options, and in order to define personal and communitarian with attitudes and concrete actions, before the problem of peace and justice which were happening in Colombia and Per`u.

\*The IV Chapter of the "Estreras", celebrated in Puente Nacional --- from December 27, 1988 to January 6, 1989 --- with the purpose of making, from the illumination of the spirituality of Father Founder, the critic relecture and the Theology of life of the Province in its ten years of history and to obtain thus a taking of decision capable to make fast the process of "Revision of Works". In this Chapter, --- in that which the Sisters Ma. Elena Echavarren, Generl Superior, and the General Counselors Sylvia Calle and Adela Paternina --- also was present Fr. Juan Antonio Vives, who presented during the two days the fountains for the study about the Father Founder and brought some keys of lecture in order to illumine from him the options of theXVII General Chapter.

\*The broadened reunion of Superiors, celebrated during the 1989 and to it other Sisters attended delegated of the fraternities, with the purpose of strengthening the following of Jesus, through a socio-political study, from that which can give a better response at the actual moment of the history from the congregational options. This option has the characteristic of developing through two regional concentrations. The first had as the See the House of Montiel of Puente Nacional, from April 14 to 18; the second was celebrated in the Colegio Nuestra Se~nora de los Angeles de Manizales, on May 5 to 9.

\*The reunion of Superiors held on April 16 to 21, 1990 in Bogot`a with the proposal of propitiating a fraternal atmosphere capable of conducting a confrontation of life with the apostolic occupation, permitting to express restlessness, to assume changes and to eleborate

boundaries that will bring to respond to the challenges of the New Evangelization. (p. 323)

\*The reunion of Superiors which took place in Puente Nacional between January 14 to 17, 1991 in order to evaluate, from the proper mission of the Tertiary Capuchin Sisters, the life and special events, to the light of the Word, and to impulse, from the experience, a life of the true Charism more in agreement with the exigencies of the world.

\*The reunion of Superiors celebrated in Zipaquir`a from May 10 to 14, 1992 and that had this motto "Congregated by the Spirit in a fraternal community in faith, hope and love, to arrive in order to form a true family of Sisters, runited in the name of the Lord. At this reunion the local economies attended also.

\*The two reunions of Superiors which took place in 1993. The first --- realized in Bogot`a between February 14 and 18 as objective, the same which had adopted one year before III Provincial Chapter. The second, convoked by Superior General and was celebrated between 12 and 15 of December it was proposed to confront the evangelization task through the study of the General Formation Plan, of the evaluation of the Provinical Project and of the Canonical General Visit in order to follow to be dynamic the life and mission opposite to the exigencies of the Church and the Congregation. At this last reunion the Provincial Counsel, those in charged of

filial communities, the formators and vocational promoter attended together with the Superiors. \* The celebration in Puente Nacional --- from December 27, 1994 to January 4, 1995 --- of the V Chapter of the "Esteras" with the proposal of celebrating the life and mission of the Province, as space of grace, and of realizing an evaluation that will impulse the evangelized compromise as Tertiary Capuchin Sisters in the historical moment which was living. In this Chapter --- that had as motto "Time of grace and salvation" --- was proposed to declare the year 1995 as the Amigonian Year, by fulfilling in it the ninety years of the arrival of the Congregation to Latin America, in the city of Riohacha. (p. 324)

\* The reunions of Superiors in Fusagasug`a, from April 14-18, 1996 with the objective of

- studying themes of fundamental importance for the good march of the fraternity and thus to strengthen the task in the service of animation.

\* The Celebration of the I Broadened Provincial Counsel in Fusagasug`a during days of May 26 to 30, 1997 with the intention of favoring a space of communion and

corresponding participation in the life of the Province from the service of animation, in order to inspire a living gospel, a communitarian communication and a mission, that would conduct to the mutual enrichment and to the renovation of the communities and, therefore of the Province.

- The reunion of Superiors which was held in Fusagasug`a between May 7 to 10, 1998 with the

proposal of creating a propitious space for the deepening of the mystery of the human person and the grace of a proper vocation of pursuit in the community, from living and concretion of the Franciscan-Amigonian values.

\* The reunion of Superiors celebrated in Engativ`a from February 13 to 19, 1999 in order to

make dynamic the service of animation in the consecrated life and in order to strengthen the renovation of Charism and Mission of the local fraternities.

\*The meeting of Superiors realized thus in Engativ`a between February 13 to 19, 2000 in order to strengthen Franciscan-Amigonian spirituality and the ties of fraternity, from the encounter, the study, the reflection and the prayer and also from the return to restlessness and intuition which animated the origin of the proper vocational process. In this same year the Superiors, convoked by the General Counsel went back to reunite, together with the formators, in July 15 to 16, in Bogot`a.

\* The celebration in Bucaramanga --- from December 28, 2000 to January 5, 2001 --- of the VI Chapter of the "Esteras" which has as objective of reviving the kind of life (vivencia) of the Tertiary Capuchin Sisters from the gospel, charismatic and foundational originality, in such manner which could respond to the refoundation of the proper consecrated life opposite to the challenges of following Jesus Christ, in the concrete historic moment.

- And lastly, the reunion of Superiors realized in Engativ`a, from February 24 to 28, 2001 with the purpose of strengthening the formation and mission, opposite to the task of animation in the fraternities of the Province.

HOUSES      FOUNDED      IN

COLOMBIA SINCE 1985

Of the twenty four Houses which the Province of Our Lady of Montiel was maintaining open in Colombia at the end of 1984, nine of them were closed since then, as it has been left said. The remaining fifteen continued their life, although with the following reservations: one, the Casa Montiel, of Puente Nacional, it varied with the time substantially its activity, passing to be a Formation House to be a Home for girls dedicated to shelter young peasant girls who follow their studies, in the Normal Antonia Santos; the other, that of the Mary Immaculate College which had annex the Fray Luis Institute came to an end, in accordance to the changes and modifications in Education elaborated by the National Government, assimilating and entegrating said Institute, which disappeared as such; another more, that of Maicao changed its condition of filial community by that of canonical community, and various others, like the houses of formation or like that of the same Provincial Curia, they changed their location.

On the other part, those fifteen Houses of Colombia before 1985 and that they subsisted even up to the end of 2001 were seeing increased by the fifteen foundations which at the continuation were consigned.

Bogot`a. Fraternidad San Dami`an (1985-1990). In line with the priority of the Province of Our Lady of Montiel by the communities of insertion, this foundation is born that wants to be a new expression of the presence in the pastoral educative, uniting with the educational activity scholarized a dynamic participation in the pastoral parochial and an effective approach to a popular environment.

This fraternity, which was undertaken of that of the Colegio Maria Inmaculada, to which it became linked as filial in the first moment, started its operation on January 25, 1985 and recognized officially on April 16 of the same year.

Located in the popular barrio Danubio of Bogot`a City and in the San Damian Parish, of which it took the name, this fraternity was integrated initially by the Sisters Yolanda Cabana, Ma. Dolores Tolosa, Celina Rojas and Marina L`opez.

In 1987 this fraternity passed to the Barrio Prado-Pinz`on and after five years of existence, October 31, 1990, it was definitely built.

Bogot`a-Bosconia. Trabajo con "gamines" (1985-1986). As more collaboration with the program Florida --- oriented to the "gamines" and patronized by IDIPRON --- with it that the Sisters came working in Chibchal`a, these became charge, on April 16, 1985, of another phase of the same program, named Bosconia.

The new collaboration, however, was very brief, because the community, approved in the plan of experience, was retired on June 25 of the following year 1986.

Barbosa. Casa Postulando (1985-1986). The foundation in Barbosa rises up as resulted of one of those devices which once in a while history provokes. In effect, in the month of November 1984 a team of Inter Provincial is reunited in Rome in charged of studying all what is relative to the formation of the Sisters once realized the perpetual vows. Fruit of that reunion were the initial encounters of permanent formation which, among other things, they knew the creation in the Congregation of three centers in charged of imparting them. The Inter Provincial thought for the Provinces with the See in Bogot`a was located in a first moment in the House of Puente Nacional, where in the Postulate of Montiel Province came functioning. And it obliged to find a new See for itself. The fact of selecting the town of Barbosa was a must, as in their place has been left already said, at the provincial desire which the formation in their initial stages was realized in poor places and favorable for the pastoral and evangelizing tasks.

The presence in Barbosa was, however, short. At the middle of 1986 the center of permanent formation was transferred to Bogot`a and to remain free, in Puente Nacional, the Montiel House returned there the postulate and was given finally this Amigonian stay in Barbosa.

Tasajera. Fraternidad Santa Mar`ia del Mar (1986-1992). This presence is born as fulfillment of the promise, made by the Provincial Counsel to the Bishop of Santa Marta, of which in exchange of the suppression , 1985, of the fraternity of El Banco, would be open in the Diocese another fraternity dedicated to the pastoral parochial action.

The selected place in order to give fulfillment to the promise was Tasajera, a small town of fishermen, belonging to St. John Baptist Parish of Ci`enaga, whose priest, Fr. Rub`en Dar`io Vallejo, saw from the first moment in

the foundation the realization of many of his anxious sheeps and offered to the Sisters protection and help as priest and brother.

Not to say he has that the work was also adjusted, “like the ring to the finger” to the same desires of the Sisters of the Province that “they came feeling each day more the exigency of a greater insertion among the most poor”. (p. 329)

As foundresses the Sisters Aurora Tibocha and Tilcia Ardila were designated who were accompanied in the beginnings, and in representation of the Provincial Counsel, by Sister Ma. Teresa Castañeda. The three (Sisters) arrived at the town on September 8, 1986 and the General Counsel approved the foundation on February 3, 1987.

After six years of self-denying and silent pastoral work in the town, the Superiors considered convenient the raising of the presence which was produced officially on November 12, 1992.

Aponte. *Fraternidad Iglesia Nueva* (1987). In the tuning with the preferential option of the Province by the most marginated, the work of Aponte is born that will have as first beneficiaries of their pastoral action to the natives “ingas” and farmers.

Since 1986 the Sisters came making studies practicability of this foundation, helped for it by Msgr. Arturo Salazar and Fr. Gonzalo Castro.

On January 25, 1987 the Foundresses Sisters of the presence: Ana Mora and Lina Mora and novice Ofelia Galindo, undertook the trip from Bogotá up to Aponte, making stop in Pasto. They went full of illusion by “sharing with their most poor brothers their anxieties of liberation and to accompany them in their road toward a new life, celebrating with them the faith and bringing them to discover their as children of God”.

During the first days of life of this fraternity, the Sisters were accompanied by the Provincial Superior and her Vicar. On April 14, 1988 the foundation was officially approved and on June 14 of the following year, 1989, the community was erected canonically.

(p. 330 – Nov. 23

Barichara. *Fraternidad Sagrada Familia* (1987). The relation of the Congregation with Barichara had already the old taste when this was established in 1987, this new presence.

In 1942 the Sisters, then belonging to the Commissary of Colombia became in charge in that City of the Colegio Sagrada Familia which, in 1955, it was transformed into a Normal Rural. That presence, however, was seen cut short at the end of 1961, when there was to be raised up due to certain disagreement with the parents of the family.

Twenty six years had passed already since then and the offer that became in 1987 was well distinct. It was treating now about a work within the field of the diversified pastoral.

The intermediary of God's action in this occasion was Father Rafael Ortíz. The foundational group was formed by the Sisters D`alila Rojas and Clara Leonor D`iaz, to whom they accompanied in a first moment the Provincial Superior and one of her counselor. The travel of the community which was going to take place in the town started on February 13, 1987. Some days later --- February 28 of the same year 1987 --- the foundation was officially approved. Eight years after, through the Decree of the General Curia No. 101, February 7, 1995, the community was erected canonically.

Bogotá. Fraternidad Apostólica Sagrada Familia (1987). This foundation in the capital of the Republic has its small prehistory. In the Nativity of 1985 the Sisters Ma. Teresa Castañeda and Tildia Ardila participated in the pastoral action of the Nuestra Señora de la Caridad Parish, in the barrio "Perpetual Help" and already then it started to catch a glimpse the convenience and possibility of implanting in there a fraternity of the Sisters which would collaborate of permanent form in the pastoral parochial of this barrio situated at the south of the City and inhabited by people extremely poor.

On the following year --- in 1986 --- a Sister, Margarita Quintero, founded, already of complete time, to the activities of Our Lady of Charity Parish and opened the horizons for a new evangelizer labor. That same year 1986 --- to date October 9 --- the Marists Fathers Francisco Alls, Ignacio Chapa and Jose Angel Unanue, who were ruling the Parish, valuing very positively the work of Sister Margarita, they asked officially the Provincial Superior the implantation of a community in the barrio.

The response to the said petition did not make to wait long and on May 24, 1987 the Fraternity of the Apostolic Holy Family became officially established. The first community was composed by the Junior Sisters who were preparing for their perpetual vows, presided by their Teacher, Sister Amalia Ardila.

The new fraternity continued being the See of the Juniorate of the Province until 1995 this formative stage was transferred to the barrio "Mutis",

of Bucaramanga. Since the said date, the fraternity installed in the barrio "Perpetuo Socorro", Bogot`, passed to be, such that it was at the end of 2001, Casa Postulando. (p. 331 – Nov. 23, 2005 – 4:05 PM

Pasto. Fraternidad Mar`ia Goretti (1987-1995). This work of Pasto is the direct daughter of the apostolic experience which was carrying out in the San Damian fraternity, of Bogot`a , where the Sisters united and harmonized the educative pastoral in a learning center with the pastoral parochial and the insertion in a popular and poor means.

Since it was already more than twenty years, the Franciscan Priests, rectors of Colegio Mar`ia Goretti of Pasto City, they came asking a linkage of the Sisters to the educative labor of the center.

But in the clock of God the time of truth did not sound until 1987 the rector then, Father Anselmo Caradonna, returned to formulate again the petition. In this occasion the demand was received and already in the last trimester of that same year, 1987, Sister Marina L`opez, attached to the fraternity of the Pastoral Parochial of the barrio Coraz`on de Jes`us, which the Sisters had in the same city of Pasto, their collaboration began with the college, attending the catechesis of the young in the same place.

With the beginning of the New Year --- and with date on January 25, 1988 --- the fraternity "Mar`ia Goretti" started to be already a happy reality, uniting to Sister Marina, Sister Arinda L`opez who arrived as responsible and the Novice Yolima Caro.

Well soon, the enthusiasm of the Sisters, united to the collaboration of Father Anselmo himself and the other parochial agents, a promising horizon opened for the future of the fraternity, using this as center their action in the poor youth of Nari~no.

On June 14, 1989, the community, which had received at the moment an annual approval on February 16, 1988, received its definitive approval as filial.

But on February 15, 1995, when the eight years of presence had just completed, this was raised. One month before --- exactly on January 14, 1995 --- the Betany fraternity had also been raised, located in the barrio Coraz`on de Jes`us of the same city of Pasto, upon considering the government that the formation of leaders that this last was proposed, it was fulfilled, therefore the leaders formed until then they were in disposition of continuing already with guarantee the work which the Sisters had come performing.

Barrancabermeja. Fraternidad Luis Amig`o (1988-1990). This foundation surges up as response to the invitation made by Msgr. Francisco Sarasti so that the Sisters would collaborate with the hospital that the enterprise ECOPETROL has installed in Barrancabermeja in order to attend to its sick employees, discharging a pastoral work.

The invitation was soon accepted and favorably by the Sisters who saw in this apostolic action an effective form of giving a response --- humble but valid -- to the “planted challenge by the conflict situation that the country was living as fruit of the institutionalized violence, of the unconformity of a country which was suffering and of the indifference of the few who possessed the greater of the wealth”. It was in truth an admirable foundation by the providential feeling which animated it, and that as characterized the same life of Luis Amig`o, therefore, as an anonymous cronist wrote about the fact: “The Sisters who marched to this foundation, without fear to the risk, launched to follow Jesus Christ, trusting that He would do with them the history”.

On February 12, 1988 --- after fulfilling all the legal procedures required by the enterprise --- the three Foundress Sisters --- Mariana Sep`ulveda, Luz Mery Jaaramillo and Esperanza Frl`orez --- arrived at the town in order to begin the work. Initially they had to lodge, in a provisional form at the Hogar Santa In`es of the Poor Sisters, who sheltered them fraternal and dearly. Afterward, after an arduous and intense search, a house appropriated for them was found in the barrio El Parnaso from where they transferred daily to the Hospital in order to exercise their evangelizer task. On May 9, 1988 the foundation was recognized officially, bien approved their fraternity as filial.

After two long years, the presence was raised on October 30, 1990. (9:40 AM – Nov. 24)

Arabia. Fraternidad Nuestra Se~nora de la Esperanza (1988-1995). This foundation was searched for as a means of opening new fronts to the pastoral about health, taking into accounts the new vocations coming out in this area and in accordance to II Provincial Chapter which had determined in 1986: “Taking into account that in the actuality an institution only exists of hospital service in the Province, at least a community would create in order to facilitate the inter change of personal”.

The search for the place most adequate for the foundation, undertaken by diverse dioceses and secretaries of health, was ample and the alternatives

found varied and numerous. At the end, and by serious discernment, the Provincial Counsel was decided by that of the Hospital of Arabia judging that “the means was very poor, lacked the presence of religious communities and that it offered all an ample field for the evangelize projection toward the inside and toward outside of the hospitable center itself and in coordination with the parish priest of the locality”.

On February 26, 1988, Sisters Mar`ia de Jes`us Palacios and Blanca Ofir Orozco and the novice Ma. Carmen Oaladines, --- in charged of the foundation -- - left toward their destiny and after staying for some time in Pereira, where they were guests by the Sisters of the Anunciacion and where they participated in the courses of actualization, arrived at Arabia in order to commence there their life of fraternity and of service.

On May 9, 1988 the foundation was officially recognized and on June 14, 1989 it was declared already the filial community.

After almost seven years of service, on January 14, 1995, this presence was raised.

(page 334)

Puente Nacional. Fraternity of Parochial Pastoral (1987-1988). In 1987, the Sisters, Carmen Elisa Balaguera, Astrid Solano and Ma. Mercedes Valencia --- who exercised their apostolate in Quebrada Negra are transferred, due to the insistence of Fr. Pedro Garc`ia, parish priest of Puente Nacional, an urban sector of this city in order to continue developing here the apostolate of the diversified pastoral that they came developing in the rural zone in which they were located before.

After a time of stay in the new See, the General Counsel, giving by closure the presence en Quebrada Negra, it recognized officially this new foundation of Puente Nacional with the date April 8, 1988. However, through unsavable difficulties in the pastoral process of the parish and by the state of health of the Sisters themselves, this Fraternity of Parochial Pastoral was raised on October 10 of the same year 1988 in which it had been approved.

Piedecuesta. Casa Umbria. Hermanas Mayores (1995). The Religious House dedicated to the old Sisters, which had been left in 1991 their original See, located in the proper building in Bogot`a, was installed, at the end of the said year 1991 in the adequate installations to the effect in the Colegio Mar`ia Inmaculada of the same capital of the Republic. (p. 335)

Nevertheless, finalized the works of construction of a new construction thought and realized specifically for the third age, in Piedecuesta, Bucaramanga, the old Sisters of the Province were transferred here.

January 14, 1995, the General Counsel, considering that the change of location required a new juridical knowledge of the fraternity, it erected canonically the Religious House destined to the old Sisters --- which continued with its genuine denomination of Umbria --- in its new See of Piedecuesta.

Bogot`a. Centro de Formaci`on Nazareth (1995). In places belonging to the group of the building occupied by the Colegio Mar`ia Inmaculada, a new community was installed, at the end of 1995.

The mission which was commended to it was that of serving of the alternative center to that of Engativ`a for the permanent formation of the two Provinces with Curia in Bogot`a and that of being besides the See of the Congregational Juniorate which was established with the proposal of "propiciating to the Junior Sister a strong experience from God Who is preparing her in order to make her definitive option, free and conscious by the person of Jesus Christ as Tertiary Capuchin Sister of the Holy Family".

The new religious House was erected canonically on June 29, 1995 and the first community was integrated by Sisters Martha Galvis, Superior, Magdalena Arango, Susana Echeverri, Clara Leonor D`iaz and Claudia Patricia Chau.

The first group of Juniorates in preparation of their perpetual vows started their walking on February 15, 1996 and the formator team was integrated by Luz Elvia Lopera, Lilian Ram`irez, Adelfa In`es Agudelo, Susana Echeverri and Martha Luc`ia Villa.

Bogot`a. Hogar Feminino Luis Amig`o (1994-1997). It was treated as a full integrated work in the field of re-education and dependent from the Instituto Colombiano de Bienestar Familiar.

Its foundation was promoted in direct collaboration with the Tertiary Capuchin Brothers who ruled since years ago El Redentor, destined center to shelter and educate children, adolescent and youth in conflict with the law. Before the proliferation of the juvenile feminine delinquency in the capital of the Republic, the convenience of constructing a center was considered, in the lands

joined to that of El Redentor, which would be dedicated to the world of the woman.

Since the first moment it was spoken that the Tertiary Capuchin Sisters would take charge of it and thus it could be, given the availability of the Province of Our Lady of Montiel.

The opening of House took place on March 16, 1994 with the community formed by the Sisters: Ma. Cecilia Buitrago, as Superior, Isabel Ma. Bayter, Margarita Amaris, Marina Isaza, Ma. Olivia San`in, Amanda Correa and Mery G`omez.

After three long years of work in the center, and at the root of some contractual difficulties, the Sisters left officially the place on November 3, 1987.

Bogot`a. Hogar de la Ni~na "Amor y Vida" (2001). When the House of the Child Jesus in Popay`an was closed in 1999, the Province remained without work that would respond to an apostolate so particular and loved by the Father Founder, which is the Christian education of the children, boys and girls separated from the road of truth and of good. Through it --- and having into account also a capitular option that placed as priority in the Province the work with the poor and within them with the uncared (unsupported) childhood --- the Provincial Government was compromised to open a work which was framed in the apostolic field of protection or reform.

Through a contact with the Board of Director of the Lion Club of Bogot`a, the Sisters received an invitation in order to know a home that was functioning in the barrio Nueva Zelandia and that it depended on the said Board. In the year 2000, the Sisters Isabel Urbano and Evangelina Villanueva and the novice Martha Fonseca started to work in the Hogar de la Ni~na "Amor y Vida" in the experiential plan. And eight months passed, on January 2001, the same directive of the Lions Club, seeing the organization and the good management of the Sisters at all levels and considering which in no hands it was going to be better the Hogar, they decided to leave this, with all its endowment to the Sisters.

The work, which is sustained with the help of the people, is a permanent proof of which, as testimony in his own life Father Luis Amig`o, the Divine Providence never abandoned to whom who trusts in It (Divine Providence), because the needs of the Hogar are seen broadly covered by the generosity of whom are the witnesses of their labor and of the good deeds of the Sisters, who, asided from attending the center, they dictate Religion classes in the

College of the New Zealand district and they collaborate actively and effectively with the pastoral of the parish to which they belong.

At the end of 2001, the Provincial Government was making negotiations in order to obtain from the General Counsel the canonical approval of the community and in order to acquire a property a place in the same sector in where the Hogar is located, in order to be able to transfer it, then the received place from the Lions was in leased and concluded the contract.

#### HOUSES FOUNDED IN PERU SINCE 1985 (p. 337

- nov. 25

At the end of 1984 the only work that the Province Our Lady of Montiel outside Colombia territory was the Missionary Community of Requena, had in Peru.

To part then --- and during the seventeen years that have gone by, that first Amigonian presence in the Peruvian land has been seen increased with the three whose history is noted at the continuation.

Iquitos. Comunidad de Pastoral (1985). This second foundation in Peru is born before the disquiet of the Sisters of the fraternity in Requena, who "see the necessity of a new fraternity which may be presence and accompanied at times, in the Amigonian mission in the Amazon.

Thanks to the bounty of Msgr. Gabino Parales, Apostolic Prefect of Inquitos and the interest of Fr. Francisco Codezal was able to obtain without greater difficulties this second House in Peru.

The initial community was formed by the Sisters Nohem`i Jim`enez, Ma. Teresa Zorro and Martha Hern`andez and was located in young town "October 9" of the capital of the Department of Loreto and within the parish of Bagaz`an.

The Sisters develop an intense pastoral in the environment, attending a dispensary in their own house, visiting the sick, being in permanent contact with

the people and realizing, in the capacity of parochial charges, a broad evangelizer action and, in what is possible, sacramental.

The General Counsel recognized officially the foundation on January 23, 1985 and on April 19, 1992 it erected canonically the community.

Lima. Fraternidad Santa Clara de As`is (1988). This fraternity was born in the capital of the Republic with a double finality. By one part --- and this was principal reason --- it wanted to dispose of an adequate place where to be able to gather and form in the first moment the Peruvian vocations which already started to blossom and, by another part, when the Missionary Sisters who were working in the forest had to travel until here by reason of studies, of doctor or of buying, they would a place where to lodge. (p. 339 – Nov. 25 – 12:30)

After a careful search of the most adequate place and after having consulted with distinct Bishops and with the Conference of the Religious in Peru, it proceeded to the foundation in April 1988. Sisters Tilcia Ardila, Nohora Alexandra P`aez and Emilia Hern`andez were as foundresses.

Soon well, nevertheless, the Sisters took into account that the living location in which they had stablished did not answer to the provincial desire of an immerse formation in the field of insertion and through another arduous search, in 1989 they transferred --- with three postulants whom they already had --- at the young town “Buenos Aires de Villa”, in the Chorrillos district, and there in collaboration with the Capuchin priests from a Province of Italy, they attended to the pastoral works of the parochial center “Santa Catalina de Siena”.

With every thing, the unsavable difficulties appeared in the new See they required another change of location of the Casa Postulantado of Lima which remained installed in Grau Avenue 677D – Barranco, where it was found at the end of 2001. In 1992 the community was erected canonically.

(p. 339 – Nov. 25 PM)

Caraz. Fraternidad Fray Luis Amig`o (1998). This new work started on March 25, 1988, located in the Sierra of Per`u, which was erected canonically, as Religious House, on August 12, 1999.

The community which initiated her step was integrated by the Sisters Nohemi Jim`enez, as Superior, Nora Teresa Castro, Ana Emma Curto and Carmen del Pilar Panduro.

The apostolate which the Sisters exercise there is of insertion among the poorest, through an infirmary, formation of rural catechists, sacramental preparation of girls and of the formation of catechist parents.

#### Delegation from El Per`u

Almost already at the door of closing this volume of the Congregational History, the Province of Our Lady of Montiel saw fulfilled a desire already long time dreamed: the grouping, through nineteen years of the foundation in Per`u, of the four Houses and fraternities there existing in a Provincial Delegation.

The creation of such Delegation took place on June 14, 2001. And the first Counsel of the new demarcation became constituted thus:

Provincial Delegate: Lourdes Carballo

Counsellors: Ana Mercedes Chaves

Mariela Araque

#### THE MOST SIGNIFICATIVE DIARIES

Among the diaries, proper of the Province of Our Lady of Montiel and happened since 1985, the following merit special mention:

The first ten years of life of the Province (1988). In the context of the Marian Year, of 1988, the Province of Our Lady of Montiel celebrated with special gladness her first ten years of life, verifying in a particular mood “the presence and company of the Virgin in her in path”.

The celebration was centered specially in two moments: the feast on February 5 and the Chapter of the Estreras celebrated at the end on December 27 of the same year.

The feast of day 5 was seen preceded on the night before by a special Vigil of prayer done in all the communities. Right on the day, was celebrated in Bogot`, with the massive attendance of the communities of the Province in the City, a solemn Eucharist in which an action feeling was elevated as thanksgiving to the Lord through the wonders realized in the Province.

With the occasion of this diary it was elaborated and it published the Book Ten Years of History. The Province of Our Lady of Montiel. (p. 341 )

The forty (40) years of the Holy Family College of Barranquilla (1993). The Holy Family College, which started her road in 1953 with onl 66 students, celebrated in 1993 her first forty (40) years of existence with a feast to which the professors, the parents of family, the students and alumnae and friends of the community were entailed in active form.

It was a good occasion so that all were able to make patent their recognition, gratitude and love to the Congregation by labor in favor of integral education exercised in a continued form and with growing quality in the City.

Las Bodas de Oro del Colegio Nuestra Se~nora de los Angeles de Manizales (1993). This celebration which stimulated new challenges and compromises in order to germinate the seed which had gone sowed, served also so that the Manizales society could recognize and celebrate with joy the "invaluable labor realized by the Tertiary Capuchin Sisters, --- through their love and delivery to the youth, and of their solicitude and constance in the educative service ---, since their arrival to the College of Our Lady of the Angels in 1943".

The ninety (90) years from the arrival of the Sisters to Riohacha (1995). The feasts celebrated with the occasion of this happy event were celebrated on October 13 to 17 and to them a total of fifty six (56) Sisters of all Colombia attended.

They started the day 13 in the evening with a serenade and with artificial lights which reproduced the effigies of Father Luis Amig`o and of Sister Elena de Barranquilla. On the following day in the morning the alumnae, students, professors and parents of the family of Holy Family College paraded through the city, and in the afternoon there was a conference for the parents of the students and the alumnae. On the day 15 it was typically cultural: design and craftsmanship; presentation of musical group of the College, and representation of the evangelize work at the period of ninety long years (90) through the dance. On the day 16 there was gymnast show and a special program presented by the alumnae. And finally on the day 17, a solemn Eucharist.

With this occasion, the Sisters received the "Orden del Congreso y un Decreto de Honores" from the Department of the Guajira and official recognitions from the Association of Women of Guajira, from the Municipal Council of Riohacha, from the Departmental Assembly of Guajira, from the Alumnae Association, from the Riohacha Municipality and from the Chamber of Representatives of Colombia.

Las Bodas de Oro del Colegio Inmaculada Concepci`on de Plato (2000). The commemorative acts of this diary were developed from Sunday June 11 to Friday June 16, 2000. From Monday June 12 to Thursday June 15, the scholastic contests were marked out of sports competitions, of cultural acts and of musical participations. Everything was, during those days, happiness and joy. On Friday June 16 the feasts closed with a solemn Eucharist which took place a special meaning of acts of thanks by the educative labor realized by the Sisters in the town.

The ninety (90) years of the Native Boarding-School System Holy Family of Nazareth (2001). Although the Sisters did not arrive to this institution until 1914, however the its foundation is raised in the year 1906.

