

16/6: Love as a form of government and in the relationship with the world – Afternoon

- What is the attitude of the Ursulines today in relation to love, hierarchy, and class? How does love inform the Ursulines' relationships within the Company?
- What is the role in society of the Ursulines today? Is there a specific *activity in the world* that the Ursulines think that is more appropriate to our times? i.e. teaching. Or do you think that Angela's saying: "have love and charity and then do what you please", should also apply to your work in the world? I.e., you should do anything you feel is more appropriate to each individual, as far as you follow this principle?
- What are the needs and the challenges of the time that the Ursulines can/want to meet?
- What are the modern responsibilities of the Ursulines in relation to: Community; Global responsibility; Creation; Ecumenical relationships; the Church
- What part is love going to play on these issues?
- At best, canon law, dogma and machinery of ecclesiastical organisation are means to this end. Or not? Is the Roman Church about mercy, compassion, openness and love?
- To 'live in Christ' may be more a matter of seeing 'things through the eyes of God's passion and anguish' for those who suffer or are humiliated or oppressed. Is this the role of Catholic religion? Can this be useful for society at large?
- I found this beautiful description on Angela's love and the Ursulines' teaching in the website of the Ursulines of the Roman Union. Is this what you do? What do you think about it?

"In order to educate, first of all one has to respond to the more urgent material needs since it is not possible to preach sublime truths to those who lack even the necessities.

Angela recommends that material necessities and not only the spiritual needs of her "daughters" are taken care of.

Real education is not possible without love.

Education surpasses the strengths of the teacher: hence one must do one's best to obtain from the Lord the necessary graces, which God never refuses those who believe and trust in him.

The teacher must respect his students because without respect there is no love and without love there is no education.

The love which Angela demands from those who educate is a mother's love: this is the characteristic aspect of her charity. A teacher must love, as a mother does, naturally; they must love each and every student in particular; help each one with the same disinterest of which only a real mother is capable.

The love that Angela demands from the educators must also be a joyous love.

Educating means helping to grow; and all forms of growth need time and patience.

To form young people, the educator must look after them, consider each one individually and guide them according to their temperament.

How can all this be done? Through frequent meetings, loving motherly visits, not inspections.

If Angela wants her "daughters" to be educated with tenderness, this certainly does not mean weakness: those responsible for them are "mothers" but they must strive for the real good of each and all. So they will need to know how to reproach and if necessary punish, as long as the punishment is born out of love."