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dearest sisters...

## IMBUED WITH THE WORD

Dearest Sisters,

With this first issue of our “redesigned” Information Bulletin, I want to resume my conversations with you. In reality, the line of communication between us has never been broken; indeed, it has become even more vibrant during this time of “redesigning.” All the same, by means of this letter I want to “dust off” my assigned space in this bulletin and use it as a way of sharing my ideas and reflections with you.

Given the fact that this is the year in which we celebrated our Interchapter Meeting, I would like to return to the theme of this important congregational event (*Imbued with the Word, We Trace Out Paths of Hope*) so as to take a closer look at it and at the reflections and priorities to which it gave rise.

As I said in my report to the Interchapter assembly (which can be read in full in the *Acts of the meeting*), the many Fraternal Visits we made in these years brought me in contact with sisters who feel a strong sense of belonging to the Institute and who are highly motivated, who yearn to become holy, and who are powerfully committed to the Pauline life and apostolate. It is true that often problems interacting with one another, various types of fragility, weariness, the fatiguing work of integrating the spiritual dimension of our life into our daily routine and into our efforts to collaborate with others, as well as advancing age and the drop in vocations all give rise to discouragement, weaken our sense of commitment and undermine our apostolic fervor. But I note in everyone a strong desire to take a quality step forward in faith and a commit-

ment to reviving the interior dynamism that makes our mission fruitful.

We all feel the need to respond to the challenge to *live in today’s global village* with a contemplative gaze at human beings and human history. We feel the need to *witness to hope in a visible way*, showing our contemporaries the beauty of a God who, in Jesus Christ, made himself poor and weak—the Word made flesh. We feel the need to *proclaim the Word of truth* to everyone in an attitude of profound respect, humility and dialogue.

In this letter, I would like to focus briefly on what it means to be *imbued with the Word*. First of all, it means that we must cultivate an intimate relationship with the Trinity.

In the *corpus paolino*, to be imbued with the Word means to live a profound relationship with God the Father, God the Son and God the Holy Spirit. St. Paul reminds us that we were created to be *the abode, the dwelling place*, of the Trinity:

- “We are the temple of the living God; as God said, ‘I will live in them and walk among them, and I will be their God and they shall be my people’” (2 Co. 6:16);
- “If the Spirit of him who raised Jesus from the dead dwells in you...” (Rm. 8:11);
- “Let the Word of Christ, in all its richness, find a home in you” (Col. 3:16).



When we say “imbued,” we are expressing our belief that the primary action here is not accomplished by us but by the protagonist himself, that is, Christ, the Word of the Father. Nevertheless, through the power of the Spirit, we are able to make space for this Word within ourselves, to welcome him with “an attentive, docile and prayerful heart,” as our Constitutions put it so well in article 8. Therefore, we must know how to listen.

We must ask the Lord for this gift, just as young Solomon did when he succeeded his father David on the throne. The Lord spoke to him in a dream, saying: "Ask what you would like me to give you." Faced with this magnificent chance to obtain whatever he wanted, the young man replied, "Grant your servant a heart with skill to listen" (1 K. 3:9).

It concerns an "active" listening—one that involves a person's entire being—because, in the Semitic culture, the heart is the core of the human being, the center from which all energy is released: intelligence, will power, imagination, feelings. It is the most intimate dimension of the person—the "place" where he/she makes important, life-altering decisions.

The service of the Word to which we are called requires that our heart listen obediently to the Word (in the Bible, the word *shema* means both *to listen* and *to obey*). That is why a literal translation of verse 7 in Psalm 40 is: "You have pierced my ear." This was done to slaves as a means of "carving into their flesh" their duty to be always attentive to their master and prompt to respond to his call. It is a type of listening that blossoms into a relationship (cf. Dt. 6:4ff.), that enables us to *see* and *touch* the Word of Life and relate to him with our entire being, because we can only communicate what we live. Fr. Alberione said this many times:

...Fill your hearts. When a vessel is brimming over with water, the excess pours over its edge. In the same way, when we are brimming over with God, we pour him out on others. And we do this through the instruments he has given us... (RA March-April 1966).