The celebrations were prolonged from August 16 to 18, 2001 and they counted with the presence of Msgr. Armando Larios, Bishop of Riohacha Diocese, and of Dr. Hernando De Luque, Governor of the Department of Guajira. Also distinct neighbor native towns students of the Native Boarding-School St. Anthony of Aramasain and of the Holy Family College of Barranquilla.

Each day the celebration was initiated with the play of native musical instrument "Kasha" and the Eucharist, and in the afternoon hours sports and cultural programs were held which they had into account the distinct aspects of wayu`u culture. Inclosed was celebrated in those days the Contest of the Majayut in order to select the adolescent woman of the year. There were dramatizations, stories and dances, special mention merit among these lasts, the Yonna or "chichamaya dance".

## CHAPTER VIII

### THE PROVINCE OF FRIAR LUIS AMIG`O

In the previous volume of the History, the presence of the Congregation in Brazil was discharged as an Independent Vice Province, directed by the

Sisters Romilda Boovo, as Superior Vice Provincial, and Ma. Alice Vialta and Ma. Stella Engler, as Counselors.

### The Fray Luis Amig`o Province Is Born

Immediately after finalizing, nevertheless, the collecting period by Father L`azaro in his history a transcendental event was produced for the life of the Congregation in Brazil, the General Counsel, searching a revitalization of charism in those lands and wanting to celebrate also with it the I Centennial of the Congregation which then was fulfilled, it erected, with the existing Houses in Brazil, the Province Fray Luis Amig`o, through the Decree dated January 5, 1985. Some months after --- May 11 of that same year 1985, the date in which the first one hundred years of foundation of the Congregation was exactly fulfilled --- Msgr. Fernando Penteado, in the transcourse of a special Eucharist, celebrated as act of thanks by the congregational jubilee, promulgated solemnly the mentioned decree, giving with it official life to the new Province, which counted in concrete with these presences:

Cacapava - Casa da Crianca  
 Sao Paulo - Sede Provincial  
 Curitiba - Hospital Militar  
 Palmas - Clinica Sao Jose  
 Jacari - Asilo de Ancianos

During the long fifteen years passed since the creation of the Brazilian Province, of those initial five Houses, two --- that of Curitiba in 1987 and that of Palmas, in 1992 --- they have been raised, although their absence has been supplied with three new Houses dedicated to the apostolate --- of those which one was also closed --- with the other three destined directly to the formation.

### The Apostolic Walk (Road)

In these last years, the apostolic walk of the Congregation in Brazil has been marked strongly by the tendency that it has gone feeling the religious life in Latin America to live the spirituality of the incarnation through an insertion and inculturation such with the poorest and excluded, which was capable of breaking with the classic schemes of the apostolate in colleges and in clinics and of encountering with creativity new trenches of pastoral.

That tendency to the insertion and to the search of new trenches and evangelics of apostolate has been perceived with neatness, within the Province of Fray Luis Amigo, as well as in a better geographic distribution of the

apostolic forces, --- breaking the frontiers of the south and the southeast in which until then the Congregation in Brazil had been moved, in order to open also the center east, which is a land of the missions ---, like in more full dedication to those apostolates who are more in line of a preferential option through the poorest and excluded. In this last meaning, it is significative, for example, which the two Houses may have been left --- Curitiba and Palmas --- in them which the Sisters were exercising the sanitary apostolate within the Hospitaler centers and the creation of related works directly with the diversified pastoral may have been favored --- like that of Jardim, Nioaque and Candeias--- of which can be framed within the field of protection, as it can be the new orientation given to the Social Work Fray Luis Amig`o, that functions together with the Provincial Curia or the same re-structuration which, as it will be seen, it has been realized in the House Crianca of Cacapava.

After that geographic redistribution and preferential dedication to the poorest, the apostolic fronts proper attended by the Sisters in the Province have remained distributed, at the end of 2001, thus: in the field of health the work is framed that it is developed in Jacarei; in that of protection, that of the House Crianca of Capava and that of Social Work Fray Luis Amigo, of Sao Paulo; in that of the diversified pastoral and, of some manner also, in that of the first evangelization, those that are developed in Nioaque and Candeias.

## Formation

In the last years ---and especially since 1990 --- it has had a greater implication of all the Sisters of the Province in the vocational pastoral, assuming it as a priority. Vocational Weeks have been celebrated in distinct places; it has been participated in the Franciscan Contests and Popular Missions in collaboration with the Capuchin Fathers; monthly living together with youth vocation has been realized, who were coming being accompanied personally by the distinct vocational local animators. Besides of all this, in 1992 a House was open in Jacar`i for the aspirant with the purpose of sheltering the desirous youths of experimenting alive and in direct life of the Sisters previously to their entrance to the postulate. The results of all this vocational labor, analyzed in the context of the vocational drought which was living in almost totality of the congregational map, can be considered acceptable enough.

The Postulantship which, in 1985, was found in the House of Sao Paulo, passed, in 1988, to the new See of the novitiate in Cacapava. Some years later, in 1996, it was installed in the House Crianca of the same city of Cacapava and from here it was located already in the See constructed

specifically for this stage in the proper city of Cacapava. However, at the time of closing these pages, the postulant, upon remaining in the novitiate again empty, had passed from the year 2000 to occupy, with due permits, that House, leaving her own See in order to shelter another apostolic activity, as it will be seen. (p. 348 at 9:45 PM)

Through its part, the novitiate, installed in an offered house to the Province by Father Monteiro and situated near to the Crianca House of Cacapava, was transferred officially to Nar Nazar`e of the same city of Cacapava in 1988, although the first novices, as it has left said, they did not return to it until the following year 1989. From 1996 to 2000, the groups of novices of the Province, by determination of the General Government, made the novitiate in Colombia, distributed thus: 1996-1997 in the novitiate of Santa Maria Province; 1997-1998, in that of San Jos`e, and 1999-2000, in that of Our Lady of Montiel. At the end of 2001 the Province did not count novices.

The Juniorate stage functioned until 1998 distributing to the Juniors in distinct fraternities and reuniting periodically these with their teacher in order to realize the formative activities programs in accordance to the General Plan of formation. Since that year 1998, however, the Juniors initiated a serious program of formation through academic courses of Dogmatic Theology, about Culture of Religion and of Pastoral Theologoy. Since 1996, besides, the Junior Sisters of the Province have come preparing themselves of the emission of their perpetual vows in the interprovincial Juniorate.

In as much as to the permanent formation one has to take note, aside from the assiduous attendance to the courses of formation of general character organized in the distinct interprovincial centers stablished to the effect, the Province organized, in 1994 and 2001, one month each of spiritual renovation; it made program and carried to the effect, between 1995-1997, the suty of the theme Psicolog`ia de la Vida Religiosa y din`amica de la Vida Sonsagrada; it programmed and finised it, between 1995-1997, three encounters, about auto-knowledge, auto-esteem and dynamic of communitarian life; it articulated, between 1999-2001 semestral encounters with the Sisters of the third age, advised by skilled in the area of physical health, psychic and spiritual; it celebrated, 2001, an encounter with the Sisters of the second age, and it prepared with carefulness the jubilee celebration of 2000, through some special spiritual exercises centered in the proper spirituality and in its Franciscan dimension. (p. 349 – 10:00 PM)

The Amigonian Lay Movement

Although since 1989 some group of Zagales was initiated regarding to the Novitiate Lar Nazar`e and in the following years continued organizing about the fraternities of Nioaque y Sao Paulo other groups of young and adults, it was not until 1996 when it had the official launching in the Province the Amigonian Lay Movement.

Since that moment groups of Lay Amigonian in distinct communities went establishing already officially. And since then also all the years, in the month of September, the day of the Lay Movement in the Province is celebrated.

## Government

Since its creation, in 1985, until the moment of giving conclusion this narration, they have been in front of the Province, the following teams of government:

1985-1989 Superiora provincial: Romilda Boovo , etc  
Consejeras: Marina Villa

## Provincial Chapters and Other Reunions of Government

From April 23 to 27, 1986, the I Provincial Chapter was celebrated in Sao Paolo whose central themes of study were Juridical Office in front to the provincial walk and Elements of the proper identity of Tertiary Capuchin Sisters according to the Franciscan style.

Six years after ---January 5-11, 1992 --- was held, also in Sao Paolo, the II Provincial Chapter in order to deepen the proper compromise, as Tertiary Capuchin Sisters, in the evangelization.

That same year 1992, from October 9-12 again in the House of Sao Paolo, the III Chapter was reunited with the primordial objective of electing, for the first time in the Province, the team of government that would direct it in the following three year period.

When the Province was found celebrating her first ten years of life, the IV Provincial Chapter was celebrated --- from December 8-11, 1995, with the proposal of reflecting on the proper being of the Tertiary Capuchin Sisters of the Holy Family, in front to the challenges of the evangelize mission within the Brazilian modernity.

Concluded the period of government of the elected team in 1995, the V Provincial Chapter was congregated --- and once more in Sao Paulo, from January 24-29, 1999, it was proposed to stimulate the proper life and mission of “Mujeres del Esp`iritu”, as challenge for the new millennium.

Finally, from November 16-21, 2001 was held, also in Sao Paulo, the VI Provincial Chapter, which, aside of giving this demarcation the government which was directing it upon closing this story, it deepened the theme “Mujeres del Esp`iritu, challenged, in this time of signs, by some signs of the times which are true provocations for the proper mission in the moment of the refoundation.

Together with the mentioned Chapters, the Province has realized, since her creation, other many reunions of interest, among them which merit to be emphasized are the following:

- The reunion of Superiors and local Economes which was celebrated in the Provincial House, between September 17 and 18, 1985 in order to study, at the light of the Constitutiones, economic aspects of the Province. For this study, the Sisters were served with the text Evangelical Poverty through Canon Poverty,
- \* The I Provincial Assembly which was held in Sao Paulo from May 10 to 12 12 of the same year 1985, whose objective was to celebrate the Centennial of the Congregational Foundation and the creation of the Province.
- \* The celebration of the II Provincial Assembly within June 10 and 12, 1998 with the proposal of revising and of being capable the application of the capitular options in the Province, as means of revitalization and stimulant for the proper life and mission.
- The III Provincial Assembly, which was carried out from July 27 to August 2, 1989 with the purpose of evaluating the options of XVII General Chapter.
- The IV Provincial Assembly, developed, like the previous in Sao Paulo, between July 6 and 8, 1990, with the finality of evaluating the provincial road with relation to assumed compromises within the pastoral vocational, in order to answer the planted challenges by the youth.
- The I Broad Provincial Counsel, which was held in the Crianca de Cacapava House from December

29-30, 1994, and that it was centered in evaluating aspects of the formation and evangelizing mission of the Province.

- The V Provincial Assembly, celebrated in the Crianca de Cacapava House, from January 20 to 21, 1997, and which was oriented to that the Provincial House would participate the Sisters their vision about the Province.
- The VI Provincial Assembly, realized in Sao Paulo, from July 12-14, 1999 with the finality of the realizing the revision of the Fray Luis Amig`o Educational and Social Works, and to respond thus to one of the capitular agreements.
- The VII Provincial Assembly, which carried out in Sao Paulo, within two days of July 1 and 2, 2000 in order to deepen about the Franciscan identity.
- And, lastly, the celebration in the Crianca of Cacapava House, on July 23 to 25, 2001, of the II Broadened Provincial Counsel with the proposal of evaluating the life and mission of the Province, in accordance to the orientations and provincial projects and to guarantee that mood the fraternal reflection about the proper road, opposite to the VI Provincial Chapter.

#### APOSTOLIC RE-STRUCTURATION OF WORKS

(p. 353)

During the period of elapsed time since the creation of the Province, two of the Houses with those which this its walking started --- and that they will be seen at the continuation --- they have changed or broadened notably their apostolate.

Cacapava. Casa da Crianca. This institution as it is known, was dedicated since its beginning to shelter, as boarding school for girls of two to thirteen years old, who have just returning to their families, being sheltered by other particular families or integrating themselves in other institution, as it was, to

sum up Luis Amigo Mansion which the Sisters themselves were managing in Sao Paolo.

In 1984, however, the legislation with relation to the minors was changed in enough radical form in the State of Sao Paolo, and this affected fully to the march of the House of Crianca. The State was not yet partisan of the total internments, then these have in themselves of anti pedagogy to separate, at times of absolute form, to the minor of their familiar and social environment.

The Crianca House had, therefore, to change from base their pedagogical orientation, passing of being a boarding school to be converted into a semi-boarding school, with its system more open, would be able to favor positively the progressive integration of the minor in their natural environment.

The process of pedagogical reorientation started on June 2, 1986. In that moment there were 110 boarder girls in the House, of them 90% sheltered by their own families or by other persons.

With the change of pedagogical orientation, the institution was open decidedly to the environment, initiating programs of communitarian attention that have permitted to attend, since 1987, the problematic of many minors in the same context, obtaining thus which the same pedagogical action would harmonize about integral form what is personal, familiar and social. In the system of semi-intern some 150 children, boys and girls at the undertaken age between 7 and 14 years old attended at the end of 2001. (p. 354 - 12:20 a.m. - Nov. 28)

Sao Paolo. Espacio Amigoniano Gente Joven. Almost since their beginnings, the House of Sao Paolo, the See of the distinct governments of Brazilian demarcation, has sheltered among their installations what in their day was call Educational and Social Works Fray Luis Amigo, which in concrete were two: the Fray Luis Amigo Mansion destined to shelter homeless (egresadas) girls of Cacapava and the Fray Luis Amigo "Creche" or infantile keepership.

With the time --- and in concrete February 10, 1992 --- these educational and social works were transformed into a beginning which was named Fray Luis Amigo Juvenile Center and that at the end of 2001, it was known as Amigonian Young People Space. In this Amigonian Space 40 minors were attending between the age of 7 and 14 and needed protection.

On October 21, 1993 was founded in the institution a group of volunteers with the proposal of collaborating in the protection and integral and professional promotion of children, youngs and adults, particularly from those most poor and needy, through the developmentof diverse activities. With the work of those volunteers and with the contribution from the mayor's office of

the Butanta region, that was compromised by means of agreement, to attend to 93 minors, the apostolic work from the Amigonian Space has been multiplied, being growing the attention of minors in danger situation, coming, in their great majority from the same environment where the Center is situated.

## HOUSES      FOUNDED      IN

### BRAZIL SINCE 1985

With the birth of the Province, the reality of the Congregation in Brazil has gone growing. And in spite of the five presences with which that initiated their road, two have gone closed during the last years in 2002, the Sisters were counting, the Brazilian lands with eight houses, thanks to these new foundations which went realizing.

Jardim. San Francisco Fraternit (1985-1995). The foundation in Jardim rises, as already it has made sign, from the desire of the Sisters from Brazil, the recent founded Province, of living with more profound spirituality of the incarnation --- insertion and of working with the excluded most poor, extending their area of apostolic action to the center west of the country, mission zone and of great social problem; zone of large estates, in which, as consequence, it exists much people without land which in order to survive the people has leave the land that saw them from birth; the zone in which as the Brazilian saying goes “o boi come o povo passa fome” or it says the ‘bull eats and the people goes hungry’.

Searching for places most appropriate in order to fulfill their desire, the Sisters went around the Diocese of Corumba, Tres Lagoas and Jardim. Finally they decided through this last and they were located in a first moment in the city where the Diocesan Curia is.

February 3, 1985 was founded the presence with the Sisters Sada Koba, Angela Rosa Aguirre and Sonia de Fatima Marani Lunardelli and on October 29 of that same year 1985 was canonically erected with name of San Francisco Fraternity.

The labor of the Sisters was centered from the beginning in the ample ambit of the diversified pastoral in direct collaboration with the parish.

Upon completing, however, ten years of presence, this had to be raised through serious problems raised in the parochial environment which they had difficulty, such as the personal harmony of the Sisters, as well the efficacy of

their pastoral action. The canonical suppression of the community took place on October 2, 1995.

Nioaque. Fraternity Santa Rita de Casia (1985). This House, contemporary in her foundation with the previous of Jardim and situated in the same Diocese, surged with the proposal that the Sisters of San Francisco Fraternity, geographically distant from the rest of the Province, could be related with facility with other nucleus community, and so to feel both mutually accompanied.

The foundation was produced on May 17, 1985 and their initiators were Sisters Ma. Guilhermina Martinez, Cecilia Shizudo and Julia Ma. Da Silva.

Since the beginning, the Sisters have attended in a particular manner the formation of the evangelizer leaders, such in the establishment of the agrarian reform and in the villages of the natives "terenas", like in the urban zone. They also have been busy of the formation of catechists, of organization groups for the liturgy, of the familiar pastoral function and of impulsing the project "Oltrecento" guided to fulfill the dream of many children, adolescent and adults, constructing housing for them.

September 6, 1995, when the presence came functioning already since ten years ago as filial community, was erected canonically with the name of Santa Rita de Casia Fraternity.

Cacapava. Noviciado Lar Nazar`e (1988). The Novitiate House located, as it has been noted already, in nearby construction to the Crianca de Cacapava House, Father Monteiro who had offered to the Province, passed, in 1988, an edifice of new plant constructed specifically for this stage and supported with the contributions from the General Safe, from other Provinces and from "Adveniat".

The first group of novices entered in this new House in 1989. Between 1992 and 1995 there were no novices in the Province. And since 1996 the Brazilian novices, as it is already known, made their novitiate in some of the novitiates of the Congregation in Colombia.

Since the year 2000, the House was inhabited by the postulants who even were found in it at the time of closing this narration.

Jacarei. Our Lady of Hope Fraternity (1992). With the proposal of sheltering the youth who previously to their decision entering into the

postulants, the Sisters wish to realize an experience which may permit them to prove how they live, how they pray and how they develop their apostolic work, this Fraternity of Our Lady of Hope was open in 1992, which is in reality a house for the aspirant.

Candeias. St. Francis Fraternity (1997). Since years ago, the Province had assumed, as an activity of the vocational pastoral, the participation of Popular Vocational Missions, taking part, for example, in those which were realized in the Cities of Jaiba, Manga, Bonsuceso, Candeias and Carmo da Marta, in the State of Minas Gerais.

At the root of that participation, some parish priests asked that the presence of the Sisters was not simply sporadic, but that it would offer a form more stable an answer to the evangelize labor.

With the intention of responding positively to that restlessness of the priests of the zone, and after realizing various visits and contacts, the Sisters opted by stablishing in Candeias, municipality of the Oliveira Diocese.

February 20, 1987 the presence was initiated with the Sisters Sada Koba, Angela Rosa Aguirre, Ildete Soares and Ma. Nazareth Mejia, who dedicated themselves to the pastora evangelizer, as in the rural ambit as in the urban, to the pastoral of health and to that of the aged.

Cacapava. Saint Clare Fraternity (1997). As consequence of the assumed option by all the Congregation in the last years, and also by the Province, of giving priority to the formation, was seen the convenience of what also the postulants would count with one proper House and with a dedicated formative team direct and principally to their accompaniment.

Thus this Saint Clare Fraternity rose up recognized canonically on May 22, 1997.

In the year 2000, by beint the novices in Colombia from 1996, it was dedicated, with due permissions, to transfer to Lar Narar`e the postulants and at the same time to locate in the proper spaces of Saint Clare Fraternity thirteen young aspirants with their formators. On the following year --- in 2001 --- the Postulant House received, as answer to the precarious economic situation of the Province, the school of infant education St. Francis of Asisi which continued functioning there at the end of that same year.

- Nov. 28

In 1995 the Province celebrated with simple Franciscan the first ten years of existence as such. With all the diaries most significant happening in these last years it has been the celebration of fifty years of presence of the Congregation in the Brazilian land.

Golden Jubilee of the Arrival of the Tertiary Capuchin Sisters in Brazil (1998). July 7, 1948, in the evening, Sisters Eulalia de Don Mat`ias, Bernarda Caramanta, Visitacion de Nari~no and Ma. Flor`angela de la Estrella landed at the Rio de Janeiro airport. These Sisters are the foundresses of the presence of the Congregation in Brazil. Then in July 1998 they completed the first fifty years of that event and the Sisters wanted to celebrate with joy although within, in all moment, from the Franciscan air which characterizes them.

July 4, 1998 was celebrated, in order to give thanks to God for the arrival of the first Sisters, solemn Eucharist in the National Basilica of La Aparecida, that was presided by Dom Carmo Joao Rhoden, Bishop of the Diocese of Taubate, to which they attended together with the Sisters, familiars and friends and many other Amigonian Laymen.

Eight days after --- July 12 --- another Eucharist was celebrated in the Parish of Our Lady of Providence, which Dom Emilio Pignoli, Bishop of the Diocese of Campo Limpo presided.

## CHAPTER IX

### SAINT MARY OF THE ANGELS PROVINCE - (p. 361)

On October 1, 1995, the General Counsel of the Congregation after serene discernment which came realizing since some time ago, decided to create, with the Vice Province of Panama-Costa Rica-Nicaragua, depending on the Santa Maria Province, and with the Vice Province of Guatemala which belonged to that of Immaculate, the General Vice Province of Central America.

Days later, on October 17 of that same year 1995 --- the day in which the Amigonian Family commemorates each year the birthday of their Founder --- the new demarcation began, with the solemn proclamation of the constituent Decree signed by the Superior General, their historic walking.

The Vice Province of Central America grouped upon the birth of these Houses:

Puerto Lim`on (Costa Rica) - Centro Ma. Inmaculada, etc.

From those twenty presences, two --- that of San Rafael-Hogar Siembra, in 1996, and that of Boquete, in 2000 --- were raised, the other eighteen continued their functioning, at the of 2001, accompanied by the new foundation of Honduras undertaken by the General Vice Province.

### The Apostolic Journey

Upon creating in 1995 the General Vice Province in Central America the apostolate of education occupied a pre-eminent place, being able to catalogue within the same the presences of Puerto Limon, Desamparados, Almirante, Boquete, Chiquimula, Totonicapan and Ticulantan, that is to say seven of the fifteen apostolic presences with which the Vice Province is born. In transcourse of the last six years, and after the raising of the House of Boquete, the apostolate of teaching, in which there has had never foundation, it has remained almost equal, as it will be seen at the continuation, with that of protection-reform and with that of the diversified pastoral. (p. 362)

The apostolic field of protection-reform, which began its walking with the presences of San Isidro de El General, San Jose Hogar Siembra, Santa Ana and Quetzaltenango, the closure of Hogar Siembra has seen supplied, with transformation of the House of formation of Jimenez in the Hogar Divina Providencia.

Something similar happened inside the camp of pastoral diversified, where at the initial presences of Panama-Andes 2, Totogalpa, Champerico and Teculatan, that of Amareteca was added, in Honduras.

The apostolate of health and of the first evangelization have not counted, until the end of 2001, with no work within the demarcation of Central America, although this last apostolate --- that of the first evangelization --- is broadly

represented by the significant number of Sisters from the same which were found incardinated in the Missionary Project of the Congregation, at the time of giving by these closing pages.

## Formation

The vocational pastoral was a restlessness priority in Central America since this demarcation reached its autonomy in 1995. Since then, a great team was formed in which they remained integrated as the local promoters, as the Sisters designated responsible by the part of the government of the demarcation. Monthly living together, visits to colleges, campings, retreats, interviews, psychological follow-up and vocational fairs were some of the activities in the vocational sector.

In as much as to postulate one has to note since the creation of the General Vice Province were reunited, in the House of Ribera de Belen --- which then before had come being the Novitiate of the Vice Province of Costa Rica-Panama-Nicaragua --- the postulants of Guatemala and of Jimenez de Pocci.

The stage of novitiate remained integrated, with the birth of the general demarcation of Central America, in San Jose de Pinula, that came functioning already as Novitiate House, although only of the Guatemala Vice Province.

The intensive or systematic juniorate was established at the end of 1996, in the House of Guatemala capital. The rests of the juniorate went integrating in the distant houses and countries of the demarcation, although they continued having their formative encounters and they continued counting with a following nearby on the part of the corresponding formators. In 1995 some Sisters who were preparing for their perpetual vows made said preparation in Costa Rica. At the end of the following year, they made it already in the House of the Congregational Juniorate established in Bogot`a.

For the permanent formation they followed utilizing, as they came making already the two dependent Vice Provinces that they formed the new demarcation, the organized encounters at the congregational level, having recourse for their utilization, well at the located center in Spain, well to some of the locations in Colombia. In the year 2000 it was realized for the first the time in the Vice Province the month of Spirituality, that was held in Guatemala, was directed by Sister Julia Apestegu`ia and it counted with the participation of thirty five Sisters. They also approved for the permanent formation of the organized courses by the Confederations of Religious of Guatemala and of Costa Rica and other studies of profoundation emanated from the proper government

of the Vice Province. Among these lasts, it merits to be undertaken the relative to the Process of Communitarian Discernment that was developed between the years 2000 and 2001 and that it culminated with the elaboration of the document approved in November 2001, by the I Chapter of the Province of Santa Mar`ia de los Angeles. (2:30 pm – Nov. 30)

#### The Amigonian Lay Movement (p. 364)

Since then, convoked by Sister Adela Paternina, the provincials in charged were reunited in Bogot`a, in April 1991, of putting into function in America the Amigonian Lay Movement, all the communities started to organize themselves in order to impulse in their said boundary line Movement.

The truth will be said, already then groups of laymen were existing regarding to some communities compromised in the task of supporting the Sisters in their apostolic works and of living from the spirituality of Luis Amig`o. Through it, it was possible that on June 23, 1991 in was reunited already in San Jose, Costa Rica a good number of seculars in order to prepare with detail the official launching of the Lay Amigonian Movement that, in the Costa Rican lands, it took place on October 17, 1991 of that same year. And then it was possible, that days after it could be done also the same in Panama and Guatemala.

At the end of 2001, together with the majority of the communities of this demarcation of Central America, groups of Zagales, youth or of Amigonian adults were existing.

#### Government

Since 1995, and during the time which the demarcation was a General Vice Province, their destinies directed the following teams of government:

1995-1998 Superiora viceprovincial: Ligia Elena Llano, etc.

1995-1999

#### The Provincial Chapters and Other Reunions of Government (p. 366)

From December 27, 1995 to January 1, 1996 was celebrated, in Colegio Nuestra Se~nora , of Desamparados, Costa Rica, the I Vice Provincial Chapter

which was centered in deepening the theme of the Proper Evangelizer Compromise according to the urgencies of the Church in Central America.

Three years after the II Vice Provincial Chapter took place --- also in Desamparados --- which was developed between April 5 and 11, 1998 and it was proposed to recreate, under the impulse of the Holy Spirit, the proper life of Tertiary Capuchin Sisters so that the evangelizer presence of the Congregation in Central America, was generalizer of life, of communion and of hope and it could offer answers to the necessities and challenges of the Church and of the society in the road toward the Third Millennium.

Among the celebration of those two Chapters and subsequently until the creation of the Province of Holy Mary of the Angels, the Vice Province of Central America realized other important reunions of government, among them that merit to be brought out are the following:

\* The two reunions of Superiors and Formators celebrated in 1995 with the objective of

strengthening the proper ownership, like members of the General Vice Province, in order to compromise themselves in communion with the exigencies which was presenting the new reality. The first of these reunions took place in the Ribera de Belen, from October 19 to 22 and it congregated the representatives of the communities of Costa Rica, Panama and Nicaragua. The second was realized in San Jose de Pinula, from November 29 to December 1 and to it they attended to those of the communities of Guatemala.

- The two reunions of Superiors and Formators which were developed in 1996 in order deepen in the compromise as animators of life and mission of the communities and to respond thus, with fidelity, to the confided mission. The reunion in Guatemala was, in that occasion, of February 17 to

18, and that of Costa Rica, of March 7 to

10. (p. 367 – Dec. 1)

- The reunion of Superiors and Formators effected for all the Vice Province in San Jose de Pinula, on January 27, 1997 with the objective of qualifying the proper corresponsibility in the task

of animation in order to compromise themselves to search new forms that will respond to the challenges which the Third Millennium was presenting, and in order to see, also, possibilities of face to the creation of the Province of Central America.

- The reunion of Superiors and Formators developed in the Vice Provincial House, between July 17 and 18, 1998, which was oriented to deepen the compromises of the II Vice Provincial Chapter in order to make them reality in the life of the communities and to make potent the proper service of animation.
- The reunion of Superiors and Formators celebrated in San Jose de Pinula, between January 26 and 31, 1999 with the purpose of animating and orienting the service-authority, searching in communion the lines of action which would be able to impulse the life and mission of the Vice Province during the period of three years, according to the options of the XIX General Chapter.
- The celebration of two Assemblies --- one in Guatemala, on December 10, 1999, and another in Costa Rica, on the 20<sup>th</sup> of the same month and year --- in order to study the them “The Church in America” and to analyze, from the document, the reality of the Vice Province in Central America.
- The reunion of Superiors and Formators which was developed in San Jose de Pinula in the year 2000 in order to retake and animate the service of authority and to revise the life and mission of the proper fraternities opposite to assume the challenges that would consolidate the proper presence in Central America. This same year 2000 there were other three encounters of Superiors by regions. The first was celebrated in Guatemala, on October 7; the second, in Panama-Boquete, on the 22<sup>nd</sup> of the same month, and the third, in Costa Rica, on the 29<sup>th</sup>.
- And finally, the two reunions of Superiors and Formators which were held in 2001 with the proposal of impulsing the service of animation opposite to the life and mission of the proper communities with the purpose of having power the life (vivencia) of proper compromises upon finalizing the three period 1999-2001. The first of the said reunions was in the Provincial House, on March 27-29, and the second, in San Jose de Pinula, on April 8 to 19.

## RESTRUCTURATION OF WORKS STARTING FROM

1995

Since the General Vice Province was declared, the demarcation of Central America, in has open – if it becomes exemption of the Honduras House, which

will be seen in the following division --- no new presence, but yes it has done it is a profound restructuration of some of those which received upon beginning their ambit.

The said restructuration, which affected, as it was natural that would happen, to the four Houses belonging to the ambit of the formation, was concretized in the following changes: (p. 368 – Dec. 2)

San Jose de Pinula. Casa Noviciado. The House of information in Guatemala in 1990 in order to shelter the novices of the then Vice Province of Guatemala, was transformed, upon creating the Vice Province of Central America, in the Novitiate House of the same and, beginning from August 2, 2001, it passed to be Novitiate House of the new Province of Santa Maria de los Angeles.

