



*Institute of Charity (Rosminians)  
The Provost General*

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Ash Wednesday

*To the Priest and Brothers of the Institute of Charity  
To the Rosminian Sisters of Providence  
To the Ascribed and Consecrated Ascribed*

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Dearest brothers and sisters,

Happy 198th anniversary of the beginning of our religious family!

We have begun a journey together, as pilgrims of hope with the whole Church, in this first year of preparation for the Bicentennial of the Foundation. During this first year, our spiritual attention has been directed toward Rome and the significance that the Church and the Pope had in the life of Blessed Antonio Rosmini and continues to have in our spiritual pathway.

This significance became especially evident for us, and for the whole Church, when we bade farewell to Pope Francis and welcomed Pope Leo.

Father founder indeed dedicates two of the Maxims of Perfection to the Church, since the fundamental desire to please God in justice (1st Maxim) is realized in being missionary disciples in the Church (2nd Maxim) and in discerning, with full confidence, both ourselves and the Church (III Maxim).

### **The vocation of Father Founder**

In this second year (20 February 2026 – 20 February 2027), we contemplate the vocation of our Blessed Founder. On our journey, this corresponds to the “Rovereto stage” where little Tonino learned within his family to live his baptismal vocation to holiness and to listen to the voice of the Lord.

In this way, Antonio Rosmini was able to recognize the Lord's call to the priesthood and live the desire to please God, which led him to that blessed Ash Wednesday of 1828 at the Calvary of Domodossola where he received light from the Lord and listened to His voice in silence.



## **Our personal vocation**

If we immerse ourselves in the life of Blessed Antonio Rosmini in order to know, contemplate, and appreciate his vocation, we can better understand our own vocation — our belonging and identity — in living this charism. It is a further step: from the vocation of the Founder to our own, which leads us to consider, to respond, and to live our vocation in fullness. Indeed, it is Jesus who chose us (Jn 15:16)!

There are stages in our response to vocation, just as there were in the life of Blessed Antonio Rosmini. What St. John Paul II proclaimed thirty years ago in the Apostolic Exhortation *Consecrated Life* (1996) beautifully expresses the reality of our vocation in life: each stage is a new call to respond faithfully to the charism, “a specific way of being, serving, and loving,” as young people, at the beginning of ministry, in maturity, in advanced age, and even in the call “to be united with Christ in His supreme hour of passion” and in bodily death (cf. n. 70).

Following the Pope’s invitation, I would encourage you to revisit the words of the Second Vatican Council sixty years later. Let us reread the document on religious life — *Perfectae Caritatis* — and, for the ascribed members, the document on the laity — *Apostolicam Actuositatem* — in the light of the *Maxims of Christian Perfection*, especially beginning with what the Founding Father states in the first spiritual lesson on *Perfection in general*: it is a perfection according to the Gospel, a perfection of love, a concrete and effective perfection.

Reflecting on our vocation, each of us is called to consider resilience. This refers not just to personal fidelity, constancy, or generosity, but also to the recognition of the call to our charism as an absolute and permanent gift which goes together with the gift of life and the grace of Baptism.

I remember the first time I visited the *Casa dell'Addolorata*, - the elderly house of rosminian sisters- as a novice, in Borgomanero. An elderly and sick Sister asked me to pray for her perseverance, and she promised to pray for my perseverance in vocation. Without a doubt, that Sister, then in her hospital bed, had a very deep awareness of the gift of vocation and of the need to prayer constantly in order to live it fully, accomplishing the will of God in every moment and circumstance of life. Thank you, dear sister, now in heaven!

## **The vocation of the brother, the sister, my neighbour**

In this year, together with contemplating the vocation of our Blessed Founder and our own vocation, let us make an effort to contemplate with real appreciation — thanking the Father and rejoicing in the Holy Spirit — the vocation of our brothers and sisters in the Rosminian family, in the first instance those in our own community and those with whom we share apostolic work and everything we do for the common good.

Let's share and listen to the vocational journey testimonies of our brothers and sisters. In doing so, we are edified and we feel that we stand on sacred ground because of the Lord's presence, who, like a burning bush, has illuminated, warmed, and sustained the life of each brother and sister. Now, through communion in fraternity, God also sustains my vocation.

I like to think that among the twelve instruments of the spiritual art found in the *Memorial of the Second Probation*, the second — *affection among the disciples of Christ* — is like the fulcrum of them all. Indeed, Blessed Antonio Rosmini writes that we should give as much attention as possible in our examination of conscience to this reality of fraternity and love among us, because our entire vocation to charity depends on it.

We discover that the Blessed Founder also gives great importance to another of these instruments: the ninth, on *simplicity* — understood as integrity, sincerity, transparency, and truth — when he writes that even a small falsehood can miserably destroy the whole spiritual person.

These are like the two foci of an ellipse — fraternity and simplicity, truth and charity (cf. Eph 4:15) — an embrace by which we guard and sustain one another's vocation. We grow in true affection, in transparency filled with understanding, and in listening that fosters mutual trust.

Let us then continue our pilgrimage to Rovereto, also virtually, with mind and heart through our daily prayer.

Let us draw from the source of our personal vocation, the fresh water of our response to the first love (cf. Rev 2:4–5).

Let us grow — adore, be silent, and rejoice — in the precious vocation of our brothers and sisters, supporting and encouraging one another in Charity.

I wish you all — and for all those who receive light from your response to the Christian and Rosminian vocation — growth in the fullness of Charity, according to the measure of the gift of Christ (cf. Eph 4:7–13).

I embrace you in the Lord,

  
Marco Tanghetti  
Father General