This will be true of us to the degree that we live in a *state of listening*. Like Mary. The Fathers of the Church saw the human ear as a Marian symbol of "fecundity through faith" (Ephrem the Syrian). Fr. Marko Rupnik expressed the same idea in the beautiful mosaic he created for the *Redemptor Mater* Chapel in the Vatican. The mosaic depicts the Virgin tilting her ear attentively to the angel, who announces the birth of the Messiah.

To remain in a state of listening: this is the secret of the saints, including our own saints. It is the secret of Fr. Alberione and Maestra Thecla, that small but extraordinary woman whom we must get to know better, as we said many times during the Interchapter, so that we can then make her known to others, encouraging them to ask her to intercede to God for them.

In view of this, our "redesigned" information bulletin includes a page dedicated to her (*The Teaching of Maestra Thecla*), offering us her thought and her teachings. But you will see that this is not the only innovation to be found in the new "PaolineOnline." I leave it to you to discover the others....



To all of you my warmest greetings and best wishes. Thank you once again for your readiness to become actively involved in our re-designing project and for the passion with which you are reflecting more deeply on the Constitutions. In this time, so rich in grace for all of us, I entrust you to the Lord with solicitude and affection, asking that the Word imbue you, motivate you and expand the horizons of our Pauline mission.

Affectionately,

*S. M. Antonietta Bruscato*

Sr. M. Antonietta Bruscato  
Superior General

Rome, 28 February 2011

**POLAND**  
**A LIGHT FOR EUROPE**



From 27 December 2010 to 1 January 2011, our sisters of Germany, Poland and the Czech Republic met in the residence of the Pious Disciples in Warsaw, Poland to strengthen their collaboration and lay the foundations for their new delegation. These 3 FSP communities, located in the heart of Europe, are all distinguished for their international aspect (the sisters come from 11 different countries), their relatively young age (their members include three juniors and a novice), and their fervent desire to be a light for Europe in the continent's efforts to rediscover its Christian roots. As European Paulines, our sisters feel their "responsibility to history," which invites them to dedicate all their energy, creativity and enthusiasm to the Congregation's mission so that, as Blessed James Alberione put it, "no one will ever be able to say, 'we expected to received more light from you.'" Looking with faith to the future, our sisters hope that this new delegation will enable them to carry out the Pauline mission all together in a more coordinated, meaningful and fruitful way.

**SOUTH AFRICA**  
**NEW PATHS FOR HOPE**



From 28-31 December, Sr. M. Antonietta Bruscato, Superior General, and Sr. Samuela Gironi, General Councilor, met with the FSP communities of South Africa and Mozambique to initiate the Congregation's Southern African Delegation, which will consist of these communities. The sixteen members of the new delegation come from Africa, Asia, Europe and America. During the encounter, guest speakers helped our sisters broaden their horizons concerning the socio-political and ecclesial situations of these two countries and of the whole Congregation. The great desire of the African people for the truth and for God and the presence of Mozambican vocations are great incentives to our sisters to expand the boundaries of their evangelization activities. They hope that the doors the Lord is opening for their new delegation will be characterized by fraternal love, mutual respect and collaboration among themselves so that, as "Paul alive today," they will be able to reach even the remotest parts of southern Africa in a more organized and effective way.