Guatemala. Casa de acogida y Juniorado. With the creation of the General Province, this House, located in the Capital City and dedicated since their beginnings to the formation in their stages of novitiate and postulate, it passed to be the House of protection for the Sisters on passing by and See of the systematic Juniorate of the demarcation.

Ribera de Belen. Casa Postulantado. The novitiate open in 1986 by the Vice Province of Panama-Costa Rica was dedicated since 1985, to be the Postulate House of the Vice Province of Central America.

Jimenez. Hogar Divina Providencia. It has been, without doubt, this House that which has experimented a transformation more profound to the root of the changes which were produced with the creation of the General Vice Province. Assumed its function as Postulant House by the presence of the Ribera de Belen, it remained at the moment without a definite finality until 1997, an aspirant was open in it for the young with vocations who have not been able to finish their studies. But this new commitment was soon well that it was not most adequate, by lack of young ones of such characteristics. Thus the things, it was thought in a change most profound, passing of being House of formation, to be House with a determined apostolic mission. It arose of this manner, --- with the moral, spiritual and economic help, from Msgr. Francisco Ulloa, Bishop of the Diocese of Limon, and with the accordance of the Instituto Mixto de Ayuda Social y del Patronato Nacional de la infancia --- the Hogar of Divine Providence to protect the girls in the risk situation.

The foundresses of the Hogar were Sisters Melva Roc`io Montoya, Marcela Ospina, Nidia S`anchez, and Luz Marina D`iaz. The community was erected canonically on June 26, 1999.

## EXPANSION TO HONDURAS

Honduras was the last of the national territories to which the Congregation had been extended at the end of 2001. It was in chronological order the thirty third country --- starting by functional place, Spain --- in which it had made present until then the charism of the Tertiary Capuchin Sisters. And the arrival to this nation of Central America was due in part, as it will be seen, to a great natural catastrophe. With it the Congregation testified in some manner that maintained alive the spirit of the good Samaritan that impulsed Father Luis Amig`o, in the same initials of the Congregation, to undertake the first apostolic work properly said about itself: Passed the epidemic of cholera and seeing that many children remained without help --- Father Luis wrote --- I thought, moved to compassion, in which we were able to gather them... Also his daughters --- at the beginning of 2001 --- seeing the suffering of a people and moved to compassion --- as the story of Lucas says -- they gave to the Honduran an effective answer. (p. 370)

Amarateca. Proyecto habitacional Divina Providencia (2001). With the destructive passing, in 1999, of the hurricane Mitch by the country, the habitational problem --- already endemic in Honduras --- came to aggravate of decisive form. Everyting moved the solidarity of distinct international organisms, which they themselves prepared with the set in march of distinct projects, directed to excuse the problem.

In one of those projects, and in concrete in the habitational Project located in the Amarateca Valley, 32 km. from Tegucigalpa, they ended incardinating the Sisters.

Said habitational project --- whose organization and execution was at the charged of the Fundaci`on Cristo del Picacho founded in 1998 with the proposal of creating works of public interest, besides of strengthening the spirit, the moral and Christian vocation of the Honduran people --- has wanted to be a model project and, since the beginning, it did not only offer roof to the victims

of the hurricane or to persons who were living in the zones of high risk, but it wanted to offer also to those same persons the opportunity of social transformation through education and evangelization.

The first communitarian nucleus, formed by the Sisters Marlen Barrantes, Isabel Rocío Vega and Irma Consuelo Vicente, was established in Amarateca on January 20, 2001. Some months later --- in August --- Sister Marta Lorena Calderon arrived.

At the beginning the Sisters dedicated themselves primarily to unite criteria with the agents of pastoral and to put the bases of the new Christian community which wanted to construct with the inhabitants of 800 houses which clears the habitational project.

The presence of the Sisters in Amarateca, at the end of 2001, was already evangelized in the fields of social development and in their pastoral labor, among other many activities, which included the religious education in the public School of the zone and the attention to a Keepership.

It was of detaching also for them the constant and near accompaniment which the Cardinal Archbishop Oscar Andrés Rodríguez came to them offering them of the demarcation in which the Sisters and the president of the Fundación Cristo del Picacho were meeting.

( p. 371)

THE BIRTH OF A

NEW PROVINCE

Before reaching six years birthday from its birth as General Vice Province, the demarcation of Central America was erected Province through a decree on July 25, 2001, which was promulgated on August 2, the same day in which was celebrated the feast of their patroness and titular, Santa Maria de los Angeles. It was, according to the order of creation, ninth Province of the Congregation and the second which declared such during the period of history that here is gathered. The happy circumstance was given of which the decree of canonical erection carried the signature of Sister Ligia Elena Llano who had been the first General Vice Provincial of the demarcation and that, precisely occupying said charge, had been elected Superior General.

Provincial Chapter

Although transformed already into a Province, the demarcation of American Center continued rigid, of the moment, by the same government which had since 1998. It wanted to be so, with the purpose of giving time and serenity to the preparation of their I Provincial Chapter which, aside from this and in accordance to the Constitutions, would be elective.

The theme of that I Chapter --- which was celebrated from November 23 to 29, 2001 in the Casa de Espiritualidad "San Benito", of Costa Rica ---, was not able to be more surgent: The audacity of leaving to conduct by the Spirit -- - was titled --- impulses to construct the Province that dreams since the Kingdom of God.

The Chapter gave the Province the first provincial government of its history which after the later appointments of secretary and econome, remained completed thus:

2001-2004 Superiora provincial: Yolanda de Maria Arriaga , etc.

## THE MOST SIGNIFICATIVE DIARIES

Among the proper diaries happened in the demarcation of Central America, since 1995, the following merit to be brought out:

Creation of the General Vice Province of Central America (1995). October 17, 1995, as repeatedly has been left said, was the signed day so that the General Vice Province of Central America would start its historial gait.

With such motive, and in such date, the Sisters of Costa Rica were congregated, together with familiars, friends and addressees of their apostolate, in the Basilica of the Queen of the Angels where a solemn Eucharist was celebrated, presided by the Colombian, Fr. Vitorino Giraldi, and concelebrated by other priests, among them was the Tertiary Capuchin, Fr. Vicente Gregori. The feast continued in an adjacent parochial hall in which a delicious refreshment was shared in Franciscan spirit.

Also the Sisters from Guatemala were reunited in the same day in the Capital, where a solemn Eucharist was celebrated presided by the Franciscan, Fr. William Cajas. And also here a sumptuous breakfast was shared immediately, whose dessert was offered in order to pay homage to the salient Vice Provincial

Government and in particular, to Sister Marcela L`opez, one of the foundresses of the first house in Guatemala.

Specially emotives were in this day the extended messages of the Provincial Governments and communities of the Mother Provinces: that of the Immaculate and that of St.Mary.

Bodas de Plata de la Casa de Acogida, de Guatemala (2000). In union with friends and priest benefactors and of the Sisters of the communities of Guatemala, were celebrated, with familiar sabor, the 25 years of this House which until the year 1995 it united to its permanent apostolate of the shelter, that of being the Vice Provincial See and house of formation and that, since then, it passed to be the House of Protection and the See of the juniorate systematic or intensive. The feast was celebrated on March 25, 2000.

Bodas de Plata de la Obra Pastoral de Ipala (2000). On May 14, 2000, the Laymen of the Ipala Parish organized, with enthusiasm and gratitude, a great feast in order commemorate the 25 years of this work. They came to it, together with the Sisters of the House --- who were the homages in a special manner --- others coming from the different communities of Guatemala, presided by the Vice Provincial Superior, Sister Yolanda de Maria Arriaga.

Bodas de Oro del Centro Educativo Mar`ia Inmaculada, de Lim`on (2000). The celebration of the 50<sup>th</sup> year of the Lim`on House took place between the 5<sup>th</sup> and 6<sup>th</sup> days of August 2000, although previously a homage to the professors had already been realized who were found in the Center in that Jubilee Year.

On Saturday the 5<sup>th</sup> the Sisters of the Vice Province residents in Costa Rica and those of the community of Almirante, Panama congregated in Lim`on. A breakfast was served as mark at the encounter in which it did not fail the Sisters the company of the Bishop, priests, religious of other congregations and of Amigonian Laymen. In the evening there was a cultural act in the gymnasium of the institution whose improvised scenery was found beautifully decorated with a mural that the old building of the School was reproduced. It was an emotional act in which the music gave the characteristic touch of this locality of Puerto Lim`on that has professed to the Sisters a great love since their arrival. Worthy of being brought out were the actuations which the students of the

Colleges of San Jose, of Almirante, and of Nuestra Se~nora, de Desamparados had.

On the 6<sup>th</sup> day, the encountered was already in the Cathedral, where in a solemn Eucharist --- whose liturgy had an Afro-Caribbean sabor and that was presided by Msgr. Jos`e Francisco Ulloa and concelebrated by Fathers Francisco Javier Arizcuren, Provincial Superior of the Tertiary Capuchins and Wilber Arag`on, parish priest of the Cathedral --- the people of Limon gave thanks to the Lord through the presence of the Congregation during 50 years and then they were fulfilled. (p.374- Dec.4)

Creation of the Province of St. Mary of the Angels (2001). Although the decree of creation of the Province dated July 25, 2001, August 2 was the day, as it is known, the chosen day for its solemn promulgation.

In that day there were special celebrations in the distinct national realities which included the new demarcation.

In Costa Rica the celebration was developed; as it was natural, in the Basilica of Cartago, National Sanctuary of St. Mary of the Angels, where the conventual Franciscan, Fr. Enrique Montero presided a solemn Eucharist.

In Guatemala it was the Capuchin Priest, Jose Antonio Marquez the one incharged of presiding the Eucharistic celebration.

Also in Totogalpa, Nicaragua, there was an Eucharistic celebration presided by the parish priest, Fr. Francisco Valdevia, Thursday on August 2, although the feast was continued after on Saturday, Augst 11 to concentrate in the house of the Sisters the religious congregations for men and women who were working in the Diocese.

The House of Honduras --- the little girl of the Province, the foundation which hardly counted for six months of life --- nor it was outside to the celebration, and on August 2 it was concentrated in the afternoon in the Franciscan temple of the Immaculate, a numerous public, including that of the Franciscan family of Tegucigalpa, in order to give thanks to God through a solemn Eucharist.

Finally, in Panama the Community of Andes 2, given which the Sisters of Almirante were united at the celebration of Costa Rica, they celebrated it in the communitarian intimacy. After preparing day 1 with a vigil, day 2 celebrated it, in union with some of the addressees of their apostolate, reciting some Lauds and adoring lengthily the Blessed Sacrament.

## CHAPTER X

MISSIONARY PROJECT OF THE CONGREGATION (p. 377-Dec. 5)

Tasting still the delicious produced by the joyful celebration of the I Centenary of the life of the Congregation, the Sisters --- reunited during the autumn of 1986 in their XVII General Chapter --- took, among others, this transcendental remembrance:

--- In order to respond to the missionary exigency of the Church and of our Charism, the Congregation is compromised to a new missionary impulse and of univer universalization of herself.

That agreement, besides of constituting as a species of homage and gift which the Congregation herself wanted to do to the Church and to the society in her foundational jubilee, was also an effective manner of responding to the evangelizer challenge that the Pope had established the Church all in the threshold of the III Millennium.

## IN      CENTROAFRICAN LANDS

When in 1986 the XVII General Chapter took the determination of impulsing the missionaray apostolate, which was determinant for the extension of the Congregation outside of the frontiers of the country which had seen it to be born, Africa --- the Continent of hope, as Pope Paul VI baptized it --- was the priviledged place in order to realize the new congregational dream. The presence of the Sisters in the African lands was, nevertheless, already for a happy reality since 1971, the year in which the Province of the Immaculate had stablished in Zaire the first house.

Markounda. Mission House (1988-1996). After a trip of exploration realized by the Superior General, in March 1987, through distinct African nations, the selected country, in order to begin the march of the new missionary project, was Central Africa, and more in concrete the city of Markounda, belonging to the Bossanga Diocese.

The first step was to select, among the Sisters who had been offered to it, the founder group, which remained conformed by Beatriz Arbelaez, Teresa Martinez, Rosrio Frances and Mercedes Morales.

Concluded their period of formation --- part in Rome and part in Montpellier --- in which they alternated the study of French with the deepening in the congregational charism and in the spirituality and missionary action, the four pioneers were officially sent off by the community of the General House on December 12, 1987, the feast of the Virgin of Guadalupe, Patroness of Latin America and Mother of the natives. (p. 378 -Dec. 5)

The sending of the Eucharist was presided by Msgr. Esquerda Bifet and in his greetings to the missionaries, Sister Elena Echavarren, Superior General, said:

---We want to live this historic moment in continuity with the missionary history of the Congregation; as a new passage which ties with those moments, even in life of the Father Founder, in which the first Sisters left for Riohacha or for the Caron`i with the blessing of the Father Founder, or for the Kans`u (China), after an emotive farewell in Masamagrell, with the imposition of the Crucifix, while Father Luis could not contain the tears. A passage, therefore, in continuity with the uninterrupted missionary road until now in the Congregation, but in this moment it is disposed to take a new style and push”.

On December 21 the Missionaries accompanied by the general counselors Myriam Mercado and Ma. Carmen Michitorena left already for Marsella and on the 22 from there they took the plane for Markounda.

Passed an indispensable time of adaptation at the middle and to the culture of the country, on February 28, 1988 they were established already in the Mission which had been entrusted to them. The General Counsel, on its part with the date of February 2 of the same year 1988, erected canonically the community.

However, when the eight years of the presence in Central Africa were completed, the General Counsel after analyzing some arising problems in the environment but which affected of some manner the life of the Sisters, and considering that, given the sacarsity of personnel in order to open in Central Africa a new community which would serve as help to that of Markounda, it was preferable to unite personal and to reinforce the communities of Benin, it decided to raise the presence on February 16, 1996.

Some days later, on March 15, the Sisters Mercedes Morales, Amalia Ardila and Rosario Franc`es who formed then the community, were retired from the Markounda Project.

THE MISSIONARY  
CIRCUMSCRIPTION (p.379)

The community of Markounda already on the march, the General Counsel proceeded --- with the date on December 8, 1988, to disembark the presence of the Philippines of the Immaculat Province which had been its beginning, and a year after --- exactly on October 1, 1989 --- it proceeded to form, with the existing House then for the Philippines, with that of Cotonou and counting also with the two that were at the point of opening --- one in Tanzania and another in Benin ---, which was to be named officially the Missionary Circumscription. In the decree through which the new demarcation was erected canonically which juridically was not contemplated in the Constitutions, it was determined among other things:

- that the Circumscription would function to all effects as a Province under the authority of the Superior General and her Counsel, being the Counselor General in charged of the Missions, the Secretary and the Econome of the same;
- that the Sisters may be offered voluntarily in order to form part of the Circumscription and would be accepted by the General Counsel after discerning about their good health, their capacity of opening and adaptation, their spiritual solidity, their feeling of belonging to the Congregation and their will of staying at least six years in the Missions;
- that finalized their service in the Circumscription, the Sisters would go back to their Province of origin;
- that an economic fund be created, with the contributions from all the Provinces and administered by the General Counsel incharged, in order to attend the needs of the Circumscription;
- that the incardinated Sisters in the Circumscription would exercise their rights to participate in the life and decisions of the Congregatio, in the form that would determine in their moment;
- that the communities of the Circumscription would be visited annually of the General Counsel;
- and that the Circumscription would be able to receive vocations and to establish houses

of formation.

On the vespers of the XVIII General Chapter, the Circumscription was counting with six houses --- distributed three in the Philippines, one in Central Africa, another in Tanzania and another more in Benin --- and the Superior General and her Counsel, after studying the representation of the demarcation for the same, they solicited from the Holy See a special permission in these terms:

--- Finding ourselves already in the phase of preparation of the XVIII General

Chapter, to be celebrated in Rome in the months of June/July 1992, in session of the General Counsel on July 28, 1991, the following was studied: Taking in to account which upon initiating the particular period the Circumscription will be able to count with around 40 or more religious distributed approximately equally in Africa and the Philippines, the Superior General, with the deliberate vote of the Counsel, determined that they will participate in the General Chapter, as vocals with active voice, a religious from Africa (Tanzania, Central African Rep. and Benin) and another from the Philippines (Bacolod, Talisay and Titay. Given that the Sisters do not know sufficiently among themselves by proceeding of the distinct Provinces and to find themselves dispersed in places with difficult communication, especially in Africa, said representatives will be elected by the Superior General and her Counsel, among the professed religious of perpetual vows of the respective demarcation, previous consult to all the professed Sisters of the Missionary Circumscription.

The Congregation for the Institutes of Consecrated Life and for the Societies of Apostolic Life granted --- through the Protocol #87666/91 dated August 21, 1991 --- what was asked, and the Circumscription was represented in the XVIII General Chapter by the two delegates.

From the Circumscription to the Missionary Project

In the transcourse of the XVIII General Chapter the determination was taken of baptizing until then which the Missionary Circumscription had come

calling, with the name of Missionary Project, although also this figure, as it would happen with the anterior, may pass to form part of juridical body of the Congregation and to be considered, as consequence in their Constitutions.

The Missionary Project which, as response to the urgencies of the Church and by fidelity to the proper charism, was declared preferential by mentioned XVIII General Chapter, continued being, then, simply a figure of pastoral character and of intern administration which were in order to group at their level the distinct missionary realities impelled and dependent directly from the General Counsel and which, upon finalizing, in 1992, the XVIII Chapter was integrated by four houses in the Philippines, and one in Central Africa, another in Tanzania and another more in Brazil. (p. 381)

Initiated already the six year period 1992-1998, the General Counsel, conscious of the juridical gap which continued existing with relation to the integrated Houses in the Missionary Project and attending to the will of the General Chapter recently concluded, proceeded to go creating within itself distinct general Delegations. On February 4, 1993 it erected that of the Philippines; on August 2, 1997 after having impelled two new foundations in the country, it made the same in Tanzania, and on December 3, 1997 it also grouped General Delegation the three existing Houses for then in Benin.

At the time, then, of giving by concluding these pages, the Missionary Project of the Congregation was integrated juridically by by the three General Delegations of the Philippines, Tanzania and Belen, but the House of Korea, depending directly from the General Counsel.

#### GENERAL DELEGATION OF THE PHILIPPINES

As it has been left said in their place, on December 8, 1988 the Superior General determined that the only existing House then in the Philippines would pass depending directly from the General Counsel, dismembering her from the Immaculat Province which had founded it.

Parting from here, the life of the Congregation in the Philippine lands remains already united to that of the Circumscription or Missionary Project of the Congregation, as such it ends from seeing above.

#### Houses Founded in the Philippines Since 1989

Since the Philippines left of belonging to the Immaculate Province, the five Houses have been open there which are reviewed at the continuation.

Bacolod. Holy Family Home (1990). After many steps without result in order to open in Manila, at the proposal of the Lady Beatriz Zobel, a house for abandoned children, Sisters Ma. Dolores Otaola and Luz Marina Aristizabal visited Bacolod City a work of helping poor children called Wyco, founded by Miss Anita Gonzales and Miss Cecilia Henares who --- gave the chance --- looking for a religious community to take charge of consolidating their work and to give it continuity.

The Sisters remained enthusiastic with the project and soon it became present there the first community integrated by the Sisters Ma. Dolores Otaola, Encarnacion Aranguren, Ma. Jesus P`ortoles and Luz Marina Aristizabal. The community was erected canonically of April 23, 1992.

With the help from "Manos Unidas" (United Hands), it was constructed, in a two hectare land which the Sisters had received as donation in December 1988, the building in which the Hogar Sagrada Familia (Holy Family Home) was open. (p. 383- Dec. 7, 2005)

Children and youth of sexes if well were protected indistinctively, afterward the work was reoriented, having it destined only for the girls and young girls victims of sexual abuse. The number of the residents hangs around forty girls.

In the 2001 an extension of the institution was open in a place granted by Madame Anita Gonzalez, where a housing for young girls was organized who, finishing the High School, they begin their studies in College. In reality it is treated of a stage more of the educative process followed in the Hogar and wants to be since the climate which distinguishes it of greater liberty, an intermediate passage or step between the Hogar itself and the definitive insertion in the social life.

The Holy Family Home of Bacolod is recognized officially by the Philippine Government and it enjoys of much prestige and appreciation by the quality of service which lends and that it answers to an urgency as means and as of the moment.

Talisay. Casa Noviciado Mater Dolorosa (1990). In a land donated by Madame Layer Rosell`o the Novitiate House constructed as new plant, which was erected canonically on April 21, 1990 and inaugurated in official form, with the occasion of the 100 years of the foundation of the Congregation, May 11, 1990.

From the community some services are realized --- such as catechism for children or family visits --- the people who dwell a sector of squatters or barrio of invasion, situated in the surroundings nearby.

On the other part, as the house is wide enough, besides of sheltering the novice, it is used in order to celebrate in it Spiritual Exercises, the Annual Assemblies of the Delegation and, all other series of reunions of distinct nature. (p. 384 – Dec. 7)

Titay. Friendship Home San Francisco (1990). In November 1988 Sisters Ma. Elena Echavarren and Adela Paternina, who were found visiting the Philippines, were transferred, together with Sister Ma. Jes`us P`ortoles, to the Ipil Prelature, in Zamboanga del Sur-Mindanao Island, with the purpose of making negotiations in order to open there a house of “missionary character”, given the strong Muslim presence in the zone.

On June 29, 1990, Sisters Leticia Serrac`in, Dora Hern`andez and Alma Margarita Moros --- integrants of the first communitarian group --- were definitely transferred dto Titay, accompanied by the Vicar General of the Prelature, being received in the locality with the ringing of the bells.

In the feast of St. Francis, of that same year 1990, was the solemn blessing, by Msgr. Federico Escaler, Bishop of the Prelature, the simple house which the Congregation had bought there and that it served as the house of the Sisters during their first six years of stay. Two years after the arrival, the community was erected canonically on March 28, 1992.

At the beginning, the community was dedicated to attend to the young pastoral of the parish, the pastoral in the numerous villages depending from the said community, catechesis in the Primary School and in the High School, and health service in the dispensary, which has a daily influx of some hundred sick.

In 1996, upon inaugurating of a new building constructed with the help of “Manos Unidas” (United Hands) in a land of excellent location which had been given to the Sisters, the community initiated a new apostolic service, opening the Dormitory ‘Friendship Home San Francisco’ destined to shelter peasant girls who arrive at Titay with the proposal of High School studies.

From the beginning, the Dormitory had great success, being appreciated in all the region. At the end of 2001, some seventy girls and youth were benefited of their service and they enjoyed educative and formative atmosphere that the ‘Hogar de la Amistad San Franciso’ offered them.

During the two years, a Kindergaten opened also in the house in order to go out to the passage of urgency which was presented of attending to the children of short age, but the precarious economic situation of the families impeded to continue this activity.

Since 2000 the house has come offering likewise breakfast to the young students, thanks to the economic collaboration of the Capuchin Fathers of St. Anthony church, from Pamplona, Spain.

Beside the institution counts with a multipurpose hall which is placed at the disposal of the town for the wedding celebrations, feasts, reunions and other series of activities. The community --- which is very appreciated by the Titay people by the generosity and serviceable which the Sisters transfuse in their action --- the environment has created from itself diverse groups of Amigonian Laymen who are of great help for the Sisters and for their apostolic work.

It remains to say that from this House various vocations for the Congregation have surged.

Manila-Makati City. Holy Family Home (1990). Responding to the necessity felt of having in the Capital of the country a community, the Sisters bought, in 1990, a house situated in No. 9 Rosal St., Pembo, Makati City, in which they established a small 'Hogar' in order to gather children in the risk situation who, in the first moment, was attended by Sisters Olga Alzate, Dora Mu~noz and Reynalda Osegueda. On March 24, 1992 the community was erected canonically.

In 1996, with the help from Basque Country, a building of three plants was constructed in No. 21 Umbel St., transferring there the work.

The first community of the Hogar in its new See was integrated by the Sisters Luz Maria Buitrago, Rosalba Villa, Grettel Fallas, Anselma Bawag, Ma. Aprilita Labajo and Alma Alovera, these last three being juniors.

Since their location in the new See, the house was destined also to be the See of the first years of the Juniorate.

The Hogar in Makati, which shelters some twenty six girls and youth, although coming from families of extreme misery, although coming directly from the street or victims of family maltreatment is sustained totally from donations of the generous persons, and especially of the 'Asociaci`on de Damas Latinoamericanas de Manila'. And the helps which are received are not only at the economic level or material, but also --- and many --- at the health level, dentistry, psychology, orientation and art.

Holy Family Home of Umbel enjoys a great esteem among the outstanding people of Manila society and it is officially approved by the National Department of Social Work.

In the same building of Hogar functions, since it was transferred to Umbel Street, a Kindergarten which wants to answer to the need of offering to the numerous children of the barrio a Christian formation.

At the end of 2001 the urgency was felt of broadening and improving the services of the institution, constructing a fourth floor with the help and collaboration of a German association and of other particular benefactors.

Manila-Makati City. Casa postulantedo y Sede de la Delegación (1997). Upon transferring to the new building the Holy Family Home, Makati, the building at No. 9 Rosal Street remained empty which the Sisters acquired in 1990 as their first See.

Then the Superiors thought to transfer to the house the postulant with the community which was in front and which the Sisters D`alila Rojas, Editha Dellosa, Ellen Salazar, Anita Enguito and Elma Guia were integrating.

The new Religious House and community was erected canonically on July 27, 1997.

Since the month of August 1999 moreover the house was declared 'See of the Delegation'.

### The First Road of the Delegation

At the end of 2001 --- and in the vespers of completing the first nine years of life of the General Delegation of the Philippines, it can be affirmed that it has traveled well and intensely.

In the vital field of formation the work has been done worthy of praise. The vocational promotion --- which counts with the Makati promoters for the island of Luzon; in Bacolod, for the island of Negros, and in Titay for that of Mindanao --- has been structured about the celebration of periodic vocational meetings; to the personalized follow-up of young girls who show some type of interest in the encounters (meetings), and a time of some three months of pre-postulantship for those who go seeing more vocations. The postulantship --- located in Bacolod in 1989 and subsequently, through little time, in the Holy Family Home of Makati when this was still in Rosal Street ---, passed in 1990 with the Novitiate to Talisay, until which, already in 1997, the Postulant House was open in Makati. For the novitiate the House erected has been maintained for the same in 1990, in Talisay. With regard to the Juniorate, aside of locating lastly its See for the first years in the Hogar de Makati, every year encounters have been celebrated with specialized themes and appropriate to this stage. And with relation to the permanent formation, it has been propitiated that the Sisters of the Delegation who were already at the age of receiving it, --- and that until the moment were all proceedings from outside of the country --- they

made it, taking advantage their going to vacation to the distinct places of origin.

If great has been the advance experimented in the Delegation during their nine years of existence in as much as to the formation, another thing is fitting to say about the experimented progress in as much to the participation at the level of government. Every year --- generally between the months of March and April --- all the Sisters from the demarcation have come reuniting in order to analyze, to correct, to discern and to outline new strategies. Also various encounters of Superiors have been celebrated with the proposal of reflecting about the mission of the authority in the community, to collaborate in the elaboratin of the Plan of the Delegation and to make actualized studies opposite to face the urgencies of the moment.

However, the results with relation to the Amigonian Lay Movement have not been so spectaculars. This movement is even an incipient reality within the Philippines. Only regarding to the communities of Titay and Talisay existed at the end of 2001, groups of Amigonian Laymen. In Titay besides there was a group of Zagales and in Talisay another of Amigonian Youth.

G o v e r n m e n t (p. 388 – Dec. 8 –1:00 pm)

Since its creation, ---February 4, 1993---, the General Delegation of the Philippines has counted with these teams of government:

1993-1996: Delegada general: Ma. Dolores Otaola, etc.

THE GENERAL

DELEGATION OF TANZANIA

The first trip of “exploration” which was realized, in March 1987, the Superior General through the African lands, aside from moving rapidly the foundation from Center Africa and to help to dream with which soon there would be another in Benin, it served also in order to observe possibilities of foundation in other countries of the zone, and in concrete in Tanzania. In fact, the information about said trip which Sister Ma. Elena Echavarren wrote for all the Congregatio in Circular form, she ended thus:

--- We will visit Tanzania in order to know more in detail the work which is offered to us  
 and to see other  
 apostolic possibilities, in the case which will be offered for the African mission a sufficient number of Sisters, aside from those who will go to the foundations of Markounda, Kaudi and Cotonou.

The offer of the Sisters in order to go to the missions surpassed with the expectative increase more optimists, and that same year 1987, from November 7-14, the Superior General undertook again a trip in order to study about the terrain possibilities of foundation, which in this occasion had as destiny Tanzania.

In Mlali, Sister Ma. Elena Echavarren was received fraternally by the Capuchin priests who made her to know, not only the reality of the mission in which the Sisters themselves would stay in Mlali itself and there that center was constructing and from that center they (Sisters) would make charge, but also great part of that country --- whose people, upon saying the Superior General herself in her subsequent report, are characterized by an amiability and peace, that calls the attention at the level of personal treatment ---, in order to know the general reality, they would value in their just means the atmosphere of the mission which was offered to them, which, in front to the drought generalized of the country and the strong heat, it offered abundant water and a fresh climate. (p/ 390)

Mlali. Centro de rehabilitaci`on (1988). Accompanied by Fr. Angelo Simonetti, Capuchin, on June 29, 1988 they arrived at Mlali Sisters Sada Koba, Leticia Murillo and Ma. Lucina Escudero who formed the foundational group of the Congregation in Tanzania.

Then, the construction of the building thought in order to shelter the Center of Rehabilitation of which the Sisters were going to become in charged was almost finished, but without any staff.

During their first two years of staying there, the Sisters dedicated themselves to go organizing everything what was necessary for the opening of the Center; to go knowing the reality and learning the Swahili, the language of the country.

January 20, 1989 the President of the Republic, Mr. Ali Hassin Mwinji and the Bishop of Dodoma, Msgr. Mat`ias Isuja visited the Center, even without being inaugurated.

Already near two years to be completed of the stay of the Sisters in the Tanzania land, the community was erected canonically on March 25, 1990. Since then, one of the foundresses --- Sister Sada Koba --- had returned to her country, but other three had arrived, remaining constituted the first canonical community of Mlali by Sisters Ma. In`es Zapata, as Superior, Ma. Dolores L`opez, Leticia Murillo, Consuelo Zuluaga and Ma. Lucina Escudero.

Finally, July 9, 1990 the Center of Rehabilitation for “less able” (minusvalidos) children with the name of Kituo Cha Watoto Walemavo could be inaugurated.

Ten years later, --- February 1, 2000 --- the Center broadened its apostolic projection with the opening of a Dispensary and just only some months after --- on May 5, 2000 --- an Operating Room was also inaugurated. Since the inauguration of this hall, distinct Italian doctors, like Dr. Emilio Cris`ostomo or Dr. Alejandro Faldini and his son, have come realizing many operations in favor of the “minusvalidos” children.

Msolwa. Mission (1992). This second foundation rose up in the lands of Tanzania through the initiative of the Stigmatist Priests, who asked for the collaboration of the Sisters in order to open an educative work in Msolwa, Diocese of Morogoro.

Protected with enthusiasm the project, on March 2, 1992 Sisters Lucila Correa and Lucy Carillo arrived at the locality. Some months later, in June, Sister Ma. Dolores L`opez joined also, and in August, Sister Marihut Mosquera becoming configured thus the first communitarian nucleus.

During one year and one half, the Sisters dedicated themselves originally to know the reality of the place and to learn the Kisuahili, the language of the region. January 8, 1994 the community was erected canonically, being its first Superior Sister Myriam Mercado, and on February 7 of the same year the inauguration of the educative center was held with the name of Gaspar Bertoni Secondary School, in honor of the Founder of the Stigmatist Fathers. At the end of 2000, the said center had the capacity for sheltering seventy youths of both sexes with rules as boarders. This community attended also the dispensary of the town. (p. 391 - Dec. 8 - evening)

Morogoro. Holy Family Community (1996). Seeing the necessity of a house in Morogoro which was the center of passage for the communities of Mlali and Msolva, the search of a land was initiated. Not a little battle after, one was

found donated by the Minister of Agriculture with the condition of constructing in it a health center.

Accepted the donation and the charge that this was put up with, on February 9, 1996 Sister Ma. Lucina Escudero was transferred to Morogoro, who was the hostess by the Carmelite Fathers, under her supervision the works of the Health Center started, without even being finished, it was inaugurated, with the presence of Msgr. Telesphore Mkude, on December 5 of that same year 1996.

At the beginning of 1997 --- in concrete January 13 --- Sister Leticia Murillo arrived at Morogoro accompanied with four postulants who were there in that moment, and on February 1 of that same year Sister Blanca Luz Echavarr`ia was added to them. Their place of residence, for the moment, was the Health Center, still in the construction phase. And here they stayed until the adjacent building could be disposed, thought for residence of the community, which started to be constructed in that year 1997.

On April 3, 1998 the building of the community was already inaugurated which, aside of the being the See of the Tanzania Delegation, created in August in the year before, the House would be of formation of the demarcation. On the following month of said inauguration --- with the date May 7 --- the Sisters and the four novices were transferred to the House who resided provisionally in the Health Center.

In one part of the building of the community an apostolic work proper of the Congregation was open after, dedicated to the promotion of "misnurv`alidas" young. The work received the name of "Hogar Hermana Rosario de Soano", as homage to one of the three Amigonian beatified martyrs.

On December 12, 1999 the House lived with great joy the profession of Sisters Victoria Ligambasi, Betida Kapwaga, Adella Alex Chame and Theresia Bruno, the first native religious of Tanzania who professed in the Congregation.

Finally on March 20, 2000 the Morogoro Dispensary was open to the public, under the name of Fray Luis Amig`o, with the specific orientation of attending to the rehabilitation of children and of "minusv`alidos" adults.

### The First Walk of the Delegation

Having present the necessity of the power to count with the native vocations in order to leave truly placed the Amigonian charism in the country, since the beginning of the presence in Tanzania, the field was started to take care with attention of the vocational promotion and, in the measure in which the vocations were rising, that of the initial formation. On January 16, 1996 six

young girls initiated the pre-postulant. On February 2, 1997 the postulants with four candidates initiated in the House of Morogoro. On December 16, 1997 the first novices returned and, as already has been left said, on December 12, 1999 the first four natives Sisters professed.

They were also placed little by little the bases in order to favor the participation of all the sisters in the labors of government and in order to propitiate at the same time the permanent formation. In this sense, the four Assemblies would have to undertake which the demarcation had celebrated until the end of 2001, the shift of Spiritual Exercises which imparted for all the Sisters of the Delegation of Fr. Pedro Rubio, Augustinian, on December 9 to 15, 2000, and the participation of all the young Sisters in a course of spiritual Psychology, directed by Fr. Jorge Luis Rodr`iguez and a Spanish Psychologist, and that it was developed from July 24-30, 2001.

In another order of things, the vitality of the Delegation from Tanzania in their first years of life, was left to feel also in the rapid expansion of the Amigonian presence in the country. As a matter of fact, at the time of giving by conclusion this report, it was projecting to add three communities which were already placed, another new which would be in charged of directing, in Kigambone, Dar Es Salaam, one Primary School which the Congregation herself had started to construct already in a land donated by Cardinal Policarpo Pengo.

G o v e r n m e n t (p. 394

The General Delegation from Tanzania --- created on August 2, 1997 --- has been directed by the following teams of government:

1997-1998 Delegada general: Blanca Luz  
Echavarr`ia , etc.

GENERAL DELEGATION

FROM BENIN

A little after which the XVII General Chapter concluded, in October 1986, it has already been left said, a new missionary impulse was compromised to give to the Congregation, the Superior General of the Capuchin Fathers, Fr. Flavio Carraro informed the Superior General the recent elected, Sister Ma. Elena Echavarren, about the necessity that the Diocese of Cotonou had of a religious

community which would do charge of a center clinic named Padre P`io which was a project and whose construction the hospital of San Giovanni Rotondo, of Italy, patronized.

In the first trip which Sister Ma. Elena Echavarren, accompanied by Sister Myriam Mercado, realized to Africa in March 1987, she was able to visit "in situ" the offer and, in some manner, remained already compromised the foundation.

Cotonou. Friar Luis Amig`o Community (1990). On March 25, 1990 the community of the General Curia, of Rome, said goodbye to Sisters Amalia Ardila and Norma G`omez, who, accompanied by Sister Myriam Mercado, arrived on the following day at Cotonou, where they were received by the Capuchin Fathers who hosted them for the moment in a house which was of the Sisters of San Jose, in S. Jean parish, and they themselves, with the economic support of Msgr.

Christophe Adimon, had been in charged of accommodating adequately. (p. 395)

In a first moment the Sisters Amalia and Norma --- to whom in April the Sisters Marta Patricia Ram`irez and Beatriz D`iaz were united, and subsequently, already in September, Sister Julia Prieto, who conformed definitively the community foundress --- they dedicated themselves to the knowledge of the means and to the study "fon" language and of French, and were incorporated to a work in St. Therese of the Child Jesus parish.

In February 1991 some Sisters commenced already the organization of the Pharmacy of the diagnostic Center and urgencies Father P`io. On the 28<sup>th</sup> of the said month, the community occupied its new house, located in the barrio Donaten of Contonou City, within the territory of St. Francis of Asisi Catholic Mission, ruled by the Capuchin priests. Since July 16, 1991, the Sisters started in the Donaten barrio proper a program of alphabetization which contributed greatly to how they were known and appreciated by their neighbors.

After a year and one half of presence, the House was canonically erected on August 10, 1991.

February 10, 1992 the apostolic work of the Sisters in the Luis Amig`o Feminine Center started, dedicated to the promotion of the marginated woman. This program, proper of the Congregation, was completed, from July 13 of the same year 1992, with another initiated through a health center called Holy Mary of the Angels, placed functioning also by the Sisters themselves. Both programs which, in principle, they functioned in a building adjacent to the community, were located subsequently in a place most adequate and proper.

Already in January 1994 --- exactly on the 19<sup>th</sup> --- the Diagnostic Center opened its doors and Padre Pio Urgencies of whose direction-administration the Sisters were in charged since the beginning. Nevertheless, this committed, which was the first motive of their arrival at Cotonou, had to be left in the hands of the Archdiocese on July 13, 2001, because the center had grown much and her administration required an empresarial orientation so that the Sisters did not feel called nor prepared.

The house of Contonou, furthermore, can be considered also the mother house of the Congregation in Benin, because it was the first house which sheltered the native aspirants and since they left for the foundations of Nikki and Ouess`e. (p. 396).

Nikki. St. Francis Community (1996). After two years of presence in Benin, the Sisters were feeling the necessity widening their radius of action in the country, and with this proposal, Sister Ma. Auxiliadora Romera, General Counselor and responsible of the missions, who was found in a visit in Cotonou traveled with the Superior of this House to the north of the country in order to interview with Msgr. Nestor Assogba, Bishop of Parakon. This happened on February 27, 1993.

One year later --- on June 11, 1994 --- a second expedition of Sisters interviewed Msgr. Nestor, who, among other places, he proposed to them (Sisters) in order to settle themselves at Nikki, town of the Parakon Diocese, with half Christian culture and half Muslim.

On January 24, 1995, the Sisters received as donation, on the part of the mayor, a land in which they decided to construct, near the House of the community, a dispensary.

About the construction of the house and of the dispensary Fr. Jesus Troconiz, Spaniard from the Basque Country, was directly in charged, who was the parish priest in Nikki.

On March 26, 1996 Sisters Amalia Ardila, Yolanda Toro and Ma. Mercedes who composed the first community left for Nikki.

Two years passed --- on February 26, 1998 --- the community was erected canonically, being assigned as pastoral finality the health and the promotion of the woman.

Finally, on January 9, 1999 the Center of Sanitary Animation "Luis Amig`o" was inaugurated, which functions as dispensary and that it irradiates its action up to the people nearby to the barrio in which it was located.

Ouess`e. Holy Family House of Formation (1996). In company with the Father Capuchin, Giansante, the community of Cotonou, marched to see, March 11, 1993, a land which they wanted to buy in order to construct a house of formation.

The mentioned land, situated at 5 km. from the international route Cotonou-Lom`e and 15 km from the city of Ouidah, in the southwest of the country belonging to the Archdiocese of Cotonou, was bought that same year 1993, initiating in it the construction works on March 2, 1995.

After almost one year and one half of works it was already established in the new house --- with the date on August 7, 1996 --- the first community which was integrated by the Sisters Beatriz Arbel`aez, Rosario Franc`es and Luz Edith L`opez.

On April 9, 1997 the House was erected canonically as novitiate for the Mission of the Republic of Benin.

The community is projected to the exterior through catechesis, alphabetization, the presence in the school of children, of vocational promotion and of the visit to the people of the populated neighborhood.

Since the creation of the Delegation of Benin, the House has also been the official residence of the Delegate.

#### First Road of the Delegation (p. 398)

Since the beginning of the presence in Benin, and taking into account the reality and culture of the country, a capital importance has been given to the formation. The aspirant has gone fixing in a minimum of three years. Until the end on 2001 a total of six youth had entered in the postulanship, of which three had initiated after the novitiate and two had professed.

In another order of things, one has to sign that little by little it has gone also organizing the participation of the Sisters at the government level. Between March 8 and 9 of 1997, taking advantage a visit of the Superior General, there was already in Cotonou a reunion of three communities of Benin in order to take conscience of the proper mission of the Tertiary Capuchin Sisters in this country in order that the proper presence and activity may respond to the exigencies of the proper charism and to the needs of the means. Created already the General Delegation of Benin, it was celebrated on June 13-14, 1998, also in Cotonou, another encounter of all the Sisters, who, in this occasion, it was presided by the Vicar General, Sister Silvia Calle. That same year 1998 --- from December 31 --- the I Assenbly of the Delegation was reunited in Ouess`e which finalized on January 3, 1999 and was centered in knowing the options of

the XIX General Chapter in order to assume them according to the reality of the proper communities in Benin. On the following year, 1999, was celebrated, the first in Cotonou --- from May 14-15 --- a meeting of Superiors and Vicars of the Houses that studied the theme: an integral formation which will unify the person in his road of fidelity in following Christ and His Gospel, and subsequently, also in Cotonou, September 25-26, the II Assembly of the Delegation which was presided by the Vicar General, Sister Julia Apestegu`ia. Finally, on December 8-9, 2000 was held in Cotonou the III Assembly of the Delegation, presided by the Superior General, Sister Ligia Elena Llano who proposed to strengthen since the hope and the reality of the Delegation in order to assume in unity and communion the life and the evangelizer mission.

### G o v e r n m e n t (p. 399)

Since its creation --- December 3, 1997 --- the General Delegation from Benin has counted with these teams of government:

1997-1999 Delegada general: Beatriz Arbel`aez - (etc.)

### THE

### PRESENCE IN KOREA

The Ay My China! which Pope Pius XII left to scape upon being presented to him in a particular audience the last four Tertiary Capuchin Sister missionaries of the immense Asiatic country, never left in the heart of every one of the Sisters and, of the particular manner, in the heart of the distinct governments which succeeded in the Congregation since that year 1949 in which the sad return was produced.

Already the foundation in the Philippine soil, in 1984, signified of some manner the reopening of the missionary Asiatic dream which had been a happy reality during the twenty years.

It was, however, to part from the missionary impulse given to the Congregation by the XVII General Chapter, when the desire of returning to Asia gather renewed force, and at the time that the new roads in Africa were open, the presence in the Philippines did not only impulse, as it has already been said, but it thought in establishing in some other nation which would approach again

the Amigonian charism to the continental China, at the moment, it resulted impossible to enter as religious Congregation.

In 1992, a Sister who was studying in the Urbaniana University made it to arrive to the Superior General a small print of a Korean representation of the Virgin, that a companion of studies had lavished attention to her, in it (small print) was written: The Virgin waits for you in Korea. The thing did not pass did not pass of being then a small story to which they did not see it many appearances of arriving to constitute a happy reality in an immediate future, given the difficulty of the language and of cultural change. But that fact, intranscendent at the moment, would arrive to be, through God's Providence, silent announcement of a near event.

During the year 1993, were made from the Philippines distinct trips with the purpose of searching an adequate place for the expansion of the Congregation through Asia. The first of them, realized by the Sisters Ma. Dolores Otaola and Ver`onica M`armol, had as Indonesia destiny whose cultural and idiomatic affinity with the Philippines is great. In spite they were received very well in the distinct places in which they were made present, one had to desist of the foundation in this country, given the difficulty of obtaining entrance visa for the foreigners. A second trip --- protagonized by the Sisters Ma. Dolores Otaola and Angela Ma. Mart`inez --- had as the Indian boundary, but also the establishment in this nation discarded at the moment by the same difficulty of obtaining entry visa for the foreigners.

At the end of that same year 1993, Sister Angela Ma. Mart`inez, who attended a reunion of Superiors in the Philippines, met Fr. Domingo Moraleda, a Claretian Missionary, who, knowing the desires of the Sisters by establishing in other Asian nation, showed disposed of helping them if they decided to go to Korea. Again God's voice permitted to hear the name of that nation. This time, however, Korea was not going to remain a mere anecdote.

One year after of that providential encounter, when already the year 1994 was knocking to their purpose, Sister Ma. Elena Echavarren, the Superior General, accompanied by Sister Ma. Dolores Otaola, traveled from Manila to Seoul, being received and hosts by the Carmelite Missionary Sisters. Already in the country, they were interviewed by Msgr. Willian McNaughton, a Maryknoll Missionary and Bishop of Inchon, who was the only Korean Prelate disposed to receive in his Diocese religious for men and women not belonging to any native congregation. Msgr. Willian showed immediately and disposed to shelter an oriented charism to the world of young girls and youth, because he was conscious about the development of the country that was conducting a loss of value. With this interview, there was light already, because, the green light for the foundation in Korea. The challenge was not easy. Problems of language, of

culture difference, of economic character, they threatened with stopping the project. But at the end, once more, God came out with His providence. (p. 401)

Puch'on-Shi. *Guarder`ia Sagrada Familia* (1996). Saving the difficulties for the Korean foundation and having offered finally the candidates for the adventure, some Sisters left Rome and the Philippines, another, Sisters Martha Patricia Ram`irez, Margarita Avenda~no, Cecilia Pasquini and Angela Ma. Mart`inez, who configured the founder group.

March 23, 1996 they were already reunited in Seoul, where they were hosted, two of them with Salesian Sisters and the other two with the Conceptionist Sisters.

And on the 25<sup>th</sup> of that same month and year, in the course of an Eucharist celebrated by Fr. Antonio D`iaz, Claretian Missionary, in the Conceptionists, gave official and initiated the presence of the Congregation in Korea.

On the following month from their arrival, they started the study of the language, which did not present certainly easy. And toward the month of October, the four Sisters were able to be reunited in a small storey of two bedrooms which the Sisters borrowed from the Congregation of Korean Martyrs, to whom they knew through Sister Clara Maeng who had been the companion of Sister Angela Ma. Mart`inez in Urbaniana, Rome.

Little by little they went finding a house which would answer their needs in the Inchon Diocese and concretely in Puch'on-Shi and on April 20, 1998 they signed the last contract of buying the place. Days after --- on June 11 --- they transferred already to "their" House and on the following 24<sup>th</sup> they celebrated the event with the distinct religious communities of the zone, with the friendships and with the people of the new parish, by means of an Eucharist. The day of St. Peter of that same year 1998 the community was erected canonically, being its first Superior Sister Cecilia Pasquini.

In 1999 Sisters Ligia Elena Llano, the Suprior General, and Margarita Carvajal, counselor visited the Community, and at the root of this visit, in which it authorized the community in order to initiate some apostolic work, it started to dream with opening a keepership that would be able to contribute also to the autofinance of the same community. Like previous step in order to be able to realize the dream, Sister Margarita Avenda~no began giving classes in English, and Sister Angela Ma. Mart`inez, to work with the conventual Friars in the administration of an International Kinder.

Finally, in October 2000 the Guarder`ia Sagrada Familia was able to open with twelve children, which at the end of 2001, it already counted with eighty children.

Previously, in February of that same year 2000, Sister Margarita Rodr`iguez had arrived at the community, a Sister of age, who in spite of the years, had the value and sufficient courage in order to face a new culture. Her presence and service in the community supposed a great stimulus for the rest of the Sisters.

At the time of concluding these lines, the Sisters of Korea had initiated with the prople of the environment a group of youths, another Amigonian Laymen and another more for the study of the Holy Bible, and they had started to launch the nets through a pastoral vocational adapted to that culture.

### PART III

#### APOSTOLATE AND LAITY FORMATION IN THE CONGREGATION (1985-2001)

### CHAPTER I

#### EVOLUTION OF THE FORMATION

By closing the anterior volume of the History of the Congregation, the transcendental chapter of the formation was found in full evolution.

The XIV General Chapter, at the time that had faced the challenge of initiating a long and arduous road in order to adapt the proper legislation to the spirit of Vatican II, a general planning of the distinct stages of formation had been established with seriousness. And it could not be of another manner, because the renovation and formation are aspects of a vital reality itself, as the proper Council exercised of standing out upon saying that the adequate renovation of the Institutes depended in the maximun degree of formation of their members.

Making already road, opposite to the traced objective in the field of formation, the Chapter itself of 1968 introduced in the text which approved from the Constitutions --- and that already the first of those which the Congregation had "ad experimentum" in the Post Council --- an isolated dedicated specifically to the theme. (p. 408)

## GENESIS AND DEVELOPMENT OF THE GENERAL PLAN

Before initiating --- in 1985 --- the period that properly is telling in this volume, significative and important steps were given in order to reach a general plan of the stages of formation.

From April 5 to May 8, 1972 the General Counsel was reunited in Rome with the Provincial Superiors and some Sisterds dedicated to the formation. One of the fundamental objectives of such reunion was that of thinking about the new exigencies of the Church in what concern the religious Life and concretely the formation. In this assembly besides were present, about particular form, the marked directrix through the instruction “Renovationis causam” which had seen the light in 1969.

The conclusions and contributions of previous encounter in the field of formation were protected fully, in 1974, through the XV General Chapter, which, serving them, it elaborated, in the new constitutional text which gave the Congregation, a chapter about formation much more obtained and doctrinal which included in the previous constitutions.

The XVI General Chapter --- undertaken fundamentally in elaborating the constitutional text which must be presented to the Holy See for its approval, already concluded the phase of post council experimentation --- not only it re-elaborated and enriched again the chapter dedicated to the formation, within the proper legislation, but it planted the convenience of elaborating already a General Plan of Formation. Meanwhile this was obtained, however, the same General Chapter, wishing “to unify criteria, contained and line of action” in order to favor the unity and fidelity to charism in the formative process of all the Sisters of the Congregation, it established some Orientations about the formation. In the presentation of the same it was said: (p. 409)

--- Responding to the necessity, felt since some time ago, of unification the achievements which in the field of formation the distinct Provinces have obtained, we are presenting these “Orientations”, convinced that the particular values wealth that, being communicated, they produce growth ... there is need of presenting with an “identity” that will signify the proper “being” of Tertiary Capuchin Sisters of the Holy Family in the actual world.

Gathering the desire and determination of the chapter assembly that had elected it, the new General Counsel convoked in Rome a Reunion of Formators --

- in which all the Provinces and representatives all the formative stages were present --- with the proposal of knowing and communicating experiences and proceeding to the elaboration of a General Plan of Formation capable of saving the identity of the Congregation, in what is essential, or what is permanent and universal and of representing the legitimate plurality.

The reunion was carefully prepared, as well the experiential or reality which was living in each one of the social and cultural contexts. Previously to the same, and making synthesis of the diverse and rich contributions which had gone arriving, was elaborated, in a manner as instrument of work, a Pre-project Plan of Formation.

As fruit of that encounter --- which was prolonged from September 11 to October 14, 1983 --- the General Plan of Formation was elaborated, that was approved “ad experimentum” and by unanimity in the joint reunion between the General Counsel and Provincial Superiors and Vice Provincials, that was celebrated in the Bogot`a from March 11 to April 3, 1984.

In 1986, the XVII General Chapter, having present the evaluation which, after two years of experimentation, they made from the Plan --- such the provincial counsels, as the teams of formation and the formative communities -- - approved it by absolute majority and it centered the third and last of their prioritarian options in attaining an information for the mission in the world of today.

Two years after, the General Counsel convoked an interprovincial course - -- to be celebrated from September 25 to October 28, 1988 --- which although it was centered --- which was their principal objective --- in the formation of formators, as more advanced will be detailed, it made valuable dories to the General Plan.

The Assembly of the General Counsel with the Provincial Superiors and Vice Provincials --- held in Caracas in 1990 --- had even the opportunity of bringing new ideas and conclusions with respect to the formation. And finally in 1992, the XVIII General Chapter --- apart from enriching again the dedicated chapters to the theme in the proper legislation --- gave new approval to the Formation Plan of the Congregation, which upon being published that same year 1992 proclaimed in their introduction:

--- The adequate renovation of the Institutes depends in the maximum degree of formation. The formation to the religious life is oriented to that the religious, through harmonious fusion

of their elements: spiritual, apostolic,  
 doctrinal and practical,  
 they will realize their unity of life in Christ through the Spirit.  
 Today an evidence constitutes for us all the conviction of  
 which a solid formation is  
 the base for a continuous conversion to the Gospel which we  
 are professing. From  
 here the constant effort of common search of what is  
 essential, of what is permanent  
 and universal, that is to say, or what is valid for all the  
 Tertiary Capuchin Sister, in all  
 time and place.

INITIAL STAGES OF

FORMATION (p. 411)

With the elaboration and application of the General Plan of Formation, the distinct stages of the formation were recovering growing identity, as it will be seen at the continuation, beginning precisely through the first (stages), which are precisely those that can mark more the rear road and development.

The Vocational Pastoral

Although it is not properly a formative stage, the vocational pastoral very well can fit in, although it will be as porch, in the beginning of the specific formation to the religious Life.

From the distant epoch of the immediate post council has been, without doubt, great, --- as already Fr. Lazaro himself was annotating in the volume before of the Congregational History --- the experimented evolution in this field. The same and continuous changes in their nomenclature --- which passing from the foment of vocations with which it was called in 1969, or about the promotion or vocational orientation which preferred to call it between 1974 and 1982, until reaching already, in the Constitutions of 1992, the name of vocational pastoral --- they indicate of some manner said evolution. All together, in the years gone by from 1985 the doctrinal enrichment experimented in this sector --- as it will be seen more advanced in the other stages of the formation --- was significative. It was taken for example, growing conscience which one of the means more efficacious in the pastoral of

vocations is the testimony of the proper consecration alive in fraternity with simplicity and happiness, assuming in the proper apostolic mission significative style for the youth who will implore it in his calling, being angelic communities, austere, sheltered and compromised with the reality, and they established with clarity the criteria to have into account and the objectives to obtain in this stage.

Among the criteria, the Formation Plan, after leaving constancy of alive preoccupation of Father Founder by realizing an adequate vocational selection, it gave sign: the capacity of living together and the intellectual capacity, health and physical and psychical equilibrium, the tendency to religious values and apostolic sensibility, the capacity of sacrifice, the simplicity and happiness, and the affinity with charism of the Congregation.

And, among the objectives, the same Plan pointed out: the auto knowledge and the auto acceptance, the discovery of the person of Christ and the taking of conscience of the proper vocation as baptized, the clarification of motivations and the knowledge about the "form of life" of the Congregation, and the effective desire of inserting among the poorest.

The employed means during the years which are being told, in order to obtain the best objectives, they have been many and varied --- as the proper General Plan of Formation suggests --- although each demarcation, such and as it has been able to see already, was acting with creativity and in accordance to the concrete reality of the place. And although in general lines the vocational scarcity was left to feel, it is undeniable that a good labor was realized within the field of the vocational pastoral which counted also, in each local community, with a Sister in charged of attending to it specially.

(p. 413)

## The Postulant

If enrichment experimented in the field of the vocational pastoral since 1985 was great --- and particularly since the process followed for the elaboration and application of the General Plan of Formation ---, not less was that which was left to feel inside of the stage of the postulant, which is properly the first of the three that integrate what is called initial formation.

The formative objectives of this stage remain delimited in these points: basic level of human-christian maturity, capacity of option and surrender, capacity of life together and communication, critic feeling and responsible exercise of liberty, adequate level of basic general culture, capacity to live in community and acceptance of authority, obtained synthesis of personal faith, adulthood and maturity (vivencia), beginning of a radical following of Christ,

experience of God, experience of fraternal life, and commence of the process of identification as Tertiary Capuchin Sister. (p. 414)

As most appropriate means in order to obtain said objectives they were pointed out: prayer, vital knowledge about the Congregation in the testimonial communities, process of personalization, silence and solitude, favorable climate to listen, poor and austere style, apostolic projection in the local church, and the personal project. Also were delimited --- in the same Plan of Formation --- the contents to impart that, as in the other stages of the initial formation, they were distributed in the dimensions: human, Christian and specific.

In order to obtain better the exigent proposed formative program, likewise the time of postulanship was prolonged. And already in the Constitutions of 1969 it was spoken that must be less than a year, and afterward it must be clear of a minimum time of six months, that may be prolonged to two years, in the Constitutions of 1992 it was determined:

- --- Ordinarily the time postulanship will be of two years, with the purpose that it will be
- done

effective a personalized formation, which the young girl would acquire the necessary maturity and that it can be confirmed and clarified her competence. At the judgement of the Superior Provincial --- this time will be reduced up to the minimum of six months.

#### Teachers of Postulants (p. 415)

Since 1985, and in the distinct demarcations of the Congregation, the following Sisters exercised the charge as teacher of the postulants:

Province of the Holy Family  
1985-1986 Josefina Romero  
Etc.

#### Novitiate

Also in the transcendental stage of the novitiate --- the unique of the initial stages of formation which has had a clear and definite structure from the beginnings of the Congregation--- left to feel their beneficial effects, the

preferential preoccupation through live formation in the Congregation, particularly since the year of the eighties.

Also in this stage were defined with clarity the objectives to obtain, the means to employ and the fundamental contents to impart.

Among the objectives were established: to continue the process of the personal integration with the specific style of the Tertiary Capuchin Sister, to live in intimate union with Jesus Christ, to discover the gift of brotherhood, to assimilate the contemplation of Jesus, Servant and Good Shepherd, to practice the personal prayer, to deepen the history, mission and spirituality of the Congregation, and to assume the evangelical ascetic and the mystery of the cross.

As means were marked, among others: personal access, long time of prayer, meditated study of the Sacred Scripture, liturgic life, exercise of the corresponsibility, theological formation, reading of the signs of the times, and elaboration and evaluation of the personal and communitarian project.

Other means which was considered fundamental opposite to obtain the proposed objectives was the apostolic experience whose proposal is to grant the novice the occasion of exercising in conserving the union with God in the middle of the activities; to develop in her the capacity of corresponsable fraternal life, and to give her the opportunity of experimenting the proper apostolic mission of the Congregation.

In another order of things it can be significative to note, even within, about the stage of the novice who in the last years the Congregation has passed of counting with eleven Novitiate-Houses, which maintained open up to the of 1984, to have thirteen at the end of 2001.

### Teachers of Novices

Since 1985, and in the distinct demarcations of the Congregation, the following Sisters exercised the charge of teacher of novices:

Province of the Holy Family, etc.

With the elaboration and application of the General Plan of Formation, the juniorate stage, --- whose duration was fixed in 1992, in six years --- it remained systematized, the same as those of the postulanship and novitate.

The objectives of this stage were concretized in: to continue the process of personal maturity, to guarantee itself in the docility to the action of Spirit, to focus to the light of faith the situations of life, to acquire an integral formation and in accordance to charism of the Congregation, to assume with responsibility the auto formation, to go obtaining the unity between contemplation and action, to discover in the life of Nazareth the model of prayer, work..., and to live (vivenciar) the attitude of the Good Shepherd in the apostolic mission.

Among the means, apart from standing out again some of those already proposed in the anterior stages --- like the prayer, the personal and communitarian project, the personal progress (ascesis), or a fraternal life in poverty, simplicity and happiness --- were insisted, in a particular mode, in the adequated accompaniment by the part of the teacher and of the fraternity of the juniorate itself; in the elaboration of a coherent plan which will stimulate the active responsible participation and it will balance the work, study and prayer; in the active participation in the apostolic tasks; in the periodic encounters of the group of juniorates with the teachers and with juniorates of other Provinces, and in disposing of a systematic program for six years. (p. 422

Besides of what is established in the General Plan of Formation for all the stage of the juniorate, the proper General Chapter of 1992 --- which had revised and given new approval to the said Plan --- it determined: in order to reach the purposes of the juniorate, the Sisters will pass their first year of profession with a special regimen under the direction and the accompaniment of the Teacher of juniorates. Six years later, the XIX General Chapter lengthened this kind of systematic or intensive juniorate, upon adapting the following agreement:

---Two years of intensive juniorate are assumed in three directions: Theological, through study in universities or recognized schools; charismatic, imparted at home, and apostolic, with a real compromise in any of the apostolic fields.

Even within the Juniorate or, in their case, as its final, it was established in 1992, that the perpetual profession would be precede by a time of preparation, not less than six months, gone by in a favorable atmosphere to prayer, reflection and fraternal life together, exempted the Sisters of any activity and work which will impede it. Subsequently, the General Counsel, --- with the proposal of propitiating the junior Sister a strong experience about God Who will prepare her in order to make her definitive option, free and conscious through

the person of Jesus Christ, as Tertiary Capuchin Sister of the Holy Family --- it determined in 1995 that said preparation was done at the congregational level and it believed, as the proper see for the same, the Center of Nazareth Formation, located in Bogot`a. And lastly, the XIX General Chapter assumed as proper the preceding determination of the General Counsel, to remember:

---The congregational character is given to the immediate preparation to the perpetual profession in order to favor the communion and the feeling of internationality.

The Teachers of the Juniorates

Holy Family Province

1985-1986 Antonia Carmen S`anchez , etc.

PERMANENT

FORMATION

It was without doubt that Vatican II gave the permanent formation the decisive impulse inside the religious Life. Already the same decree "Perfectae Caritatis" disposed:

--- The religious have to exert in perfecting carefully during all their life the spiritual, doctrinal and technical culture, and the superiors must exert by procuring them opportunity, means and time for it.

Inspired in the council doctrine, the XIV General Chapter --- celebrated in 1968 --- it appointed distinct commissions in order to direct juniorates and encounters; it procured to think the sisters in the spirit of the renewed Constitutions, and organized for each Province spiritual retreats in plan of group reflections. And, besides of all this, in the constitutional text which itself approved "ad experimentum", determined:

--- In order to maintain live the ideal their religious congregation after the perpetual profession, the sisters will have an integral month of gathering every six years in the designated house by the Provincial Superior.

With the celebration of XV General Chapter --- in 1974 --- the permanent formation in the Congregation received new breaths, but it was since the General Chapter of 1980, --- which left the new Counsel the task of elaborating a General Plan of Formation and of articulating, from it, new means in order to maintain live the love and illusion ---, when the permanent formation passed to be apriority and a preferential option in the action of the Congregational Government.

In fulfillment with the mandate received from the Chapter that had elected it, the General Counsel cited in Rome, as already had been left said, between September and October 1983, a Reunion of Formator Sisters that took charged of elaborating the General Plan of Formation, and on the following year --- from October 1 to December 18, 1984 --- it also convoked in Rome, a new reunion of sisters from the distinct demarcations with the purpose of deepening about the formation in the posterior stage to the perpetual vows and of preparing a coherent program in order to attend to it.

Immediate fruit of this reunion of the year 1984 was the articulation of the Initial Encounters of permanent formation, about those which will be spoken after, and the designation of three interprovincial centers in order to put into practice the formation to the congregation level.

In the General Plan of Formation, by its part, the permanent formation acquired, for the first time in the happening of the Congregation, a systematic treatment, signaling, together to their reason of being, distinct objectives, means and contents, equal to what has been seen in the initial stages of the formation.

Finally, in the XVIII General Chapter, the doctrine about the permanent formation was enriched even more, to widen the particular legislation, among others, with these thoughts:

---The permanent formation, although comprising a Unitarian mode the ifferiperson in his different aspects, has double slope: the spiritual conversion through a continous return to the fountains Christian life and to the spirit of the Congregation and a doctrinal renovation, cultural and professional adaptation to the conditions of times. All contributes to a greater fidelity to the proper vocation.

---The normal communitarian life with its daily rhythm of prayer, of living together and of work, constitutes the first school of permanent formation and must be the first stimulant in order to search, to the light of the Gospel, the answer most faithful to the proper vocation.

---At the level Congregation it will dispose a General Plan of permanent Formation, and in every Circumscription, according to the diverse places and diverse conditions of the persons and times, said Plan will be applicable through a program of permanent formation, organic, dynamic and actualized.

### Initial Encounters

Organized, as it has been left said, beginning from the Reunion of formation which took place in Rome in 1984, the initial encounters --- were framed in a second stage within the congregational planning about the permanent formation --- they were fundamentally oriented to revitalize the personal answer and joyful life of the true vocation in following Christ, without neglecting the “aggiornamento” (ornament); they turned about to a profound study of the Rule and Life and of the proper Constitutions from the distinct clefs of reading and under the prism of the proper spirituality, charism and style of life and mission; they are programmed with a duration of three months, and they were realized in the three interprovincial centers to those which before has been already mentioned.

It would be deducted to say, before passing already to its concrete development, that said initial Encounters of permanent formation were the object of a thorough and profound revision-evaluation which was brought to an end in a reunion called by the General Counsel in Medell`in, from July 18 to August 2, 1987, and to which the teams of formation of the three interprovincial Centers attended.

### Inter Provincial Center of Montiel-Benaguacil (Spain)

Between 1985-1989 the following initial Encounters of permanent formation were realized in the Montiel Center and under the direction of the team formed by the Sisters Julia Apestegu`ia, Asunci`on Garc`ia, Ma. Carmen

Michitorea, Ma. Pilar Romero, Remedios Llorca and Ana Ma. Garc`ia, the following are the Initial Encounters of permanent formation:

---I Ecuentro. Montiel, del 10 de febrero, etc.

Inter Provincial Center of Bogot`a (Colombia)

With the accompaniment and direction of the Sisters Alicia V`elez, Amanda Berr`io, Tilcia Ardila, Gladys Ospina, Ma. Teresa Rico and Dora M`u~noz were carried out from the Interprovincial Center of Bogota these Initial Encounters of permanent formation:

-- I Encuentro. Puente Nacional, etc.

Inter Provincial Center of Medell`in (Colombia)

Directed and animated by the integrated team of the Sisters Abigail Escobar, Celina Garc`ia, Margarita Carvajal, Gloria Mej`ia, Alicia Zea, Dolly Builes, Raquel Holgu`in and Marian Pacheco, the Interprovincial Center of Medellin organized the following encounters:

---I Encuentro. Medellin-Robledo, del 3 de marzo, etc.

Month "In The Fountains"

After the celebration of XVIII General Chapter --- in 1992 --- the New General Council, with the purpose of impulsing the stage of following the permanent formation started with the Initial Encounters, articulated a month of renovation to develop at the inter provincial level in the three Centers which came functioning since 1985. This new month of renovation, baptized intentionally "In The Fountains", the process of formation was proposed to

continue, deepening fundamentally what is proper, what is charismatic. In a principle --- during 1993 --- some of these months were realized in the distinct demarcations without counting with a uniform material, but, since the following year 1994, it was able to count already some interesting didactics dates that they made possible to follow the same contents in the distinct parts where such months were imparted and without the necessity of counting with specialists on the proposed theme. The dates made reference of particular manner to the figure of Fr. Luis Amig`o, at the historical context in which he lived and the Congregation was founded and to the re-reading of charism from the distinct keys.

From the months “In The Fountains”, leaving apart some developments in other places, they were celebrated from 1993-1998 and among the three Inter Provincial Centers of the Congregation, a total of twenty four. From them, eleven in the Medellin Center, seven in Bogot`a, and six in Montiel.

#### Month of Spirituality “Women of the Spirit”

The elected General Counsel in the XIX General Chapter, considering that the month “In the Fountains” had been realized already by the great majority of the Sisters and wanting to be capable again this means of permanent formation at the congregational level, gave the month of spirituality a new structure and baptized it with the suggesting name of “Women of the Spirit”.

In their new orientation, the month of spirituality was centered in the development and deepening of the following nucleus: incarnated spirituality; the proper person; Jesus Christ the center of proper life; Congregation of obedience, poverty and chastity, as answer to the great challenges of the Religious Life; evangelical fraternities for the mission, and merciful presences, prophetic sign in a world without God.

For the development of the distinct nucleus, some adequate record cards were also prepared which helped to give unity of treatment in the whole Congregation.

Until the end of 2001, the Inter Provincial Center of Bogot`a had celebrated --- directed by Sisters Gloria Cecilia G`omez and Yolanda Corrales --- these five months of spirituality “Women of Spirit”:

---I, from November 13 to December 13, 1999, with 14 Sisters attendance.

---II, between August and September 2000, with 53 old Sisters attendance.

---III, from November 13 to December 13, 2000, with 17 Sisters attendance.

---IV, between April and May, 2001, with 53 old Sisters attendance.

---V, from June 15 to July 15, 2001, with 12 Sisters attendance.

The Inter Provincial Center of Medellin, by its part, had celebrated --- with the accompaniment and direction of Sisters Silvia Calle and Emilia Stella Arroyave, these two:

I, from June 15 to July 15, 2000, with 30 Sisters attendance.

II, from November 20 to December 20, 2000, with 37 Sisters attendance.

Finally, from Inter Provincial Center of Spain, were organized --- with the accompaniment of Sisters Naatividad Beriain and Pilar Romero, the first, and of Pilar Romero herself and Yolanda Cabana, the second --- these two:

I, from June 24 to July 22, 2000, with 33 Sisters attendance.

II, from July 1 to 31, 2001, with 30 Sisters attendance.

### Three Months of Grace and Renovation

Parallel to the celebration of the months of spirituality --- first “In the Fountains” and after “Women of the Spirit” --- which were developed, as it has been seen, in the Inter Provincial Centers, the General Counsel articulated, starting from 1996, some courses of permanent formation, of three months of duration and with congregational character, which, by realizing it at the beginning in the Montiel Sanctuary Courses of permanent formation of Montiel were called. From these courses, that counted with a very complete chronogram, two were realized, between 1996-1998. The first, was congregated in Rome on August 18, 1996, it initiated officially its itinerary on August 31 in Montiel and was closed on November 14. The second, was celebrated in the same dates of the anterior of the following 1997. The two courses were directed by the team formed by Sisters Ma. Pilar Romero and Berenice Sep`ulveda.

After the celebration of the XIX General Chapter, the new Counsel impulsed the continuation of this model of permanent Congregational formation, giving the three months of grace and renovation ---which they had to celebrate already in the Summit House, by being the works that of Montiel --- a new structure which accentuated more of what is experiential as well doctrinal, in

adjustment with the proposed general objective of obtaining what each Sister could do, under the inspiration of the Holy Spirit, to recreate their following of Christ captivating the profound sign of their being woman consecrated in order to constitute witness of God's love in the world.

Until the end of 2001, and under the coordination and direction of the Sisters Ma. Pilar Romero and Yolanda Cabana, these three courses were celebrated as the months of grace and renovation in their See of Summit. The first took place from September 1 to November 23, 2000. The second, from March 10 to June 5, 2001. And the third, from September 1 to November 25, 2001. (p. 435)

#### Other Formative Activities At General Level

Aside from the reports up to the moment, from 1998 other activities of Congregational character have been promoted that very well they can be marked within the broad scope of the permanent formation. Among them they merit to be brought out by their signification the following two.

The first was developed as preparation for the celebration of the XIX General Chapter and it counted for their realization at the personal level and of the communitarian assemblies, of seven records which --- contained in a beautiful table cover with the logotype to the colors of the Chapter with the motto of the same "Guided by the Spirit, fire and life, we walk in hope toward the III Millennium" --- they had these titles: 1. The Spirit anoints us in Jesus and conducts us with Him toward the desert; 2. The force of the Spirit sends us with Jesus to evangelize the poor; 3. The Spirit brings us to share with Jesus the joy and prayer; 4. To have the Spirit of the Lord: Presence. The Word vehicle of the Presence of the Spirit; 5. To have the Spirit of the Lord: Presence. The inhabitation of the Trinity; 6. And their holy operation. The purification of the heart, and & 7. And their holy operation. The sanctifying action of the Spirit. (p. 436)

The other, took place as immediate preparation the beatification of the Sisters Rosario, Serafina and Francisca, martyrs in the Spanish Civil War in 1936. This activity was developed --- whose fundamental objectives were to reflect about the meaning of martyrdom, to be dynamic in the study of the "Positio" of the martyrs, to share experiences about the diffusion of their knowledge, to make proposals about the type of propaganda, and to search the possibilities in order to act in communion ---, through following encounters coordinated and directed by Sister Margarita Carvajal, General Counselor and delegate by the Counsel itself for all what is relative to the beatification:

---I Meeting. Caracas, between March 10 and 11, 2000, with the participation of 32 Sisters.

---II Meeting. Medellin-Robledo, from March 24 to 26, 2000, with the participation of 30 Sisters.

---III Meeting. Engativá, from July 13 to 14, 2000 with the participation of 8 Sisters in charged in the Colombia Provinces of the diffusion of knowledge about the Martyr Sisters.

--- IV Meeting. Madrid, between September 2 and 3, 2000, with the participation of 12 Sisters, integrant of the commissions animators of the knowledge of the Martyr Sisters in Spain.

## FORMATION OF FORMATORS

To go placing into practice the General Plan of Formation --- particularly in what is relative to first stages --- and to go deeper in the broad and rich scope about the permanent formation, it went waking up definitely in the Congregation the preoccupation through the formation of formators and necessity of putting it into practice.

In 1988 --- and concretely on September 23 to October 28 --- the General Counsel, making echo of what was done in some manner, it went being already a common feeling, organized an Encounter of Formators with the fundamental objective of entering upon the question.

The Sisters who participated in the said Encounter --- after adapting all a series of conclusions, guided to strengthen the formation in the distinct stages and to open field for integral growth for the formators themselves --- among other things were taken leave all the Congregation with a message which said:

--The formation is not a problem of the Congregation, but the "Problem"...

It has been granted to us to revitalize our compromise, to make profound in the exigencies and to rediscover the great value of the mission of formator.

We also have experimented the complexity of the task....

We have taken conscience from the historical moment which touches us to live ...

We have reflected about the reality of our formings ...

We know that the plans are not enough ..., and we are disposed to foment encounters and the greater relation between provinces and vice provinces...

We are convinced about which the moment that we are living is imminent; it urges to give the youth an answer agreed to their language...

We are conscious that the young who comes to our congregation is a gift from the Lord whom we have to take care and cultivate. We have to offer her the formation that is needed.

You, formators, ask what is just, when you reclaim from us an agreed answer with your language of the youth of today....

Be coherent with what you ask for...; be brave, humble, have patience and be comprehensive ...(p. 438)

The Spirit of the Lord accompanies us, "making all the new things'.

Do not leave yourselves to frighten by the first difficulty...

Sisters, all, help us to create a communitarian atmosphere that will invite to come, to see and to remain.

To you, Superior Sisters, we need you to be happy, exigent, compromised, women of prayers and lovers of the Word ... capable saying "YES... and NO".

We need you in order to accompany, to be dynamic the living of charism; in order to stimulate; in order to blow the live coal and to inflame the fire...

And to you, Sister Provincials and Vice Provincials, we ask you to give out efforts in order to give it to the formation the first place

...

Gather and motivate our conclusions and lines of action. Open the space in your programs ... so that they become reality.

After the celebration of so important reunion, giving steps were continued opposite to the articulation of some thought courses and specifically programmed, within the Congregation itself, for the Sisters called to exercise the service of formation.

On October 15, 1993 the First Experience of Montiel was inaugurated, the name with which the General Counsel wanted to baptize such courses. That first "Experience", directed by Sister Dolly Builes, was prolonged until June 24 of the following year 1994. In few months --- on October 15 of that same year 1994 --- the Second Experience of Montiel gave commence which, directed once more by Sister Dolly Builes, it was closed on June 15, 1995. Finally, from January 3 to June 29, 1997, took place --- under the coordination already of

the Sisters Ma. Pilar Romero and Berenic Sep`ulveda --- the Third Experience of Montiel.

Said experiences or courses for formators --- which started patrolling nine months in order to go reducing up to the six --- they had as general objective that of proportioning the participants a personal experience of following Jesus and of fraternal living together, as the Tertiary Capuchin Sisters of the Holy Family and doctrinal reflexion which made them capable in order to respond to the exigencies of the formation in the Congregation, the Church and the World of today. And their structure included, among other activities of prayerful, fraternal and recreative character --- like pilgrimage to Rome and to Asisi ---, the development of these nuclei: elements of psychology. Human person. The individual in the religious community. Activities of the community --- where themes like the person, vital attitudes, affective maturity, dynamic of integration...---; formation of the critic conscience, in their flowing critical analysis and changes until the year 2000; study of the reality, applied to the distinct cultural context and national of the participants; discernment; figure of Fr. Luis Amig`o --- lighting their spiritual personality, in their doctrinal thinking and in their spiritual inheritance ---; liturgy; elaboration of a personal project of life and of other community; following of Jesus; bible; ecclesiology; Marylogy; moral; consecrated life; Franciscanism; what is feminine in Franciscanism; socio-political reality; essential elements of the proper identity; Nazareth spirituality; the mission in the religious life; the accompaniment; Congregational reality; general plan of formation; and juvenile and vocational pastoral.

After the XIX General Chapter, the General Counsel took the determination so that the courses for the Sister formators will not realize exclusively within the Congregation, but will make use for them the doctrinal wealth that would be able to suppose the assistance to courses of the kind organized outside.

Thus it arrived to the agreement, with the proposal which the formators would make a personal process of accompaniment in order to know how to accompany their Sister formators, of which the deepening of what is proper would be arranged in proper order and specific with the following of the course for the Sister formators organized in Rome by the International Union of Superior Generals.

Since then, therefore, the formation of formators in the Congregation remained organized as in two parts. The first was received in the official course of the UISG. The other, was imparted to private level by the Sisters incharged of coordinating these courses.

Since 1999, and until the end of 2001, three courses were celebrated with that last nature. The first took place --- of course in Rome --- from September 2, 1999 to February 2, 2000. The second, from February 22 to

July 7, 2000. And the third, initiated September 12, 2001, was previewed to be finished on January 31, 2002. The coordinators of such courses were Sisters Ma. Pilar Romero and Yolanda Cabana.

## CHAPTER II

### IMPULSE TO THE APOSTOLIC FIELDS (p. 441 – 8:00 PM - Dec. 23)

Retaking the thread of the apostolic pledge where Fr. L`azaro Iriarte left it in 1984, one has to mark in a first moment that it was precisely starting from the movement of renovation addressed at the impulse of Vatican II, when it went taking true conscience of the wealth that supposes for the same identity of the Congregation the diversity of the apostolic fields.

The conscience had itself --- as it could not be in another manner --- of which distinct apostolates were existing, they all equally proper and adequate, in those what to express and to live the spirit of the Congregation, or if it prefers, by saying it with the words of the Founder himself, in them who to transfuse the fire of divine love.

However, the sufficient conscience has not been taken that, within the Congregation, each apostolate, at the time that it is the trench of expression about the only congregational charism, it contributes to enrich and adorn that same charism with shades whose favorable development, in concrete and of particular manner, each one of those apostolates. Said in another manner, the same that evident result that not all the Sisters of the Congregation, even being integral followers of the same identity are called nor prepared in order to exercise the same apostolic action, it is clear that the congregational charism --- synthesized by the Founder himself in being spirited young men, or it is preferred collaborators, of the Good Shepherd --- without losing of their integrity and without leaving of expressing the same feelings and attitudes abreast, is manifested with proper and distinctive tonalities in the being educator, the re-educator, the nurse, the missionary or that which is inserted in a diversified pastoral. (p. 442)

It already perceived something and the document emanated in 1968 of the XIV General Chapter expressed very well and that it brings the suggestive title of “Let us renew ourselves Sisters”, when it delineated the desire of the Sister Tertiary Capuchin educator and re-educator, of the Sister Tertiary Capuchin nurse and of the Sister Tertiary Capuchin missionary.

During the years which the present volume of the history embraces, the development of the apostolic fields proper of the Congregation has received a strong impulse, which has contributed well to the doctrinal and technical enrichment of their own, like to the enrichment of cultural patrimony and of the proper charism of the Congregation.

## THE TEACHING

With the proposal of awakening the sensibility of the Sisters in order to be open, not only to the technological rhythms, but above all to orient the imparted education in the proper centers toward a vision of man capable of maintaining his primacy over the creation, and with the concrete objective of being potent the apostolate of education and to unify criteria at the congregational level according to the proper charism and to answer thus to the challenges of the childhood and of the youth of the moment, the General Counsel cited for 1991 an important reunion which was baptized as the First Congregational Encounter of Education.

Said encounter --- celebrated in Bogotá between April 1 and 15, 1991 -- - was presided by Sister Adela Paterna, Counselor General, and it counted with the participation of 31 Sisters, delegated from eight Provinces --- in the proportion of two or three for each one of them --- and from the four Vice Provinces --- a Sister for each one --- existing at the time.

The participants shared experiences about the proper mission of educators and about the problematic of the moment in the educative field; they reviewed the pedagogical principles of the Founder and the Options of the XVII General Chapter; they revised the proper educative labor at the light of the problematic presented by the family and the youth; they took conscience about the necessity of creating a proper program on catechesis; they molded in educative principles the proper Amigonian philosophy opposite to form in the student themselves a peculiar style which will identify and will compromise them, and they actualized, at the congregational level, the project "Pedagogy of Love" with the proposal of rendering possible the elaboration of a unique project, capable of harmonizing efforts and of contributing to the growth of unity and congregational communion.

The fruit of that First Congregational Encounter of Education was the elaboration --- on the part of an appointed group to the effect and under the coordination of the General Counsel --- about the Educative Project of the Tertiary Capuchin Sisters of the Holy Family, which, as it is said in their introduction:

---Part of the person as integral being, makes charism dynamic, rescues the evangelical values and projects itself to a concrete reality in the time and in the space....

It unifies criteria, it actualizes the historic presence of the foundational charism, it rescues the specific values and promotes them in each one of the integrants of the educative community, contributing thus, from progressive manner, to the construction of the Kingdom...

It has as finality, to reach the transformation of the society through the communion and participation, with social foundations and clear pastorals which will liberate a compromise with the other and with the community, from what is human and scientific, from what is spiritual and transcendent

It answers with prophetic attitude and of opportune manner to the signs of the time and to the clamor of the persons, the groups and the social circumstances.

It is an interdisciplinary effort of Theology, Philosophy, Culture and Sciences, which, from faith and reflection together with the scientific rigor, it encourages the redemption of man as being free, owner and lord...

It defines the profile of the student and of the educative agents with the shades and proper characteristics of the charismatic identity of the Congregation...

And finally, it presents the significative elements of confrontation, orientation, pursuit and evaluation.

The Congregational Educative Project appeared united, in their first edition, at the Educative Proposal for the Infancy and Youth in the situation of risk, by complementing and enriching mutually, as the Superior General used to say in her presentation, in which she expressed furthermore:

-- In this work, which came suggesting some years ago..., the foundational charism is actualized, the criteria are united, the

specific values are rescued, a present is analyzed and a future is projected.

We believe that this work goes to contribute effectively to mold in our centers a proper spirit of closeness, of friendship, familiarity and corresponsibility which expresses the freshness always new of a charism of love and mercy as it corresponds to “Spirited Young Men of the Good Shepherd”.

A charism that marks a style through it which we only do not have to be recognized, but also our professed, personal and students.

Five years passed, the General Counsel, with the objective of analyzing the results of the evaluation of the Educative Project and to get new lines of action in order to overcome the deficiencies that there had been in their application, convoked two inter provincial reunions. One for the Latin American area and another for the European area. The first of them was developed in Fusagasu`a, Colombia, from July 11 to 14, 1997 and in that reunion 29 Sisters participated, coordinated by Sister Adela Paternina. The other was held in Madrid, Spain, from December 12 to 14, 1997. In this last, also coordinated by Sister Adela Paternina, 17 Sisters participated.

In both reunions a detained study was carried out and evaluation of the Educative Project; particularly the weaknesses and opportunities were analyzed, the strength and the threats were approached about the vision of man contained there, about the evangelization and about the Amigonian pedagogy; the details were studied like that of the participative direction of the amended works; a new profile of the Tertiary Capuchin Sister educator was elaborated, and proposals were made and the lines opposite marked the systematic formation of the professed according to the Amigonian will and to deepen the pastoral dimension among the student body.

(P.445)

## I N F I R M A R Y

In their will through power and to impulse spirituality and activity of the distinct apostolic fields proper of the Congregation, the elected General Counsel in 1986 initiated their work through concrete field of health, remembering, perhaps, that it was precisely this apostolate the first which the Sisters started to exercise in the same origin of the Congregation.

Between 1989 and 1990 two Inter Provincial Encounters of Nurses were held, convoked by General Superior with the objective of taking power and to animate the mission of the Tertiary Capuchin Sister nurse, in order to answer thus better to the apostolic exigencies of the historic moment.

The first of the said Encounters was celebrated in Bogot`a, Colombia from April 2 to 7, 1989. 70 Sisters attended coming from Provinces of Colombia and that from Venezuela and it was presided by the General Superior, Sister Ma. Elena Echavarren, who was accompanied by the advisers, Sisters Silvia Calle and Adela Paternina. The second was held in Madrid, Spain, from January 8 to 13, 1990, it counted with the attendance of 41 Sisters coming from two Spanish Provinces and from the German-Belgium Vice Province, and it was also presided by the General Superior, to whom all her Counsel accompanied in this occasion.

Slow and matured fruit of the work developed by both encounters was the congregational project for the field of health which proclaims in their introduction and justification:

--In order answer to the call of the Church to evangelize and harmonize in the field of health and to attend to the needs of the historic moment of the proper charism, we present this Pastoral Project of Health... The compromise through life and option by the person, nurtured through years, in the service of charity has brought to the Congregation to elaborate this Project, which is presented as a new revitalizer impulse in our answer to the sick society...that waits for something which is made near, sensible, human, curative, definitive that offers some values that will cheer up and will put "seeds of the Good News of the Gospel"...

Since the beginning of the Congregation Father Luis Amig`o confirmed as nurses to the first Sisters when he permitted them to go to attend to the sick with cholera... and since then until today, the Pastoral of Health continues being one of the fields of the evangelize mission of the Congregation.

In 1998 the General Counsel published the mentioned Project under the title of Pastoral of Health, and in the presentation of this publication the Superior General noted:

-- Today the field of health is complex and it has been technical. As consequence, the aspect of the proper actuation goes changind.

Very often, the social reality goes making to transfer the presence of the Sister nurses, from great institutions to boundary lines more maginated, like the missions, the old, etc. Due to these social changes, it gives the impression that it is reducing the apostolic service of the Congregation in the field of health and included we can feel that outside to disappear. However, from the ethic and theology, the begin to reclaim more and more the mercy, the piety, the tenderness, the compassion, the safeguard of life and the human neighborhood to the sick.

That same year of the publication of the Pastoral Project of Health of the Congregation there was an event in the sector, at the universal level, in which various Tertiary Capuchin Sister nurses participated --- and with fruit. From October 1 to 3 of that year 1998 an International Congress about Health was celebrated in Rome, organized by Vatican, that had as motto: The consecrated woman in world of health in the thresholds of the THIRD MILLENNIUM.

## PROTECTION AND RE- EDUCATION

Almost coincidental with the celebration in Bogot`a of the First Congregational Encounter of Education, held in Montiel --- from April 9-20, 1991 --- the First Congregation Encounter of Re-education, also cited by the General Counsel and presided by one of their integrants, Sister Maria del Carmen Michitorena.

The Encounter, which counted with a good and exigent organization, proposed: to share experiences; to deepen the proper pedagogical style; to unify criteria in the educative intervention; to study the reality of the moment in the field of infancy and youth in situation of risk and their perspertive about the future, and to compile the different elements of the existing projects of Re-educative Pedagogy in order to unify them and to create one alone.

During the Encounter, those who attended were Sisters representing eight Provinces and from the four Vice Provinces which the Congregation had --- the historical trajectory was deepened in the field of infancy and youth in the situation of risk; the reality of the moment was analyzed in its social, juridical and congregational limit; a detained study of doctrinal mark was made, about charism, and was retaken all what was relative to the preventive method in the Amigonian Pedagogy. And the fruit of the same was the Educative Proposal for

the infancy and youth in the situation of risk, which, after receiving its final edition on the part of an appointed commission to effect, was published in 1992, forming, as it has been said already, one volume with the Educative Project of teaching.

On the following year of said publication --- in 1993 ---, the Provincial Counsels of Spain edited as off-print the proper Project of the field of protection and reeducation. In the presentation of this edition, the Provincial Superiors of the Holy Family and of the Immaculate:

--The life is constant fountain of experience and learning which is presented as real trajectory and concrete with its own realism...

Situated in this trajectory, we present the Educative Project for the infancy and youth in situation of risk...

It is evident that we are before a Project based in a charismatic vocation and supported in a long experience, contrasted with other cultures and shared --- since more than 100 years ago --- with the Tertiary Capuchin Fathers, Sister Congregation.

The actual moment which points already to the end of the century XX and to dawn of the XXI, reclaims and needs vacationed educators, capable of offering alternatives which will favor the integral development of the minors, in any level of intervention.

The minor, as whole person, needs to give the feeling of their life and this requires motives and reasons in order to be and in order to live from what it is, thus projecting the construction of a future, which will be capable in order to be integrated actively in the social and cultural life of the moment.

Finally --- already in 1997 --- in the same Reunions in which the Educative Project of the Congregation was revised, and through the same analysis which was made in them, it was revised, evaluated and enriched also, the Educative Proposal for the infancy and youth in the situation of risk.

FIRST  
EVANGELIZ  
ATION

The first apostolic field which receive decisive and determinant impulse during the epoch which is gathered in this volume of the history, was that of the first evangelization, or if that of the missions is preferred.

The impulse to this field was not, however, of doctrinal or technical nature, but practical. In the nature of the first evangelization courses nor encounters were not realized, but everything was centered in intensifying --- and from significative and testimonial manner --- the missionary apostolate.

It has been said already how everything began. After the celebration, in 1986, of the XVII General Chapter, the Congregation felt strongly called to revive the gests and the missionary adventures that had realized in their young years and that, although never abandoned all, they had lost much of the first energy. (p. 450)

Tha campaign of sensitization, initiated immediately after the mentioned Chapter and that on the following year it reached one of their landmarks in the adhesion and enthusiasm with what the Congregation summed up at the celebration of the III Latin American Missional Congress, which took place in Bogot`a in 1987 ---, was seen long breath also through the martyrial death of Sister In`es Arango happened few days after having returned from Colombia where she attended precisely at the III COMLAN.

With so good seed and watered of what happened was already easy. That same year 1987 the first missionares from Centro Africa left the General House, and for 1990 the Congregation had been extended, as it is known, to Benin and Tanzania, other two nations of the African Continent. It was also strengthened, since the general government, the Missionary presence in the Philippines and the roads were open of returning to the great China with the presence in Korea.

But it was not only the General Government which seconded, thanks to the generous aportations of the Sisters from the distinct Provinces, the expressed desire in the Chapter of 1986 of giving new impulse to the missionary work of the Congregation, but also there were responses from the distinct demarcations. The Province of the Holy Family became present in New Guinea; that of the Immaculate, their presence increased in the Democratic Republic of Congo (before, Zaire); it maintained that of San Jose and it strengthened their missionary front in Ecuador; that of Saint Mary favored some manner the missionary apostolate with their foundations in the Dominican Republic, Puerto Rico and, above all, in Cuba; that of Montiel increased itself their missionary actuation in Per`u, and that of Fray Luis Amig`o, was impulsed, inside the territory of Brazil itself, with presences of certain missionary sign.

## DIVERSIFIED PASTORAL

In its volume of the Congregational History, Fr. Luis referred this apostolic front with title "New Modes of Apostolic Presence and Action".

From 1985, this apostolate, as it can be proven in a superficial review to the apostolic road of the distinct demarcations, was notably increased, thanks, of particular mode, to the options taken by the XVII General Chapter that had as one of their central axis the real insertion among the most poor, from the proper preferential option through them.

With everything, and in spite of being already strong the impulse received in this apostolic sector, the General Counsel wanted also to breathe their way, convoking an Encounter of Sisters compromised in this apostolate, as it had done previously with those of nursing, teaching and protection-reform.

This Encounter of Diversified Pastoral had --- as the realized in the field of health --- the nature of celebrating through two reunions of inter provincial boundary, thought: one for the Latin American Geographic area and the other for that of Europe. Both had the objective of retaking the exigencies of proper charism in life and mission of the communities of diversified Pastoral in order to respond better, as Tertiary Capuchin Sisters to the challenges which the world plans.

The first of said reunions was celebrated in Medellin, from April 17 to 22, 1995, attending to it a total of 44 Sisters delegated from the Provinces of Colombia, Venezuela and Brazil, from the Vice Provinces of Chile-Argentina-Paraguay, Guatemala and Costa Rica-Panama-Nicaragua, and from Ecuador. Also two Sisters representing the Provinces from Spain were counted. This reunion, which was presided by Sisters Sylvia Calle and Adela Paternina, general counselors, and that it counted the valuable collaboration of the Colombian priest, Fr. Federico Carrasquilla, very compromised with the pastoral among the poor and marginalized, adopted a total of thirteen conclusions, enframed in these sections: Contemplation, Charism and Identity, Fraternity, Inculturation, Communion and Formation.

The other interprovincial reunion that came to complete the Congregational Encounter of Communities dedicated to the diversified Pastoral, was held in the following year --- September 15 to 20, 1996 --- in Cizur Mayor, Spain. In this occasion, the concentration presided, to which 32 Sisters attended from the two Spanish provinces and from that of the German-Belgium-

Poland Vice Province, the Superior General, Sister Ma. Elena Echavarren, to whom two of her advisers accompanied, Sisters Silvia Calle and Adela Paternina, who already had participated, as it has been left said, in the celebrated in Medellin the year before. The conclusions --- a total of eight ---agreed in this reunion were in perfect syntony with those that had been taken in 1995 in the reunion of the Latinamerican area and, in synthesis, they fell in these nuclei:

--The following of Jesus Christ, Encarnated, Crucified, Good Shepherd, revitalizing the

proper life, prayerful, assuming a penitent style, being witnesses of tenderness and mercy..

--The increase of local fraternity, recreating their own life and being dynamit in the communitarian project, identifying with the proper charism and incardinating with the culture of environment, approaching the people with the attitude to learn and not to impose, opening to the plurality and overcoming the attitudes of superiority.

--The option through a dedication and pastoral labor with and in the families, from the proper testimony of fraternal life at the style of the Nazareth family, and living the values of dialogue, reception, pardon, mutual respect, transparency, unity and peace.

--The being visible signs and credible of faith and hope before the challenge of the unbelief, from the joyful testimony of the proper consecration.

--The permanent itinerary in order to approach the new poverty, as the stoppage, the immigration, the drug, the "sida", the transients, those without roof, sheltering those poor in their personal history, leaving them behind to conduct through the mercy and denouncing the causes which generate situations of injustice.

--The integration of the layman and volunteer in the proper apostolic mission, from the charismatic formation and to share responsibilities.

CHAPTER III (p. 455)

THE AMIGONIAN LAY MOVEMENT

With the Vatican Council II and other posterior interventions of the Magisterium --- among them which merit special mention the Synod of Bishops in 1987, dedicated to The Mission of the Laymen in the Church and in the world, and the exhortation of the postsynodal "Christifideles Laici" ---, the lay vocation went acquiring in the bosom of the Church her true dignity. And that it undoubtedly contributed to what the seculars, conscious of being members of full right in the people of God, went assuming, with responsibility growth, an apostolic protagonism.

And in that context of progressive growth and maturation of the layman, a phenomenon rose that called particularly the attention of the religious institutes, upon proving that a number every time bigger than the seculars it went asking to share their charism. They were not contented already with mere apostolic collaboration; they wished a type of collaboration deeper, which would permit them an identification more intense with the Founder and the spirituality of the institute. (p. 455)

Contemporaneously to the growing desire which went leaving behind to feel among the laymen by approaching and meeting in the religious charisms a project of life for their personal growth and for their apostolic compromise, was going producing among the members of the institutes of consecrated life a movement of approaching the secular world. The proper religious for men and women went thus discovering, in all their intensity, the universality of their specific vocation and ---from the conviction that all charism is, through its proper nature, the gift which is received in order to give the gift to the others and that all religious charism is, therefore, a gift from God for the universal Church ---went thinking about the seculars, from their same layman vocation, they were right to share fully their obligation --- as consecrated persons and as primer depositors of said charism --- putting it at the disposition for everybody.

Everything, beside having a special signification with the concrete case of the Congregations of Tertiary Capuchin Sisters of the Holy Family, which, as it is known, was born in the street and as immediate fruit of the apostolic work that Father Luis Amig`o realized among the seculars of the Third Franciscan Order. It was like devolving to the laymen the gift, the charism, which one day the Congregation had received from God through themselves and by means of the Founder.

Already with the occasion of the first Centenary of the foundation of the Congregation --- in the symbolic date of May 11, 1985 --- it began their road about the House which the Sisters had in San Jos`e de Guaviare, Colombia a dynamic group of seculars that very well can be considered a first realization which subsequently would be the Amigonian Lay Movement.

That first group from San Josè de Guaviare, like the various others that went rising, since principally from the middle of the eighties, was formed having as principal point of reference the figure of Father Luis Amigò. And it is this other substantial element which cannot be left of marking upon studying the roots of the lay movement in the Congregation, that surges, definitely, like prized fruit of all a movement in route to deepen in the knowledge, appreciate and love Father Luis Amigò, who went accentuating and about progressive form with the cloister of the Apostolic Process for his Cause of Canonization, in 1982; with the Exhumation of his remains, 1983; with the celebration of the Semicentennial of his Transit, 1894; with the celebration of I (First) Centennial of the Congregation, in 1985, and with the publication of his Complete Works in the BAC, IN 1986.

As a matter of fact, the official document of the Congregation which makes direct reference to the creation of laymen's groups regarding to the communities, is an emanated document from the General Curia that brings as title "Functions of the promoter of the Father Founder". In it is determined as one of the functions of the same that of:

---To extend the knowledge, spirituality and charism of the Father Founder, to the laymen, through the organization of Amigonian groups, of prayer, study and evangelizing action, with personal compromise.

However, the historic event that signified it which would be called "the pistol shot of exit" for the Layman Movement in the Congregation constituted it, there is no doubt, the reunion celebrated in 1990 between the General Counsel and the Provincial and Vice Provincial Superiors, in which it was adopted the compromise organizing the movement of Amigonian collaborators in order to make participants of the proper charism the laymen. (p. 457)

Since that moment, the guided actions to create a lay organization within the spiritual and apostolic boundary of the proper congregational charism were multiplied to growth rhythm.

From January 25 to 27, 1991 --- and with the proposal of evaluating the developed action in the Provinces of Colombia and Venezuela with respect to the knowledge of the Father Founder, and of elaborating a Project put in motion of the Amigonian Lay Movement, whose creation was approved in Caracas '90 -- - 17 Sisters were reunited in Bogotà from the Provinces of Colombia, under the coordination of Sister Adela Paternina, Counselor General, and with the advise of Fr. Arnold Acosta, Teritary Capuchin. After this reunion, Sister Adela wrote so to all the Sisters of the Congregation:

---Fruit of the encounter which we finished celebrating is the election of an inter provincial central team for the Provinces of Colombia, in order to be dynamic put in motion of the Amigonian Lay Movement.

The Amigonian Lay Movement has been born. From all of us it depends its growth and diffusion.

Months later --- between March 4 and 5 of that same year 1991 --- was celebrated in the Provincial House of Valencia, with the same proposal that of before, a reunion of ten Sisters responsible of the animation and knowledge of Father Founder of the two Spanish Provinces and a sister of Santa Maria Province resident in Mexico. Also this was coordinated by Sister Adela Paternina. In that reunion it was resolved: to pull out together with the Brothers; to ask that the General and Provincial Counsels of both congregations will encourage the work; to begin with small groups, and to prepare a booklet presenting the Father Founder as animator of laymen.

Subsequently, September 17, 1991, became the official launching of the Amigonian Lay Movement in the Congregation.

The XVIII General Chapter --- celebrated in 1992, from June 2 to July 17 -- resolved to delegate the General Government the elaboration of a Project that will orient, animate and will dynamic the Amigonian Lay Movement, having into account its operation to separate from the groups already existing. And in September of that same year 1992, Sisters Adela Paternina, Ma. Cruz Ballester and Amparo Fornas attended in Godella the Congregational Encounter that Brothers were celebrating in order to elaborate the Project of Life. Directory and Prayerbook of their Amigonian Cooperators.

January 4, 1993, Sister Adela Paternina wrote from Rome a letter to the Sister Provincials in charged of the Amigonian Lay Movement, among other things, she told them:

--- In the midst of all the activities proper of the initiation of six year period, we find, like a diamond which illuminates and adorns the life of the Congregation, the fact of the declaration Venerable of beloved Father Founder.

This event is the sign telling about God's love to the Tertiary Capuchin Sisters,

and stimulant to give the Church and the actual world an adequate respond of

the proper spirituality and charism.

We know well that one of the great preoccupations of our Founder was the sp

spiritual promotion of the laymen. Moved by a strong desire of bringing to the faithful an authentic Christian life, he did not rest in promoting all type of movements and organizations that will contribute to it. The XVIII General Chapter has recommended to us the task of organizing the Amigonian Lay Movement. This fact and that already cited of the declaration as Venerable of our Father mark us the moment more favorable in order to give to the said Lay Amigonian Movement the impulse that requires its consolidation.

(p. 460)

From December 7 to 9, 1993, with the coordination of Sister Adela Paternina, were reunited in Zipaquir`a, Colombia, 14 Sisters belonging to the Provinces of Colombia and Venezuela with the purpose of agreeing some general lines of action for the organization of the Lay Amigonian Movement in the works and communities of the Congregation, and with the purpose also of communicating experiences and to see the manner of deepening in the knowledge and love to the Founder. In this reunion, and having into account the contributions sent from all demarcations, The General Lines were elaborated for setting into march of the Lay Amigonian Movement in the Congregation, which, Sister Adela herself, through a letter directed from Rome, with the date of January 25, 1994 to Provincial Superiors, Vice Provincials and delegates, and to those incharged of the Lay Amigonian Movement in the different Provinces, Vice Provinces and Delegations, presented so:

---We have today the pleasure of sending to you the "General Lines" for setting into

march Lay Movement... According to what it says in its presentation: "it does not

treat, in any manner, of some Estatutes... Simply they are orientative instruments that, through one part they facilitate the initiation, organization and placed in motion of the Movement and by another they are incentive for the communities that still they have not launched their organization.

We ask you, you may receive with true interest these "General Lines" and you may put all the pledge, so that, in

each one of the communities of your demarcation, the groups will be organized and will be put into march.

In July 1994 ---and in concrete of 26 to 27 ---a reunion was celebrated in San Jose de Costa Rica, and coordinated by Sisters Adela Paternina and Emilia Estella Arroyave, general counselors, a reunion, to which 16 Sisters from the Vice Province of Costa Rica-Panama-Nicaragua attended, with the proposal of deepening in the exigencies which, as Tertiary Capuchin Sister, they have to extend to Laymen the charism of Father Luis Amigo, stimulating the organization of the Amigonina Lay Movement and favoring their growth and consolidation.

Three months after ---from October 28 to 30--- was celebrated, coordinated by the Sisters themselves like before and with their own proposal, another reunion was held in the Sanctuary of Our Lady of Montiel, attending a total of 24 Sisters coming from the two Provinces of Spain and from the German-Belgian Vice Province.

Already in 1995, and with the identical proposal and objective which the two anterior reunions, another reunion was convoked of inter provincial character which was held in Medellin, between June 24 and 26, coordinated by Sister Adela Paternina, 33 Sisters from the Provinces of Colombia, Venezuela and Brazil attended. Also a Sister destined to Tanzania mission attended.

The 1997 year was specially significative for the development and consolidation of Amigonian Lay Movement. February 18 of the same year, in a Circular addressed "to all the members of the Amigonina Lay Movement", Sister Adela Paternina said:

--With much happiness we communicate to you "officially" the celebration of the

First Congregational Encounter of the Amigonian Lay Movement which will be held

in the town of Puente Nacional, Colombia, next July 4 to 9. It deals about an event

of great importance for what we have come preparing since some years ago and

that it proposes as principal objective the elaboration of the Project of Life of the

Amigonian Laymen.

Such as it was announced, from July 7 to 9, 1997, the I (First) Congregational Encounter of the Amigonian Lay Movement was celebrated in Puente Nacional, Colombia, with the attendance of 32 seculars and 19 Sisters,

under the coordination of a central commission of the event which composed the Sisters Adela Paternina, Graciela Arango, Mariela Isaza, Josefina Zuñiga and Flor Celina Tamayo and Fr. Arnoldo Acosta, Tertiary Capuchin. Together with the general objective of elaborating a Project of Life which will answer with dynamic creativity to the urgencies of the moment, the Encounter proposed: to share the proper experience of faith and prayer to the light of the doctrine of Fr. Luis in order to grow in identification as Amigonian family; to deepen in the sense and mission of the Layman in the Church in order to respond to the urgencies of the historical moment, to deepen in the Amigonian spirituality in order to give a respond of agreement to their exigencies; to share the live experiences in the three years of existence of Amigonian Lay Movement, in order to retake what is positive and in order to know and grow in the fraternity, and to study the “Project of Life” presented by the preparatory commission and the contributions of the groups and of the participants in order to arrive to shape the definitive document.

In the greeting at the opening of the Encounter, Sister Adela Paternina, among other things, said to those present:

-- We have arrived from diverse places of the world, convoked by Fr. Luis Amig`o in

order to trace together a Project of Life and Mission, which shows to the laymen, the

clear routes for the following of Jesus, after the foot steps from whom his faithful follower might go.

!We come to grow in the knowledge and spirituality of so good Father and to nurture

us from his wise doctrine!

!We come to glorify God with our prayers and our happiness!

!We to submerge ourselves in the river of grace that Father Luis goes to reach for us

from the heavens, into these special days!

!We come to speak only one language: the language of love!

!We come to tell it to the world, with our word and our testimony, that the truth,

justice, fraternity and peace, themselves are possible!

Faithful to their principal duty, the I (First) Congregational Encounter of the Amigonian Lay Movement approved the “Form of Life”.

And one year after that same Encounter, the one incharged of the laymen at the general level, Sister Adela Paternina addressed, --- with the date on

February 10, 1998 --- an important message to all those incharged of the Amigonian Lay Movement in which she announced to them

--- In the Congregational Encounter celebrated on July 4 to 9 in Puente Nacional

was reflected about the actual conformation of the Movement and was seen, with

with clarity, that it is a global structure in which there are three differentiated

sections which respond to the age of the members.

There was a dialogue about the necessity to systematize and unify important

points like: nomiation, finality, spiritualiy, organization, exigencies and compro-

mises and contents of formation. It was so as it arrived to think in a new

structure of Lay Movement which has been already approved by the Superior

General with these three sections: I. Zagales Amigonian (children); II. Amigon-

ian Youth (young ones), and III. Amigonian Laymen (adults).

Like in the Encounter at Puente Nacional only the "Form of Life of the Amigon-

ian Laymen" was approved, to put into motion of the sections "Amigonian

Zagales" and "Amigonian Youth" we have elaborated some very simple guide

lines, that are added. The General Counsel has asked the Provincial Superiors

and Vice Provincials that these groups are organized, in 1998, in all the works,

particularly in the colleges. It remains under your responsibility to impulse in

your Province or Vice Province, the establishment, in the present year, of these

two sections of Amigonian Lay Movement.

After the celebration, in 1998, of the XIX General Chapter, the new government, elected in the same year, impuled the celebration of new encounters in the sector of the Amigonian Laymen with the purpose of

informing about the process of the Amigonian Lay Movement developed in each demarcation; of giving surgencies about a new International Encounter; of bringing ideas for the revision and new edition of the Form of Life including together the adults, the spirited young men and the Amigonian youth, and of bringing the same ideas about the elaboration of a Formative Plan for the laymen. Thus such encounters were developed:

---The I, in Caracas, from March 12 to 13, 2000, with the attendance of 22 Sisters

from the San Francisco Province and under the coordination of Sisters Ana Ma.

Vallejo and Margarita Carvajal, general advisers.

--- The II, in Medellin, from March 31 to April 2, 2000, with the attendance of 37

Sisters from San Jose and Santa Mar`ia Provinces and the direction of Sister Ana

Ma. Vallejo.

--- The III, in Bogot`a, from April 6 to 9, 2000, with the attendance of 34 Sisters

from Sagrado Coraz`on and Montiel Provinces and the direction of Sister Ana Ma.

Vallejo.

--- The IV, in Altura, from August 1 to 2, 2000, with the attendance of 19 Sisters

from Sagrada Familia and la Inmaculada Provinces, and the direction of Sister Ana

Ma. Vallejo.

The last encounter relative to the lay movement cited by General Counsel and celebrated before giving by concluded this story was that which was held in Meliana, between October 27 and 28, 2001 which fundamentally proposed to revise the eraser of the Formation Plan of the Amigonian Lay Movement.

## A P P E N D I X I

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THE PROPER DISPOSITION OF THE  
TERTIARY CAPUCHIN SISTER

## AN EMBRACE BETWEEN CONTEMPLATION AND ACTION

All the religious institutions that beautify the Church of God --- Father Amig`o wrote --- are consecrated in a special manner to the practice of charity, although not all exercise it in the same manner.

Each Congregation ---he himself added--- has her own spirit, conforms to the mission that the Lord confides in it.

And precisely, to deepen in this proper spirit, in this specific form of being, in this characteristic desire or, if it is preferred, charism, the present chapter will be dedicated.

It usually happens very often, however, that, at the time of presenting the identity of the distinct religious charisms, the theme is centered, in the form more or less unconscious, in doing, that is to say , in the apostolic mission in which traditionally those same charisms have been expressed.

It is certain that the apostolic mission is not a mere external element of charism, nor at least a complement of the same. It is certain inclosed that the apostolic mission is a dimension so substantial in the configuration of the proper identity and so indispensable and inseparable from it, that, if an institution will lose with the time the proper mission which identified it from their origins, would be resented and would weaken their own spiritual appearance.

That nevertheless, the apostolic mission ---with being so decisive and determinant opposite to the configuration of the proper identity of an institute-- - cannot be confused with that same identity. Each Congregation ---can be said, reasoning with the words of Father Luis, cited above--- has its own spirit conforming to the mission that the Lord confides in it, but that proper spirit goes further the mission; it does not remain in “doing”, but it reaches the profound levels of the “being”. (p. 468.

In accordance to humanism and theology of the Bible, the person is a being in growth. A being who goes constructing in the means in which he grows in love and who goes annulling, in the measure in which he closes himself. In front of the old or carnal man who, in his project of personal realization selects as base the deceitful and frustrating path of egoism, the new testament proposes as ideal, the new of spiritual man, that is to say even in the midst of his difficulties or weaknesses, he goes growing and maturing integrally in the love, at the light of Christ and according to the action of the Spirit.

From the said perspective, spiritual growth ---that is to say, growth according to the Spirit--- and human growth are not among themselves the superplaced aspects or complementaries, but interequivalent perspectives of a vital reality itself. Man in his contemplative life does not go maturing and growing in humanity through love, which in reality does ---through his pretended adoration of the God-Love--- it is to selfdestroy by means of a disguised self-idolatry.

To grow in love is, then, the objective and the boundary of all spiritual Christian life. And the distinct tonalities that goes acquiring in the vital dynamic that same growth in love are those which authorize their stamp of identity to the distinct religious charisms which adorn the Church and that they confer to this a multicolor countenance. (p. 468)

It is, however, a utopia to want to delimit in all its complex identity the specific tonality that concedes to every charism its characteristic stamp, its own desire of being and of acting. To pretend to define the life in all complexity and wealth is an impossible task. The concepts can be define, but life (vivencia) can be such only, many times, to be described. The world of the concepts can be understood from outside, the world of life and feelings is captivated in the measurement in which it is shared and assumed. Nevertheless, and in spite of difficulty, can give although only it may be by approximate way, a certain answer to the central question planted in the chapter and, although it does not reach to present in all its expressivity and wealth vita to the proper tune which acquires among the Tertiary Capuchin Sisters their own integral growth in love, can be, at least, to facilitate their intuition. Then it will realized ---also without pretensions of being exhaustive--- an approach to the feelings which are derived from the spiritual models who have animated the life if the Congregation since their origins and that they have gone bringing it, in some manner, the shades that form their being characteristic, their peculiar growth in humanity and love behind the “spirit and footsteps of Christ”.

Behind the Good Shepherd (p. 469)

Among the spiritual models most characteristics of the Tertiary Capuchin Sisters occupies the first place, without doubt, the person of Christ, contemplated particularly under the figure of the Good Shepherd. A figure which in the spiritual Amigonian tradition constitutes the most perfect expression of Christ the Redeemer, of Christ in order to cure the sick and to find the lost, is incarnated with the reality of man and accepts, joyful, to give life through Him.

The testimonial words, that Father Luis himself addresses to both Congregations ---you and you, the spirited youngmen of the Good Shepherd, you are the ones you must go in pursuit of the lost sheep until bringing it back to the fold ---, they contain a procured synthesis of the most nucleus and characteristic of the being, of the true desire, of his sons and daughters.

The Good Shepherd ---whose generous offering of giving life for his sheeps was the spiritual hinge over that revolved the whole life of Luis Amig`o - -- was called to be, then, through the express will of the founder himself, the Model who inspires nuclearly the integral growth in the love of his daughters.

After the footprints of the Good Shepherd, the Tertiary Capuchin Sister is called to redress her surrender to God and to the brothers with the feeling of mercy, that is to say, with that feeling of love that tends to have about the proper heart the miseries of the rests, which impulses to love more those where a greater lack exists and that feels preference by whom they walk more needed or misled by life.

Said feeling of mercy ---of extreme love before the misery--- acquires, however, from the same figure of the Good Shepherd--- contemplated from the perspective which made life and testimony in the Father Luis Amig`o himself --- all a series of shades that contribute to give him his true Amigonian color.

In the first place, that sentiment of mercy, is redressed of incarnation and presence:

-- It is proper of love ---Father Luis wrote--- to procure to identify in all with love,  
 elevating him from his condition it is necessary, or  
 descending from him the love,  
 in order to procure a perfect union of both.

The incarnation and presence ---enterwoven by nearness and of sharing, of insertion and of communion of hearts--- which is called to make life and testimony among the Tertiary Capuchin Sisters, has contributed effectively to make themselves, persons who ---being all for all, as the founder wanted also --- they have known: to live without schedules their delivery, to face with all

generosity, with all solicitude and vigilance, the proper apostolic compromises; to know the persons with that knowledge which arises from the nearby housing and of the felt empathy; to share the preoccupations of the poor and the crowded of their places environments, and to walk, finally, together all those who have encountered in their pilgrimage, without creating distances.

Together with the color blending of the presence incarnated, the merciful feeling acquires in the same Amigonian tradition, that of the strength:

-- It also proper about love ---the Founder himself insisted---  
not to pardon sacrifices  
by the loved, before enjoying to suffer through it by giving  
him greater testimonyof  
of its effect. And such manner Christ procured to identify  
Himself with the creature  
, object of His predilection, which, in order to redeem it, He  
Himself was redressed  
with His human nature, and so He lived and conversed with  
man, felt his needs, par-  
ticipated in his sufferings, cried with the afflicted, suffered  
insults and torments by  
his love and, victim himself, gave his life in the cross.

The capacity of strength in order to face, through love and with love the difficulties which are derived from the common love or of the generous exercise of the apostolate,, has made daily reality among the Sisters their motto of Love, Abnegation and Sacrifice and it has disposed them to give life through others; to show great interest willingly, like the Good Shepherd, so that other will have life and have it in abundance, and to transfuse to others the fire of divine love, not pardoning some thing to this effect, until sacrificing his own life, if it is necessary.

#### Within the Environment of Nazareth

The Holy Family ---Patron of the Congregation by will of Father Luis it expresses --- constitutes --- such as the singularity of each one of the persons who compose it, as from the same familiar dimension --- other of the references obliged for a right growth in love according to the characteristic tonality of the proper desire of the Tertiary Capuchin Sister.

Little by little, the same Congregation has gone recognizing in the importance of the Holy Family on the order of configuration of the proper identity, as clearly the actual constitutions manifest, which are the fruit of that coming back to the fountains and that to gather the spiritual wealth of tradition, which Vatican II wanted.

In the Holy Family is reflected with proper tints, for the Tertiary Capuchin Sisters, the message offered primordially in the Good Shepherd.

In it ---parting from the contemplation of the stamp that the Founder himself wanted as official and traditional image of the Congregation ---, the feeling of mercy ---which, as it has been seen above, characterizes, of fundamental and determinant form among the Tertiary Capuchin Sisters, the specific aspect of the proper growth in humanity and love--- it becomes explicitly present again in the same person of the Child Jesus, who ---through their ardent heart and their small cross--- prefigures the Redeemer who came to search and save what was lost.

In it, also, that same feeling of mercy acquires besides, and in a first moment, the color blending of labor, that results particularly the person of Joseph, model of vigilance and solicitude for his family. This labor is, in reality, an inseparable dimension from that spirit of incarnation or of insertion which --- since the same figure of the Good Shepherd--- impulses to the daughters of Luis Amig`o ---as it has been left said--- to be disposables for the others, without limitations of schedule and without reserving. But, in the environment of Nazareth, this spirit of presence and of accompaniment, of insertion and of incarnation, is redressed of the attitude from whom one works in order to earn worthily the proper support, although without falling into the anxiety of gain, or into the temptation of subduing the proper deliverance and service to the scheduled works or to the salary measures. The color blending of labor ---that has intimate connections with the world of the poor--- besides in includes the message of poverty, simplicity, austerity and serviceability which became paradigmatic in the life of Francis of Asisi and that it also configures the being of the Tertiary Capuchin Sister.

Another color blending which rebounds in the Nazareth environment --- and this particularly through Mary, whom Father Luis Amig`o, following the most intimate resources of his Marian heart, wanted that it would appear in the official image of the Congregation as sorrowful--- it is of fortitude. In Nazareth, the generous offering of the Good Shepherd, always disposed to give life, so it is enriched with feminine and maternal breath, tender and strong from whom, carried through love, is not remove before the difficulties nor sinks down before the suffering.

Together with the anterior feelings, the Tertiary Capuchin Sisters ---within even the environment of Nazareth--- they have gone enriching traditionally their own identity with the values of contemplation and of the disposability to God's Will. With their obedient attitude, Jesus, Joseph and Mary constitute in example and testimony of what signifies for the person to live totally hanging on God, absolutely trust in Him and permanently communicated with Him. In Nazareth, then ---and through these inseparable values of contemplation and disposability--, the Tertiary Capuchin Sister feels the call --- at Father Luis example --- to constitute the compliment of the divine will in the north of the proper spiritual and human itinerary toward perfection of love; to be illustrious testimony of that providentialist meaning of existence which so distinguished also the life of their founder and it became present in the origins of the institute, and to unite and harmonize "the sweetness of contemplation" with the "solicitude and watching" of the apostolic dedication. (p. 475).

Finally the environment itself of Nazareth has been for the Tertiary Capuchin Sisters the school and sanctuary of the feeling of familiarity which has marked, with the seal of amiable reception and of affectionate, happy and simple relation, the personal growth of every Sister and has distinguished the same communitarian life of the Congregation and of their apostolic action with a characteristic air of family.

### In Fraternity and Minority

Francis of Asisi constitutes, for the Tertiary Capuchin Sisters, the third and indispensable reference in order to orient adequately their proper growth in identity.

Father Luis Amig`o himself alluded repeatedly the necessity that his daughters had to incarnate the feelings of Francis in order to be so faithful to the charism itself, in order to grow in humanity and in love at the light of Christ according to the characteristic will of the Congregation:

--- All the virtues --- he wrote them in 1923 --- are necessary for us and we have to

procure to practice them, following our Divine model Jesus Christ; but of a special

manner we have of fixing ourselves in them in which more our Serafic Father was

distinguished, by being as the characteristics of our Order.

--- In order to make you worthy of such high mission --- he insisted to them in the

Spiritual Testament --- you have to procure to form very well your spirit and to con-

Form your life to that of the model which the Lord presents to us in the Serafic

Father St. Francis. Imitating him in his profound humility... In his love to holy

poverty, in which that he did not want to take advantage anybody...

In the zeal for the salvation of the souls...

--- This Institute, branch of the Franciscan trunk, and by Capuchin addition

--- he repeated to them already at the end of his days --- it must be based: in a pro-

found humility; a blind obedience, and a total poverty. This has to be the coner

stone which is known if the youth... reunite the necessaryconditions for a good

Religious Tertiary Capuchin Sister. (p. 476)

For Francis, the characteristic growth in the love of the Congregation --- assimilated originally after the Good Shepherd and also enriched within the environment of Nazareth --- acquires a new light, upon being blended with the values that the saint from Asisi did in his radical following of Christ.

One of the said values --- that which frames and incloses in some manner to all the rests--- is that of the fraternity. A fraternity that Father Luis --- faithful follower of Francis --- wanted to distinguish among his daughters: by knowing to harmonize and integrate contemplation and action; by being the fruit of a cordial love, affectionate, sacrificed and happy; by leveling in the love to all their members, without distinction of classes nor categories; by ruling through an authority exercised as service, and by loving obedience as an obstinacy of love.

Another Franciscan value ---very proper and characteristic also of the identity of the Tertiary Capuchin Sister--- is that of the minority. A minority that confers the attitude of incarnation and presence ---of the one who is Model and Teacher, Christ the Good Shepherd who knows his sheeps, calls them by their names and goes ahead of them ---the typical tone of the servant, from whom, done all for everybody, knows how to wast the feet of his brothers and knows how to be in the middle of them as the one who serves. A minority that implies poverty-humility from whom being God, took the condition of servant and from whom being rich, he became poor in order to enrich others. A blended

minority with all that series of values ---simplicity, easiness, descomplication, cleanliness of heart,...-- they constitute the radical lecture which Francis makes from the message of the Beatitudes. Finally, a minority which is the expression and testimony of that Franciscan penance---fundamental value in the entire Third Order --- which supposes the constant death to oneself "I" in order to go growing in love, through a process which is not the fruit of the proper effort, but gift of the Spirit, that realizes in the person who opens to Him his holy operation.

### In Distinct Fronts

Although the identity of a Congregation takes root fundamentally in its being, in its proper spirit, in its specific will, however the apostolic mission is not merely external and strange to the same being of an institute, to its charism. Every Congregation ---it said to Father Luis Amig`o--- has its proper spirit agreeable with the mission that the Lord intrusts to it. The apostolic action --- the constitutions of the Sisters will proclaim with the time, making echo of the conciliar doctrine--- it belongs to the same nature of the religious life.

In the concrete case of the Tertiary Capuchin Sisters, the apostolic action has not been concentrated historic and traditionally in one missional camp, but from their origins, the Founder himself ---wanting to respond the best possible to the restlessness of those women of the Third Secular Order for those that wrote the constitutions ---it proposed to them as the same apostolic fronts in those which they were exercising as seculars.

However, even being the various apostolic camps of the Congregation, they all are framed inside the boundary of the works of mercy or of the works of charity, as Father Amig`o preferred to say, and also they all have as common denominator the world of the world of marginalization.

Said diversity of the apostolic or missional fields ---broadened with the happening of the Congregation--- has found principally the following formulations:

--The Sisters ---it was said in the 1985 constitutions--- will be dedicated again

with the solicitude and watching, to the help corporal and spiritual needs of their neigh-

bors in the Hospitals and Asylums or Houses of teaching, particularly Orphanages;

being these works of charity, those which with preference this Institute will embrace.

However, if in some time the Sacred Congregation of the Propagation of Faith will ask them for the Missiones among infidels, they will be assisted with all docility.

--The purpose or principal object of the Tertiary Capuchin Sisters, aside from attending to the proper sanctification..., the Decree of Pontifical Approval of the Congregation proclaims in 1902--- is to dedicate to instruct the girls piety and carefully, singularly the orphans, and to undertake the nearby old and sick in homes for beneficiary and hospitals the assiduous care of the most dedicated charity.

-- Other times they will be dedicated with solitude and vigilance ---it was read with a small variant in the Constitutions of 1902, 1911 and 1928 --- to help the needs of their neighbors in hospitals and asylums, singularly the orphans and of paternal correction, and this will be the secondary purpose of the Institute. This nevertheless, if in some time the Missions among the infidels reclaim their services, the dociles will be borrowed to such noble and holy work, with the pardon and blessing from the Holy See.

--Others will be dedicated, with solicitude and vigilance ---it is already concrete in 1952 - to help the needs of their neighbors in the hospitals, sanitariums and clinics; in the asylums, singularly the orphans, and in the colleges and houses of paternal correction, and this will be the special purpose of the Congregation. It will not be permitted to change the special purpose of the Congregation or to add in such a manner permanent other works not undertaken in it, without license from the Holy See. This however, is in some time the Missions among the infidels may reclaim their services, they will offer faithful to so noble and holy

work, with the pardon and blessing from the Holy See.

--The peculiar purpose ---is written in the first constitutions of the Post Council ---is the exercise of charity, which, according to the Franciscan spirit, must be exercised preferably among the poor. They will realize this particular purpose through the works of re-education, centers of education, missions and hospitaler centers. It will not be permitted to change the special purpose of the Congregation or to add in any manner other works not undertaken in it, without the license from the Holy See.

--We contribute to the salvific mission of the Church ---they say as prayers the Constitutions of 1974---, imitating the attitude of the Good Shepherd, preferably among the poor and the needy. We dedicate ourselves with love and vigilance to the children and youth, especially, the deviant from the truth, the virtue and the good, in our works of re-education and education; let us help our neighbors in their spiritual and corporal needs in our hospital work and we collaborate in the missionary activity of the Church. It is not permitted in us to change the apostolic finality of the Congregation, without the license from the Holy See.

--Imitating the attitude of the Good Shepherd --- the Constitutions of 1982 and 1992 finally say ---, we realize our mission with the childhood and youth in the field of education, protection and re-education; in the caring of the sick, in the pastoral action of the Church and in the environments and places of initial evangelization or "missions". It is not permitted in us to change the apostolic finality of the Congregation without license from the

Holy See.

## APPENDIX II

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### LOST PAGES OF OUR HISTORY

When the history is becoming old --- and this about the Congregation of the Tertiary Capuchin Sisters, with their 117, goes being as it is---, it usually happens that it begins to feel the need of refilling some lakes which in it they have gone staying; of lighting some shadows which are detected in their travel; of watching, with the dispassionate that usually brings with it the age, some of their happenings that resulted more

dramatic in their day, or of recuperating, finally, some of the pages that time itself had already given up as lost.

Here, that to refill or illuminate; that to watch dispassionately or that to recuperate pages, it will be limited fundamentally to bring to remembrance of the mind ---and above all of the heart --- the life of three persons who more or less took root in the being and doing of the Congregation, they contributed decisively, with their lights and shadows, with their “more” and with their “less”, to go contributing a past which now we are enjoying in the present and that is projected with force toward the future.

The persons to whom which the above have been noted are, by order that here they will appear:

- A. Mercedes de Sobremazas. The woman who did not reach her dream.
- B. Jos`e Ma. de Sedav`i. Prototype of Amigonian Sister.
- C. Jos`e Piqueras Benedito. A leader sacrifice by his ideal.

A

Mercedes de Sobre Mazas. The woman who did not reach her dream

Mercedes was born on March 18, 1855 --only five months and one day after which Jos`e Ma. Amigo y Ferrer---, in the residential house of the Quintana with the roots from noble mountain rank of Cantabria.

Her father, don Anacleto Quintana de la Maza had been, in his youth, Dominican Friar, but advised by his tutor and maternal uncle, who was moreover prior of the convent when the young boy was found, he abandoned the habits in order to be able to give continuity ---in his quality as the only son--- to a name with such ancestry. After his leaving from the claustrer, he had gone to Cuba, where he married Agustina Mar`ia Durante Fern`andez, from a rich family and owner of the “Ingenio de San Rafael”.

Gabriela Eufrosia de Quintana y Durante ---with such is the name she was baptized in birthplace of Sobremazas--- was the fourth of a long series of nine children born in the marriage.

With only thirteen years old he traveled to Habana, with her sister Genoveva, to greet and spend vacations in the company of the maternal family. He was already then ---and as testimony the picture that accompanies these pages--- a young very beautiful, elegant, lordly, and with a lively and intelligent look.

Preferred grand child of her paternal grandmother --- the Lady Gertrudis de la Maza, noted benefactress of the Capuchins of Montehao--- Gabriela took the habit, since the Convent reopen, to go there, some times in company with her grandmother, others, alone. She was then twenty three (23) years old, one less than Fray Luis de Masamagrell, who had arrived at Montehano forming part of the group of Friars in charged of the new Capuchin presence in Cantabria. Those were the years in which Gabriela, happy and illusioned, was singing the ballad:

I am in loved  
With a knight,  
Who gave through me the life,  
In a beam.

According to various authors, already then she entered in contact with the future Founder of the of the Congregation of the Tertiary Capuchin Sisters, the above mentioned Fray Luis of Masamagrell, as it is known, was ordained priest there on March 29, 1879 ---just only two months after his arrival at Montan~na---, being followed said event with great illusion and nearness to the people of the boundary lovers of the Convent. Furthermore, the young priest remained even two long years, exercising by the nearby towns an intense apostolate, which was particularly fertile among the youth.

With everything, the encounter --- which without doubt was produced--- it was not, to seem, determinant, by the element, for the vocation of Gabriela. The road to follow was clear to her, according to what they tell, right after a preached mission by a Capuchin in Valdecilla town and to which she attended by chance.

Since that moment the things precipitated already in her life. Soon Father Joaqu`in de Llevanras, the Provincial of the Capuchins in Spain ---who then had made the reins of the Congregation founded in Valencia by Father Luis--- discovered in her a person valid and capable of seconding her plans of absolute hegemony and in order to contribute, at the same time to overcome the tensions existing among the Sisters who were staying in Our Lady of Montiel Sanctuary, in Benaguacil and those who were managing the Immaculate Conception Asylum and of St. Francis Asisi, in Masamagrell. Some thing about it must perceive in their moment Father Luis Amig`o himself, who, years later, wrote that, with the intention of being able to realize their projects, Fr. Joaqu`in had admitted and professed in a little time and appointed Superior said Sister Mercedes. P. 489-

But as it does not agree to advance the events, we may retake the history of Gabriela where we had left her. After taking the decision of becoming

nun, she ---our Gabriela---, contrary as it was even to the plans of Joaquin de Llevaneras, that soon they would convert it into an element more of tension within the birth of the Amigonian Congregation, she lived with overflowing happiness her last familiar moments. Helped, principally by her small brother Esteban, she organized at home of their grandparents a farewell domestic dance. And infected by the illusion that brightened her face, all those in the house danced that day, although the heart which was leaving them the incomparable Gabriela.

Her trip to Valencia must produce so soon as the Provincial Joaquin de Llevaneras arrived at the North. So he himself had promised it during the visit which he had made to the Montiel Sanctuary, accompanied by Julio Amig`o, toward the end of 1885.

--- I am going to the North ---he told them--- and I promise to send you from there new vocations.

What is certain ---as Sister Isabel de Benisa tells--- that from there, Fr. Joaquin ordered to return to the Congregation Mercedes, Bernarda, Serafina and Eufemia de Ochovi, who were three sisters, and Clara and Imelda de Santander who arrived accompanied by their father.

The taking of the habit of Gabriela ---since then passed to be called already Mercedes de Sobremazas--- took place, seems, toward the middle of 1886 and the profession of the first vows ---which were even triennials--- toward the end of the following year.

November 17, 1888 ---passed more than eight months since her last visit to the community---, Joaquin de Llevaneras was presented in Montiel and three days after ---November 20---, the Superior General of the Congregation appointed Sister Mercedes, who, with this measure, remained converted in the sign of contradiction and situated irremissibly in a kind of crossroad, which she wanted, or not, would make her to find in front like “between two fires”. With the said appointment, Mercedes was passing to be the standard bearer of the Provincial Joaquin and, possibly without eating it nor drinking it, was converted into “the contrary” of the Sisters who did not walk in agreement with him.

Already in the rank of Superior General and besides of Local Superior of the Masamagrell House ---who with the identical date of November 20 had been declared Mother House or Novitiate--- Mercedes left immediately to the said locality. (p. 490)

One of her first measures as Superior General was that of ordering to Valencia the Sisters Patrocinio de Benisa and Ma. Luisa de Valencia so that they will impose there in the methods of children and to be able to open thus the

Masamagrell Asylum and in the Beneficence House of Benaucil ---which depended from the community of Montiel--- some classes for the infants.

A little more is known of her actuation as maximum responsible of the congregation. If it is known, however, that, before having been appointed for the position she had traveled to Rome in company of her grandmother Getrudes de la Maza and had been received by Pope Leo XIII in audience on February 25, 1888, together with the integrants of the Moroccan delegation sent to Rome on the occasion of the priesthood jubilee of the Pope. Her inclusion in the said delegation was due to the friendship which her family maintained with the Franciscan Jos`e Lerchundi who presided it. It is also known, through the same fountains, which after visiting Rome, and from road already to Spain, was detained in Asisi she prayed before the tombs of the seraphic patriarchs: Francis and Clare.

May 3, 1889, a petition was signed in Masamagrell, addressed to the Archbishop of Valencia, in order to found a Religious House in Oller`ia. And July 15 of that same year, she presided, as local superior, the community which became in charged of the new House, that which was transferred, beside, the novitiate.

The foundation of Oller`ia, however, done “against the wind and tide”, it ended being a difficult birth. It happened so the omen that had had the Sisters who had stayed in Montiel upon entering the apotheosis reception had by the Sisters in the town. Then they were afraid which it had just passing by there, in Oller`ia, what would happen in her day already in Jerusalem, that is to say, that on Palm Sunday then would follow the Passion.

At few time of beginning the works of the new House, money was drained; the creditors started to demand; poverty made difficult until what was inadmissible the daily survival, and the situation toward the end of that same year 1889, became indefensible.

For the file of the bad, December 18, 1889, the General Curia of the Capuchins decided to vary substantially the juridical situation of the Order in Spain, dividing the only religious Province existing until then, into another three. From the evening to the morning, when more fault Joaqu`in was doing to Mercedes, this was becoming without her “defender”. The Congregation of the Tertiary Capuchin Sisters ---and with her her general--- they passed by to depend juridically of the Toledo Province, upon remaining included in their territory the Mother House of the Congregation, which, as it has been left said, was precisely that of Oller`ia. (p. 492)

Before what is tragic of the circumstances, Mercedes owed to put herself in immediate communication with Llevaneras and this who, through the mediation of this brother Jose Calasanz, ought to know with certain precedence

in order of time which being cooked in Rome and would have consequently time in order to study better strategy to follow, told him not to be bothered, which he already was thinking the mode and manner of arranging things so that he return his hands the jurisdiction about the Congregation. All it was ---it added him--- very simple, because it simply consisted in transferring to the North, to the territory of the Castile Province of which he was the Provincial, the Mother House of the Congregation. Well now, in order to be able to put into practice such plan, Joaqu`in owed to recommend to Mercedes much promptness and seal, so that before the Toledo provincial it would consider about the move, the Novitiate House of the Tertiary Sisters would already be in their territory. Father Luis Amig`o himself will resume, with the time, all this stratagem thus:

--- Like in the new arrangement of Provinces the Religious Tertiary Sisters remained

subjects to the Toledo Provincial , Fr.Joqu`in de Llevaneras who had been transferred

to the Province of Castilla, dealt of bringing into effect his project of transferring to the

North the Novitiate of the Religious Sisters, and to the effect, called Lecaroz to Mother

Sor Mercedes de Sobremazas, the one who marched without taking into account about

her trip to the provincial nor to the religious.

Someone had wanted to suppose that the transfer of the Novitiate House to the North was idea of Mercedes herself, but to me personally, it seems that it is to suppose too much. The project of Bazt`an ---then was such the people called to gather in the North the new Amigonian foundation---, as one year before that of Oller`ia, was personal thing of Llevaneras. To this few counselors committed error and, less even, persons with initiative. He was enough and went beyond in order to think through him and through them which had around. To the others she asked them just one “to obey” and without complain. (p. 493) – Jan. 2, 2006

Before the call, then, of Joaqu`in so that she would be reunited with him in Lec`aroz, Mercedes ---accompanied by one of the novices--- to sum up of Eufemia de Ochovi, the sister of Bernarda and Serafina--- traveled to the said town.

What happened there is what the newspaper “El Mensajero Ser`afico” tells in an articule that, given the date of her apparition and knowing who was found after its publication, she had the clear intention to justify to the desperate what had been done there:

-- Due to the zeal and activity of the Superior of the Tertiary Capuchin Sister Sister

Mercedes de Sobremazas, which some time ago comes working for the prosperity and greatness of their Institute ---says the mention article ---, soon it will be able to celebrate the inuguration of a new foundation destined to the education

of children and asylum of poor orphans. To the effect it is already disposed the execution of the indispensable works in order to occupy a magnificent building.

We have seen with great satisfaction the Decrees of the Archbishop of Valencia and that of Pamplona authorizing Mo. Mercedes in order to make said foundation.

However, the trip ---realized, according to slogans received, with greater discretion--- stirred up the suspicion of the other Sisters, who, alarmed as they already were by what happened in Ollir`ia and more disoriented still through which now "they have not just see clear", they had not recourse with urgency the Provincial of Toledo who resided in Orihuela, in the same Convent where he had arrived some months before and Fr. Luis Amig`o exercised the office of the Vicar, who was, besides, member of the governing committee of the new Province.

Since that moment, the facts are over and above known:

-- Fr. Luis himself tells--- two religious came to Orihuela, so that the Provincial would

dispose what he would believe convenient to the case. And this, thinking the matter

and in view of the circumstances, he called me and submitted to me an office, dated

on March 7, through which he gave me the authority to visit in his name the Congre-

gation, and making me to take charge of their needs to take the resolutions that I be-

lieve convenient and would make the appointments that I believe necessary for my-

self. Authorization that the Archbishop ratified, through his Vicar General, on the

10<sup>th</sup> of the same month.

Without losing time, in the attention to what the critic of the circumstances, I reunited

on the 11<sup>th</sup>, in Montiel, the Professed Religious in the General Chapter in order to nominate Superior General, the election which fell back to Mo. Sis. Maria Luisa de Valencia. And so, by votation, the Chapter elected the Consiliaries, and then the Counsel of the Local Superiors, because I did not want to do myself these appointments, I was authorized for it.

The elected Counsel in such occasion was formed by the Sisters: Carmen de Albroarya, Patroncinio de Benisa, Ma. Montiel de Benguacil, Angela de Pego, Ma. Concepci`on de Benaguacil and Margarita de Masamagrell.

Sister Isabel de Benisa, thus comments in her Memories said election:

-- The committee of Sisters arrived at Montiel with our Father Founder who five years ago we had not seen nor had certain news about him--- because he was separated from the government of the Congregation since August of September of 1885 ---, they are able to suppose them that this what they read, how the impression would be. Sister Clara de Santander, who had been novice as server, told me that they went to nominate Superior General and they must give the vote to Sister Luisa and she herself decided to tell me to vote her favor. In view of these things ---Sister Isabel continues---, I myself resolved not to take part in the votation.... Upon seeing my resistance, our Father called my attention and told me to vote with freedom of conscience, which I did... Mother General nominated the appointments continued...The reunion which we had P. 489- one vote alone was for the election of the Superior General. We retired, and she, with those whom she selected, helped of our Father Founder, they elected those who had to take part in the principal offices...

Later what they distributed the personal, all overflowed with happiness by the triumph; but in special Mother General, who, in addition to have obtained after six years of struggle of what she desired, in an impulse of happiness, told us that we were going destined to Masamagrell: Be happy, that we already are imperious, we already have the command in our power.

After the celebration of the Chapter, and having agreed the transfer of the Novitiate from La Oller`ia to Masamagrell, this change was realized, as well Father Luis himself notes, in an immediate form, the Mother Teacher, Margarita de Masamagrell going to bring the Novices. With these ---the Founder concludes his story--- the government of the Congregation remained renewed and all the plans destroyed, which they had been the cause of division and ruin of the same. (p. 495)

Subsequently our subject of biography, Mercedes de Sobremazas appeared again in the congregational scene. Father Luis ---wanting, perhaps, to run thick veil about the fact--- says solitarily with respect:

-- After some time, the referred Sister Mercedes was presented in Oller`ia, and upon seeing the mutation and that could not already bring the effect their plans, she disappeared immediately, without which nothing more has been know about her.

But it is known through other sources that the thing was not so rapid nor peaceful.

Sister Isabel ---once more in her Memories--- tells:

--Sister Mercedes, upon returning from her travel and seeing that they had nominated another Superior General, came to Montiel and, as I was her Teacher of the novices, took the opportunity of the meeting in order to show to me what was happening and in order to consult me what must be done in those circumstances. I told her that, if it was resolved to suffer the humiliations through God, it will be presented to the new Superior

so that it would order her where it must be, and if it was not resolved to present to her,

that she would what to do.

She left Montiel without telling me her resolution, although, by the results which were seen

and I knew later, she resolved to go to North and there she established or founded a new Congregation.

With everything, the story more explicit about the “day after”, Sister Cruz de Beniarj`o offers it:

--After having been deprived ---the mentioned Sister tells---, Mercedes was destined to

Montiel as subject. (p. 496)

From there, with six religious more ---she adds---, she went one day to the Archbishop’s

Palace of Valencia in order to ask from Cardinal Monescillo the cloister life. Precisely

Father Jos`e was then found there, and the Cardinal told him to understand the religious

Sisters. Fr. Jos`e, without losing time, left to the residence of the Tertiary Sisters in

Valencia and interviewed Mo. Luisa who was there, telling him what happened. Mo.

Luisa left immediately to Montiel, arriving there before the six Sisters with Sis. Mercedes

would return. Then, the six fugitive religious upon entering the Convent and meeting Mo.

Luisa, the impression was such which they received, that one of them fell to the ground

got fed up. Then two of them left the Congregation and also Sor Mercedes. She also

wanted to conquer me. Since then, the Archbishop of Valencia requested Fr. Jos`e de

Sedav`i the direction of the Religious.

At the story before Sor Concepci`on de Benaguacil adds:

-- After going out from Montiel, Mercedes de Sobremazas still stayed at Benaguacil for

one month with the habit. Then she went to Madrid, where she founded another Congregation.

It is seen then, with clarity, that the fountains are not coincidents at the time of narrating the history of Mercedes, upon finishing her stage as Superior General of the Congregation, but in what in itself they all show uniformity is in giving by losing her track after which she left from the Congregation.

Today it is known that from Benaguacil she traveled to Madrid and took shelter and lodging in her sister Genoveva who had open in the Capital ---by initiative of Joaqu`in de Llevaneras himself--- a residence for young students. And it was in Madrid where in, in few time, friendship clasped with a Catalan young lady whom they were calling Enriqueta Manuela Salvadora or Enriqueta Rod`on Asencio.

With her new friend, to whom she was telling her vocational troubles and with whom she shared her illusion by undertaking again the religious life, she left in June 1892 again to Lec`aroz. She went with the hope undertaking again the foundation which two years before she had not been able, but whose offer she still considered on the table. She did not think that she could have now any difficulty for the new project. In reality ---such as she saw the things---, she was treating simply of a change of nomenclature. Now the work would not be handled by the Tertiary Capuchin Sisters, who had stayed in Valencia, again with their founder in front, but by the Sisters of a new Congregation which the two friends brought already in portfolio to found, although without spending, at the moment, too much in propaganda.

Sor Mercedes was thinking thus ---or if she prefers, Gabriela--- and so, perhaps she also was thinking, “by contagion”, her friend Enriqueta. But Llevaneras already did not see the things in the same manner. To him she illusioned in her day that the Tertiary Capuchin Sisters had gone there, but the form had been of broadening their radius of action and jurisdiction to a congregation which was beginning already to take hold, but to embark into an adventure with “beginners”, it already did not make such ponds.

Besides, then ---in 1892--- the project foundation had already many “lovers” and, among them, one particularly near to the heart of Joaqu`in. The news about that he was thinking of founding a novitiate for the religious women destined to teaching and beneficence in the Peninsula and Spanish possessions of the Philippines ---therefore in this had come to transform the original idea of the house which was thought to open for the Tertiary Capuchin Sisters--- had been extended as trickle powder and until the conceptionists ---among them

that her sister Teresa Vives y Tuto was counting--- they felt attracted by the project.

Nevertheless, Llevaneras ---to whom the heart was going to him after the cry of blood--- does not end of finding the manner of saying no to the poor Gabriela and to her friend, when, with the summer of 1892, they arrived to the town. She began, then, to delay them and to answer them with evasive answers that every time they went acquiring more clearly the tone of the injudicious and of the negative. Gabriela, blinder by her blind confidence in Llevaneras, did not want to believe of what her friend Enriqueta contended by making him to see. Finally, this was what got tired of waiting and perceiving by intuition already the reality, she wrote Joaqu`in, "requiring him" a clear answer. It was, perhaps, what Llevaneras needed in order to be able to extend, and he did it with following letter: (p.498) -- Dearest in Jesus Christ, Enriqueta Rod`on:

Given the new order of concerning things to the formation of religious in Lec`aroz in

distinct form of what was thought in a beginning, and that it is already arranged with the

Conceptionists, it is necessary that you will decide to take the road that most agrees to you

without considerations of any kind. (p. 499)

And by being delicate then matter of election. I believe convenient to signify to you, that

you confess or advise with the priest or priest that greater confidence will inspire you and

you will give me know what is possible before your resolution, in order to dispose accord-

ing to what God esteems convenient. And in order that you work with greater freedom

and independence and to cut consequences of my intervention in so grave a matter, I have

determined not to confess them, nor to take any part, as prudence advises it and circums-

tances require it about the new foundation.

Fr. Joaqu`in Mar`ia blesses them. (p. 499 - Feb. 25, 2006)

Gabriela --- our Mercedes--- had not just open the eyes. For her, everything resulted too much hardship and pain. She had been entrusted completely of "her" Joaqu`in and now this left her in the static, left her, thus to say it, "composed and without lover". Her disillusion must be terrible. Perhaps

she felt then that of some manner, had been “utilized”, which if it would be treated as a mere object; she felt that they had not wanted in her what she “was” whatever she was able to represent; perhaps then Gabriela experimented a profound disillusion which made her to go out, with pain, of the lie that supposed to have considered personal appreciation, which was not but convenience. Squeezed out the Lemon ---the slogan says--- egg shells and intestines at the corner. And such ought to be then the feeling that Gabriela experimented.

In company then, with her friend ---better still, sustained and enclosed dragged by her---, she destroyed the steps which had conducted her to Lec`aroz. But they went back to Madrid. The travel brought them in this occasion ---by the initiative of Enriqueta--- to Pamplona. From Lec`aroz they brought nothing, out of disgust. Better still, I know that they brought something which would result to be after very important for them, the devotion to Our Lady of Good Counsel, to whom, by indication for Pope Leo XIII himself the College was dedicated and the Church of the Capuchins. By then, it was already the year 1893. (p. 499)

After their stay in Pamplona ---which was prolonged until the year 1894--- and after two years of absence from the Capital, Gabriela and Enriqueta ---or if it is preferred already Enriqueta and Gabriela, then little by little it went establishing between them a new protagonism--- they went back to Madrid. Here she had just recovered health her already “old” foundational dream, to which finally they baptized as Congregation of Religious Franciscans of the Good Counsel, and they decided to submit it at the middle of 1894 to the approval of the Bishop of Madrid.

The finality that Gabriela and Enriqueta wanted for the new Institute ---to moralize the jails of women and the correction of girls of minor age --- ended giving enthusiasm to the Bishop of Astorga ---old acquaintance of Gabriela--- to whom they helped to take notice of what was to be, the Bishop of Madrid prolonged an affair to them, as Llevaneras, he did not seem disposed to shelter favorably their project.

In Astorga the things gathered already promising rhythm, although the canonical situation of Gabriela and Enriqueta did not leave to plant their worries in the legalistics and petty lawyers on duty. From the first, it was not seen clear which was their true situation after abandoning the Congregation of the Tertiary Capuchin Sisters without having complied the time of the triennial vows nor having solicited dispense of them. With respect to the second, the things resulted even more complex. Married against their will, Enriqueta had interposed a recourse of matrimonial nullity that never came to fail favorably while she lived.

With everything, Bishop Vicent Alonso Salgado finished giving green light and on April 6, 1896 ---last Sunday of the month and the day of the Patronage of St. Joseph--- the two foundresses ---together with the other four companions--- took the habit of the new Congregation. And speaking of the new habit, one has to mark that this was in reality an accommodation that of the Tertiary Capuchin Sisters, that Gabriela had conserved with her and that, to say of something, she continued wearing since she left the Amigonina Congregation until she wore officially that of the other. Certainly, wearing the new habit, our Gabriela passed to be called again, Mercedes ---although that yes---, in this occasion Mercedes de Jesus y de Maria. (p. 501)

In 1897 the first companions of the Franciscan Sisters of Good Counsel emitted their vows. And a little after ---exactly on December 3, 1897--- the Bishop of Astorga appointed Enriqueta--- better said, Teresa de Jes`us y Mar`ia--- Superior General.

Soon the new General found among the neoprofessed a person --- Purificaci`on Navarro--- in which, for her disgrace and of the Congregation, as she was incharged of showing the posterior history put her confidence. And little by little the friendship of both friends, and inseparable companions of foundational adventure, went colling down. Beside, with the new foundation of houses, they started to create between Teresa and Mercedes distances to which they were not habituales since they knew each other. Everything must weigh ---and much--- in the sensible heart of our biography subject. Once more, unsociable and forgotten; once more, undeceived.

Nevertheless, she followed at the moment faithful to her vocation. At the beginning of 1898 the Sisters of the Good Counsel opened a House in Llanes and there Mercedes went, as Superior.

At the middle of 1900 she left, however, in the evening and without previous notice, the House of Llanes and, together with two her nieces who were with her, she transferred to Madrid, at home with her sisters Josefa and Genoveva. On herself she was again a secularization not asked nor grant-ed.

This time, she did not return to the convent nor embarked new foundations. She was already hurt of death by a cancer which discreet and patiently it was advancing mercilessly. In 1902 she suffered the exterpation of a breast and two years after another similar intervention. In 1903 ---Innocents Day--- she died in Madrid old friend and companion Enriqueta, leaving the Congregation in the hands of Sister Purificaci`on Navarro, a woman who, as well and soon Mercedes knew by intuition, was at the point of giving chuck away with the work. (p. 502).

Finally, on January 1, 1907, in the vespers of the Episcopal Consecration of Father Luis--- Mercedes died in Madrid in Baja de San Pablo Street, corner of

Desengaño, in the house of her sister Josefa. She was 51 years old. Going out from Llanes, she followed wearing the habit of the Franciscans of Good Counsel, with which she wanted to be shrouded, and was wrapped ---helped by her sister and nephew Emilio--- just before dying. It is evident that her sisters with the habit visited her often and when they invited her to go back with them she said to them indefectibly: never while Sister Purification is the Superior. The only thing which her religious sisters of the Casa de Madrid could do for her was to have vigil with all love in the chapel ardently installed in the house where she died. Perhaps upon closing her eyes, Mercedes ---always Gabriela--- saw converted in reality the dream that here on earth she could not be, and she found, liberated and free from the proper desire of dominion and of all pressure and beyond utilization, happy following and near to Christ, with her religious habit, as it had been always her illusion.

## B

### José Ma. de Sedaví. Prototype of Amigonian Sister

They tell those who had the happiness of living together with Fr. Luis Amigó that one of his most longed for desires was that the members of the two religious congregations founded by him maintained among them ties of profound and cordial sisterhood:

-- How much I wish to see them always united in charity ---  
 they say that he repeated    emotioned upon seeing together the  
 Sisters and Tertiary Capuchin Brothers---. One  
 thing I asked them ---they assure that he exclaimed already in  
 his last days when  
 various Tertiary Capuchins, presided by Father Laureano de  
 Burriana went to visit  
 him in Masamagrell--- and it is that they love much the  
 Sisters. As they are Francis-  
 cans and religious Sisters of St. Clare, children of one Father.

-- It was vehement desire of our venerated Father Founder and so he advised it to us repeatedly ---Sister Rosario de Soano, Vicar General wrote in 1935 the Bishop of Madrid--- that we came up to our brothers, the Tertiary Capuchin Priests, in order to receive from them the bread of the Divine Word and the spiritual direction, especially of the young sisters who are in the formation period. And in the last years of his precious life he exhorted us inclusively to what we would put under the direction of them for the formation of the personal technique which had to direct the establishments of astrayed minors.

With everything, over there of that desire, formulated as such by the Founder in the epoch of maturity of the two Congregations, one has to recognize that, since the origins of both, Sisters and Brothers have existed who have been distinguished by their sense of sisterhood for with the other Congregation and their members. Among all of them, however, I think that it is just to stand out, as a true prototype to the respect, the figure of Fr. Jos`e Ma. de Sedav`i.

Born on June 15, 1855 in the already mentioned town of Valencia, Sedav`i, Jos`e Mendez Perpi~n`a --- who was such his civil filiation--- he entered well young in the Diocesan Seminary of Valencia and studied after the ecclesiastical career in the Pontifical University of the same city of Turia. (p. 504)

From his years as seminarian he gave a profound admiration by the Jesuits --- spiritual director then of the Valentine Seminary--- which was transformed with the time of friendship.

After his priestly ordination, in September 1880, he was destined as assistant parish priest, first to Fuente La Higuera, and after to Torrente. In this last town he won rapidly the heart of the people, not only by his heroic actuation during the epidemic cholera in 1885, but also by his dedication to the youth and by his cultural and social initiatives, as they were the foundation of the "Cooperativa de Semillas y Abonos" and of the "C`irculo Cat`olico de Obreros", included his band of music. And being precisely here, in Torrente, he came to learn about the birth of the "Congregaci`on de Religiosos Terciarios Capuchino de Nuestra Se~nora de los Dolores, founded by Fr. Luis Amig`o to

whom he had know very possibly during his juvenile years in the Diocesan Seminary and to whom he had been able to greet after, of a particular manner, with the occasion of an important mission that he preached in Torrente in 1883.

Attracted by the new Congregation ---and perhaps also advised, as a testimony aims, by a Jesuit who, grew fund of with the apostolate among the prisoners, he wanted to attract the Amigonian foundation to the spirit of the Company--- Jos`e M`endez visited Cartuja del Puig, where the Tertiaries were still living, at the middle of May 1889 of the foundational year itself.

What in the beginning must be a mere spreading, was converted, nevertheless, in the beginning of a new life. As the time of going back to Torrente, don Jos`e who, playing playing, the religious habit in order to stroll with the friars had been cased, he did not want already to go back to the town. I do not want to take off this habit. They are telling how he exclaimed. And he remained there.

And from there they did not move him nor the various commissions of youth and of older people who, came from Torrente, were asking him to come back.

On May 19, 1889, he entered the novitiate, passing to be called as Jos`e Ma. de Sedav`l and, on the following year, June 24, he formed part of the first group of professed of the Congregation.

The figure of Fr. Jos`e reached, among his brothers, an importance of the first order. Since the end of 1889 until September 1896 he was in front of the Congregation in an office of provincial commissary. From 1896 to 1899 he was Superior Provincial of the Congregation and between 1902-1908 and 1914-1920 Superior General. But this is not what makes interesting here. Aside from his significative actuation among the Tertiary Capuchins, Fr. Jos`e had another --perhaps less known, but not through him less important--- among the Sisters.

The beginning of such actuation within the Congregation of the Tertiary Capuchin Sisters was produced at the root of the events that followed the celebration in Montiel ---March 11, 1890--- of the 1st General Chapter of the Sisters and particularly, at the root of the posterior return from the North of which, in 1888, had "been appointed by finger" Superior General, Sister Mercedes de Sobremazas and the march of this, with other six Sisters, to the Archbishop of Valencia in order to ask for a cloister life. In those circumstances, Fr. Jos`e ---known and appreciated by the Archbishop, Cardinal Monescillo--- was called to the palace and was in charged officially of the direction of the Congregation:

-- During the separation from Father Founder ---Sor Magdalena de Beniarj`o adds--- Fr. Jos`e was the one who gave the habit to the sisters.

-- He also gave them ---Sor Gertrudis remembers--- shiftings of retreats in which he talked to them seriously and strongly.

Upon telling about Sor Isabel de Benisa, Fr. Jose undertook his assignment “to satisfaction of all”:

--The Lord valued him ---Sor Isabel notes down--- in order help the Father Founder and to put into march the Congregation with the spirit that corresponded to him. He had the grace of God in order to direct each member according to what suited in so difficult situation. Every thing did not leave of costing him many works, in spite of encountering many souls of good will disposed to what would cut anywhere with such that would put things as it must.

-- But, thanks to him, the order restored and the good march, the permit was obtained again for the wearing of the habit and profession of the religious.

In those difficult moments, the help of Fr. Jos`e to the Sisters was not only of spiritual order but also material:

- Upon asking the owners of the field of the started works in Oller`ia his return --- Sor Isabel herself tells---, Fr. Jos`e, in order that we would not lose what we had edified, he bought the said field and gave it to the Congregation.

With stabilization of the Congregation ---and above all with appointment of Fr. Luis as Provincial Superior of the Capuchin Province of Valencia--- Fr. Jose left already, upon seeming, the immediate direction of the Institute, taking charge directly of it the Founder, who, faithful to the spirit and letter of the Constitutions which he himself had written, went giving it to the general counsel the protagonism and the autonomy that corresponded to it.

But everything, did not suppose, nor much less, that Fr. Jose washed his hands in front of his always very dear sisters. It is more, it is known that when Fr. Luis was Apostolic Administrator in Solsona, Fr. Jos`e became the “Visitador” of the same and fulfilled said office “with all love”.

There other testimonies that corroborated which the nearness and presence of Fr. Jose with respect to the Sisters continued being constant in his life and that this constant was placed in manifestation, in a particular manner, in his narrow relation with the Novitiate House of Altura:

--To this House ---one of the witnesses assures about the Beatification Process

by martyrdom for the Sisters Rosario, Serafina and Francisca--- Fr. used to go regularly to give Exercises or Retreats.

It was precisely in one of those visits when the Teacher of the novices upon manifesting to him ---that it was Sor Rosario de Soano--- who saw over the head of some novices a resplendor as if it was a halo of glory, he limited it to tell her openly:

!Please eat, please eat! Every thing is hunger. You are thin, you seem to the “cane of the doctrine”.

The interest of Fr. Jose for his sisters ---after having left already all direct responsibility of the Congregation--- continued manifesting also in the economic aspect:

- Having founded in Benaguacil ---again Sor Isabel tells--- a house for the college, which was not capable of holding classes, Fr. Jose , through his account, bought some warehouses nearby in order to gather them.
- Due to the generosity of which in life Fr. Jose Ma. de Sedavi was ---the official book published about the Golden Jubilee of the Foundation of the Congregation recognizes with gratitude--- the Casa de Benguacil was acquired and dedicated, since 1907, to the College of Primary Instruction.

The truth is that this generous gest of giving a house was not new within the beautiful history of Sisterhood among both the Amigonian Congregations. Already in 1889, Fr. Francisco de Sueras ---better said, Don Jose Moliner, Vicara of Masamagrell and always Secular Franciscan Tertiary--- upon wearing the Amigonian habit, as first religious of the masculin congregation founded by Luis Amigo, had granted the the Sisters a small house which he possessed in Masamagrell, adjacent to the so called Castillo, which served to make bigger the spaces of the primitive Asylum of the Immaculate Conception and of St. Francis of Asisi. (p. 508 – Jan. 7)

However, a paradigm of fraternity what makes the generosity of Fr. Jos`e Ma. de Sedav`i, is how this was ---as it has been left said already--- a constant in his relation with the sisters.

In his “to have” are not only the lands of Oller`ia or that of Casa de Benaguacil, but also a long series of big and small details, as what follows:

- Upon having to put in the new Church, constructed in Masamagrell at the expense of the Father Founder, the image of the Holy Family, and not having the community with what to buy it, Father Jose bought it....

(p. 508 - 9:50 AM)

And this is ---more or less--- the history of Fr. Jos`e Ma. de Sedav`i as prototype of the Amigonian Sisterhood. His last years were more well gentle. To finalize, in 1920, his second period as Superior General, although he was elected Vicar General for another six years term, ruling aside from 1920 to 1923 the Casa de Teruel.

In 1923 he passed to the community of Sta. Rita, in Madrid and three years after he arrived destined to the Convento Monte Si`on in Torrente his illusion was “to prepare himself to die happily”.

The 1928 year ---in the month October--- he went to Godella to give Spiritual Exercises to the novices of the Casa y, finalized these, he remained there for some days resting. And in these were when sister death visited him on October 30, 1928.

Over his tomb, very well the words could be written ---Fr. Jos`e de Sedav`i, brother and our great protector--- whom the Sisters dedicated to him grateful in 1935, or those others with which Sister Isabel proclaims, in his Memories, a profound gratitude to his figure:

- Much more she could have said about Father Jos`e in favor of our beloved Congregation and of her members in particular, because he did not save sacrifices in order to console us, by means of his advices, in times of so much tribulation as we passed by.  
May then, our Congregation remain grateful to God our Lord, for so good benefactor, ---son of our loved Father Founder---, who did not only help us in the reform and organization of the spirit, but also in what was material, sympathizing to see us so highly poor in various occasions and helping us with his wealth in time of needs.

## C

Jose Piqueras Benedito. A leader sacrificed by his ideal

Son of Le`on Piqueras Morte and Aurea Benedito Zurriaga, our protagonist was born in Manzanera, province and diocese of Teruel, Spain, February 22, 1881. Two days after, he was baptized with the names of Jos`e, Constantino, Mat`ias. (10:45

After staying for some years in his birthplace, in which his father was originally from there, exercising his profession as a doctor in medicine, our Jose, with the rest of his family, passed to live in Alcublas ---in the Castellon Province and Diocese of Segorbe--- whose town had been confided to the medical cares of Don Le`on.

For then it was already some time ago that the little Jos`e had felt the calling to the priesthood and had initiated enclosed the Latin study in an academic kind which was functioning in Teruel.

As already resident of Alcublas, Jose did not delay in going to the Seminary of Segorbe where he completed his formation, being ordained priest very probably on Saturday May 28, 1904.

From his first years of priestly ministry he knows little, but, evidently, soon well he was appointed professor in the Seminary of Segorbe and he was arranging with this commitment with the chaplain of the Tertiary Capuchin Sisters of the Casa de Altura, where the Novitiate of the Congregation had been transferred in 1905. Out as it was, in 1907 he was found already exercising said ministry as Chaplain and, according to his own testimony, he confessed to Father Luis Amigo when he was found there preparing for his Episcopal Consecration. (p. 512 – Jan 8, 11:20 AM)

His work of accompanying the Sisters was not reduced, nevertheless, to that of ministerial, but was extended also to such tasks like that of contributing actively and effectively the intellectual and academic formation of the young religious. In this work as professor don Luis Morro particularly accompanied him. Both were preparing adequately the sisters who were going to present the examinations for free at the Nomal School of Teruel in order to obtain the national title of Teaching Profession.

Through those same years ---and in concrete in the year 1910 with the occasion of the Silver Jubilee of the Congregation---, don Jose was also in charged of organizing the literary-musical program which, with all brilliance, was celebrated in Montiel on June 24 of the said year.

Such was the appreciation that the sisters from Altura arrived to feel by him, that, when he left them in order to go to America, they strongly accused his absence, as he works loose the words that Fr. Luis Amig`o addressed to Sor Ma. Luisa de Valencia ---resident then in Altura--- in answer to his missive:

--I received ---he tells her--- your anguished letter, full of lamentations like those of

Jeremias, which I judge very improper of the magnanimous and vigorous heart of Your

Reverence, not to consider which is very natural they feel the lack of the great spiritual

help which up to the present they have had in Mr. Jose Piqueras. But what are we going to do to him! So God has disposed him, fulfill His divine will, although it may have been bitter to all of us.

He also in his part, brought in the heart to his beloved sisters from Altura:

--Always love community in Jesus Christ ---he writes at the beginning of October 1910, in

the visper of arriving at La Habana in his first tip to the American soils---, I do not exper-

ience any tiresome writing the sixth letteer in a day in which the heat is excescive and the

gains of working are sparing by the nature of life on board. It deals of communicating to

me with the Novitiate House. And for this I do not know the laziness nor the difficulties.

Perhaps I know how to translate into some poetic and benefit this will that they have

robbed it from me, with the permission from God, simple souls whom I would life to see

grow in virtue from the earth to heaven...

(p. 513) --To me it is very pleasing to remember those Mothers..., it pleases me much to think in

the Novitiate of Altura, nest of innocence and chastity ---he confesses to Sor Ma. Luisa

in a letter in it that he shares to her one of his first apostolic and missionary experiences

---, but one has to adore the designs of God...

The leaving of don Jos`e to the American lands was motivated fundamentally by the desires that he himself harbored by being missionary. They also influenced in the said march the interest which the general government of the sisters had, with their Founder to the head, of being able to tell beyond the seas with a person of his absolute confidence, who will serve at the same time of faithful help to the religious who were there.

The travel of going was programmed for the year 1910, when the first luster of the Amigonian presence in Colombia was fulfilled, and exactly was initiated on September 11 of the said year, when the boat Monseratt weighed anchor in Grao of Valencia. In the boat, together with Don Jose, was found Sor Patrocinio de Benisa, Superior General of the Congregation, who was going to the new lands in order to turn the first canonical visit to the Foundress Sisters, and Sor Genoveva de Valencia, who was going in order to stay there.

The crossing of the ocean was, as it used to happen then, a true odyssey. Ma`laga and Ca`diz first; the Canary Islands in the middle, and Puerto Rico, La Habana, Puerto Lim`on, Col`on and Puerto Colombia, already the final road, they were the tying which marked out the long travel until arriving at Curacao October 14, vesper of St. Therese of Jesus. During the travel there was everything: an unexpected visit of Fr. Manuel de Alcalal`i, Tertiary Capuchin, who transferred "ex profeso" from Dos Hermanas to Puerto de C`adiz in order to give them some rosaries; a touristic travel through Santa Cruz de Tenerife in order to enjoy that natural beauty and in order to spend the last pesetas which remained to Don Jos`e; scare of death in La Habana upon being in imminent danger to suffer a shipwreck with which they went back to the ship after having passed in the Cuban Capital on October 3, and the happy surprise of meeting in Puerto Colombia the Sisters Isabel de Benisa and Francisca de Barranquilla who had advanced to receive them and who accompanied them until the end of their travel.

From Curacao, they had to stay until October 30, their adventure --- already in the final stretch--- it proceeded with the schooner Clara which brought alongside in Riohacha on November 1, 1910.

With the visit of the Superior General to the Colombian foundation, the paper to develop through Don Jos`e acquired a new and fundamental orientation. Sor Patrocinio was able to prove about the land the reason that she assisted some Sisters in order to ask for a change of location of the Novitiate in order to facilitate the influence of vocations and, arriving in Spain, she immediately decoded with her counsel the transfer of the same to other town better situated.

As it was expected, the person who had to take charge fundamentally to "look" for a place most adequate for the Novitiate was Don Jos`e. And he,

faithful as he was to the orientations of the General Counsel and of Father Luis Amig`o himself, did not lose time in the much needed considerations. So soon was given, that, until the middle of 1911, he already was having some made gestions, which were continued in November of that same year when joined him, on the way to Bogot`a, the Sisters Genoveva and Elena. (p. 515)

After various “throw and relax”, the initiated search went centering in Antioquia, and more in concrete ---as it is known--- in Yarumal. Here Don Jose ended being the “the mother soul” of a foundation which signified the true “take off” of the Tertiary Capuchin Sisters in Colombia.

But that same decision by seconding the desires of the Counsel General ended by originating it the first serious disappointments in the mission lands.

Since the first moment, the Capuchin Fathers of Guajira suspected of the Novitiate transfer outside its demarcation and, in some manner, they ended discharging their dissatisfaction in Don Jose in whom they wanted to see the promoter of the idea. So he started to be converted, “without eating it nor drinking it” in the sign of contradiction.

With everything, the appreciation that Father Luis Amigo ---and with him the General Counsel of the Sisters--- felt by Don Jose in those initial years of his negotiation in Colombia was great, as it can be deduced easily of these texts:

-- What is convenient now ---Father Luis writes in 1913--- would be that D. Jose Piqueras

could be with VV.CC., completing thus his work, and for the direction of the Novitiate,

if he is that definitely agrees to stablish it in that work.

-- With respect about the proposition..., they are not taking any definite agreement ---the

same year 1913 adds--- while D. Jose will not go and they treat with him thoroughly the matter.

-- It seems to me ---Father Luis himself writes to the commissary in 1914--- may be

D. Jose will direct his spirit; and to him he also can communicate the other matters of the Congregations when he cannot make it to the Superior General, then, as very knowledgeable of the Institute and by much interest which through him he has, the Counsel will advise him always what is most right.

The truth is that Don Jose had been made deserving of the said appreciation by the dedication with which he consecrated himself to the mission which had been entrusted to him and by the fidelity that he executed the desires of the Sisters. With his presence and activity, he was not only the motor of the key foundation of Yarumal, but his actuation was itself the determinant in that of Urrao, in the three, almost contemporaries, of Valledupar, Monter`ia and Momp`os and in those of Popay`an and Cali.

In the midst of the many manifestations of appreciation and love toward him then the Founder and the Sisters showed, Don Jose traveled to Spain in order to pass some merited vacations among his companions, after nine years of uninterrupted stay in the Colombian lands. Apparently, the travel had been programmed, thinking in which, at his return to America, he could accompany Sor Rosario de Soano, Superior General, who wished to go around the canonical visit to the oversea Houses, such as her predecessor Sor Patrocinio had done in 1910. As a matter of fact, Don Jose returned to his beloved Colombia accompanied by the mentioned Sor Rosario and Sisters Isabel de Almiones and Guadalupe de Meliana. This return trip started on November 11, 1919 and concluded in Barranquilla on December 27 of the same year.

With the passage of time, however, the star of Don Jos`e ---as it usually happens in the life of all men--- lost its so much splendor and, almost without giving into account, he was found in the center of a tropical cyclone which ended displacing him. The genesis of such "fallen in disgrace" was complex. And in order to attempt to understand it one has to consider, in the first place, that the Congregation in Colombia, graces particularly at the change of location of the Novitiate toward the interior of the country, a strong increase had experimented and the personal native had been multiplied in few time of spectacular form. And this brought with him that, together with a logical happiness, some of the difficulties would begin which they become accustomed to survive when the dresses start to remain small. Following the ascending rhythm of their happy growth, the native Sisters started to dream a certain logic and sound autonomy and in a system of distinct government and more adequate to the proper reality that what they had had at the moment. (p. 517)

To what is interior, one has to unite another factor not less determinant of the crisis which ended involving Don Jos`e. It is known, ---and it has been pointed out also at the beginning of the small biography--- that the Capuchin Priests of Guajira suspected from the first moment of the change of the location of the Novitiate. Well then, that suspicion did not only lessen with the time but it went increasing. Already before the definite transfer of the Novitiate from Riohacha to Yarumal, there were pressures ---from those which arrived to make echo Father Luis himself --- so that said House of formation

would not go out from the territory of the missions. Effected finally the transfer to Yarumal, the suspensions went increasing before the fear that the Capuchin Fathers themselves were sheltering that the Congregation would end losing with the field the missionary spirit that had brought it to those lands. With posteriority, other events were produced that they propitiated the one which would nourish said fear. One of them, perhaps the one which more incidence arrived to have by its significance, was that, upon being elected Commissary in 1914 Sor Isabel de Benisa, would be transferred "as a matter of fact" to Yarumal the See of the Commissariat which until then had been in Riohacha. (p. 518)

Beginning from this event a kind of conflict of authority of the Congregation in Colombia came undone which, by their characteristics, it makes to record with certain spontaneity the one which the congregation itself suffered in Spain at the beginning of the historic walking. By one part the Capuchin Missionaries with Msgr. Atanasio Soler the head and on the other part the cleric of Yarumal, encouraged by the Bishop Msgr. Crespo. Don Jos`e was found more well in communion with these lasts and the counsel general and the Founder, to whom the distance did not permit to see with spotlessness the truss, they were walking like "navigating in two waters". The Sisters of Colombia, meanwhile, living a climate of growing division: those who were in the Cost were feeling every time more united to the Capuchins and those who were in the interior more identified with the secular cleric.

In the middle of all that conflict, a fact was produced that, of some manner, it constituted already the "drop that filled the glass".

Don Jos`e, helped principally by the consiliaries of the Commissariat --- Sisters Rosario de Barranquilla and Guadalupe de Meliana--- that since sometime ago certain disagreements came manifesting with the commissary Isabel due to some problem with the dowries, was converted into a leader of a tending project to the transformation of the Commissariat ---figure that nobody had just to understand --- in a true religious Province.

The mobile in order to ask for a such transformation was rooting out in the difficulty which ---according to the criterion of Don Jose himself--- offered a system of government excessively centralist which, besides, it did not seem to respect the rules of the play:

-- Father Piqueras ---Sor Isabel writes, making high voice of his thought--- did not want to

read the Ordinances arriving from the General Curia; he says that he has nothing to see

(in the affair), because in that Curia they throw to the floor that here with such interest

it becomes for the good of the Congregation, attending with much liking how the others  
(Capuchins, nevertheless that here (in Yarumal) is the government.

The General Counsel ---as it is known--- reacted with energy against what from Spain was considered an offense to the unity of the Congregation, and in November 1923 appointed as new commissary Sor Genoveva de Valencia and transferred the See of the Commissariat to Barranquilla. Father Luis Amig`o himself wrote then so:

-- Great is the distance which is in the middle between us..., but not by this in my heart of  
a father you have less space that the Religious of the Houses of this Peninsula and I follow  
with interest and I learn the detail of all your progresses...  
You know well the undertaking that manifests ours... Reigning Pope by the development  
of the Missions.  
There is no doubt that even among the civilized there is also much ignorance in religious  
matter, and the same has of being great also the work that you will put... these that you  
are in the Colleges.  
You must distinguish yourselves also in the union and fraternal charity... by being the  
spirit which revitalizes Religious Orders...  
This mission, which is the pledge of peace, dear daughters, you have to procure it being  
in everything identified with your Superiors, who the angels placed by the Lord so that  
they will watch over you and conduct you to perfection...  
To all your directors and persons who are interested through the good of the Congregation  
you must be highly grateful and correspond affectionately... but if some it occurs diversity  
of appearances among them in some affair referring to the Congregation, and if from here  
distinct counsels would be followed that can disturb you, take into account that for all  
you have already designed our norm in the Rule and Constitutions, and that obedience

only you have borrowed it to your Superiors...

Since the constitution of the new counsel of the Commissariat in November 1923, the paper of Don Jos`e within the institutional gearing of the Sisters in Colombia lost much of their protagonism. He, however, giving signs once more of his practical intelligence, knew how to assume with dignity his possession in the shadow, limiting himself to attend to the Sisters in Yarumal and to collaborate in something new foundation ---as it can be in concrete the case of those of Popay`an and Cali---, when expressly he was asked about it.

In 1926 he accompanied the Sisters to Spain who came to the General Chapter and finalized already this he did not return. The new General Counsel, presided by Sor Genoveva de Valencia, determined to leave in Spain the Sisters Isabel de Benisa and Guadalupe de Meliana and also Don Jos`e, to whom the attributions were abolished which in his day they had been granted to him so that he would intervene in all what he would judge that could result advantageous or harmful to the Congregation in Colombia.

The truth is that our protagonist must feel ---and much--- the decision taken, but man of faith and of strong personality, as good Aragonese, the blow fitted with elegance and good temple:

-- I do not pretend to scrutinize God's judgements which are profound mysteries ---I was only writing a year after to Sor Felisa de San Vicente---... it would be in vain. What is certain which in them are together justice and and truth and I accept them with humble res-

pect. The foundation of the works through God's glory and the salvation of the souls is

in the spirit, and not in the wounded, blind and errant passion.

On the other part, already then for his health had been resented seriously and the return trip made him half sick. And precisely because of his weakening health, instead of staying in Segorbe, which was his Diocese of origin and in it he was the Bishop since 1913, Father Luis Amig`o opted by integrating himself in the Archdiocese of Valencia, in order to be able to reside thus in the house of his brother Luis, situated in Matem`atico Marzal Street, at the time that he was collaborating ministerially in the Santa Catalina Parish.

Two years after his arrival at Valencia, his brother Luis died in 1928, and Don Jos`e dedicated himself in body and soul to bring in advance the education of Leon, Carmen, Pepita, Ricardo and Pilar, the five children whom he left. One of the nieces ---Carmen--- he confided to her the care of the Tertiary Caphuchin Sisters of the Paterna House, where he was educated.

At the beginning of the Civil War in 1936, Don Jose was found with some of his nieces in the thermal El Paraiso, situated near Manzanera, where, at the time he was resting and he recovered, exercised the ministry in a position as chaplain of summer.

After various unforeseen changes ---in which he played well to his favor that one of the militiamen who detained him one whom he was familiar gave him the opportunity of slipping away---,obtained to hide himself in his birthplace town, in the house of Lady Dolores, his wet nurse, where he lived surrounded with great shortage until which, already in 1938, he was able to transfer again to the Levantine capital and to hide in the house old nephew.

After the struggle he remained for some time in Valencia attending to the church of Santa Tecla, which depended on the San Agustin parish, but Don Romualdo Amig`o, who was the Vicar General of Segorbe, offered him to go back to the diocese, giving him enclosed the option of selecting destiny. But Don Jos`e, showing once more his strength and quality of spirit said:

-- If I have to select, I would want to go to the poorest and needy of the small towns.

By disgrace, already then for his health was very bad. At the erosions produced by the tropical climate during the sixteen years of stay in Colombia, one had to add the occasions through the closeness, frights and sufferings of three years of war.

So lamentable was his state, that Don Romualdo ordered him by some time to recover himself at Altura, at the town in which ---coincidences of life--- he had performed his first priestly function, exercising, as it has already been said, the charge as chaplain of the Tertiary Capuchin Sisters until 1910. Afterward he destined already to a parish with the office of parish econome. It was not ---such had been his desire--- the parish very poor and remote. It was no ---nothing less--- which that of Santa Maria in the city proper of Segorbe. He wanted, perhaps, thus Don Romualdo to be grateful the great and disinterested services that Don Jose had borrowed from his uncle, Father Luis, in the persons of his daughters, the Tertiary Capuchin Sisters. (p. 524)

Few time, however, he was able to enjoy his new situation. October 14, 1942 he died in Segorbe when he was just 61 years old.

His life, in particular in what is relative to the age of fullness ---which they were precisely those of his stay in Colombian lands, collaborating the narrow and effectively with the development there of the Tertiary Capuchin Sisters--- can be resumed very well in the subtitle which headed this his small biography. He was without doubt, a leader sacrificed by his ideal. But he was also ---as it used to be frequent in such cases--- precursor of a new reality.

The dream, that he commanded, of giving to the Amigonian Congregation in Colombia of a government ---not separated nor independent from the central government, as some interpreted in his day--- which he could follow near the walk of the Sisters withing that reality and he was able to take the decisions most adequate to the respect, he went opening passage little by little.

Already in 1927 ---just only a year after his necessary removal--- the dream of constituting in Colombia a Province he revived with this force and was ---this time yes--- to the point of provoking a ruptue inside the Congregation. And in the General Chapter of 1932 ---piece of information this few knowledge, but very significant because it was produced in life and in the presence of the Founder--- the determination of constituting a Province in Colombia was already taken:

---In views of the extension which has already been taken in South America and particularly in the Republic of Colombia, it is seen convenient which for the greater facility in the resolution of the affairs which often are presented, a Province is made for the houses established there. It is left to the arbitrary of the General Counsel to make another Province of the houses in Spain, it thus what is believed necessary and convenient.

The Spanish War in 1936 impeded that Don Jose would be able to see done reality his dream, but there is not doubt that, when on April 16, 1951, the Holy See granted the Order through which it authorized the Sisters to distribute the Congregation into Provinces, such which they themselves had solicited, he ought smile without doubt because his dimension of life and, of some manner, he was offering a toast for good health with his friend as always, Fr. Luis Amig`o. Once more the history was showing that the sufferings, when they are assumed through love and they are on the way to that same love, they conduct indefectibly to the Pasch of a new and happy reality.

And nothing more. Such only to sketch that in the heart of Don Jos`e, always he maintained live the love toward Colombia ---the friend Country of all men, as he himself qualified her in one of his writings --- and that love knew how to transmit it to themselves, as he shows the fact of which two of his close friends ---Ricardo, his brother and Miguel, son of his wet nurse---, they would finish making of the Colombian nation his definitive country.