**Calendar of the General Government**

4-21 February 2011	Rome St. Paul House	Interchapter	General Government Circumscription Superiors Superiors of Dependent Houses
10 March - 14 April	India	Fraternal Visit	Sr. M. Antonietta Bruscato Sr. Anna Maria Parenzan Sr. Luz Helena Arroyave Sr. Samuela Gironi Sr. Gabriella Santon
11-18 March	Kenya	Visit for a Specific Purpose	Sr. Anna Caiazza Sr. Francesca Matsuoka
18-25 March	Mozambique	Visit for a Specific Purpose	Sr. Anna Caiazza Sr. Francesca Matsuoka

**BOLIVIA**  
**MULTIPLIERS OF THE WORD**



The FSPs of La Paz, Bolivia recently concluded their annual biblical course for pastoral workers. This year’s encounter, which focused on the theme, *The Bible in the Community*, sought to offer the participants a global and profound vision of the Word of God from this perspective. The students, who entered wholeheartedly into the systematic, creative and theoretical-practical methodology, were very enthusiastic about the formation they were receiving so as to “multiply the Word” in every sphere of life—the family, the parish, the workplace, pastoral groups, etc.—through their proclamation of the Kingdom of God.

**ITALY**  
**BIRTH OF THE FIRST FSP E-BOOKS**



The FSPs of Italy are launching a series of 5 e-books for Christmas 2010. Three of the titles are by contemporary Italian author, Valerio Albisetti: *Happy in Spite of Everything*, *Dreams of the Soul* and *A Little Depression Is Good for You*, and two are spiritual classics: *The Didaché: Letters of Ignatius of Antioch to Diognetus* and *The Apostolic Tradition*.

The e-books can be downloaded on the ELIBER platform, the first Catholic Web platform for the distribution and sale of e-books, set up by St. Anthony’s Messenger Press in partnership with *Libreria del Santo.it* and *Messaggero Distribuzione*.

The books are available for purchase and download in two formats: ePub and pdf—a decision that took into consideration the needs of theologians, philosophers, literature professors, historians, researchers, scholars, etc. who, besides taking advantage of the chance to read while on the move, also need e-texts that are faithful to the printed editions so as to cite the originals correctly.

**BRAZIL**  
**AUDIO BOOKS**



To celebrate the Feast of Blessed James Alberione, Founder of the Pauline Family, the FSPs of Brazil launched their first four audio books. Read aloud by a speaker, audio books mark another step forward in digital technology, making it possible to present printed material in a fresh way. The format invites the listener to use it in many different situations in which actually sitting down with a printed text would not be possible, for instance: while working around the house or yard, taking a walk, in the car, on trips, for meditation and also for relaxation. Audio books can foster a person’s cultural development and formation and also enrich his/her free time. Our sisters, who plan to bring out six more audio books in the near future, say that through this new publishing endeavor they hope to offer more people the chance to come in contact with material that is good, true, beautiful and worthy to be heard.

**ROOTING THE BIBLE  
IN THE HEART OF MACAPA**



At a recent meeting on the theme of biblical formation attended by about 800 pastoral workers, the diocese of Macapa (capital of the state of Amapa), Brazil launched a plan of pastoral action aimed at encouraging the faithful to read the Bible and form Bible study groups in their parishes. "Bible circles" first emerged in the country's basic Christian communities with the purpose of helping Catholics to not only read the Word of God but also apply it to their daily lives. The FSPs, who participated in the Macapa meeting, made available to everyone useful study aids that will be a great help to those who carry out the ministry of catechesis and biblical-pastoral formation.

**TAIWAN  
THE BIBLE FOR CHILDREN IN CHINESE**



The Daughters of St. Paul of Taiwan have published the first Chinese version of the Bible for Children accompanied by a CD. Many Catholic schools on the island have adopted this text. For those who live in a non-Christian context like Taiwan, where the Church does not have many instruments of evangelization at her disposal, this publication is an important realization and our sisters are very happy that the Pauline apostolate made it possible.

The Circumscriptions

**MOTHER TERESA'S BOOK**



After ranking among the top ten online best sellers in Taiwan, Mother Teresa's book, *The Joy of Loving*, edited in Chinese by the Daughters of St. Paul of Taipei, is now one of the contenders for "the best book cover

of the year" award—a contest promoted by the International Book Fair held in Taipei from 9-14 February.

Our sisters rejoice in the fact that this is the first time a Catholic book is in the running for this graphics award.

**PORTUGAL  
BIBLICAL WEEK IN MADEIRA**



With joy and enthusiasm the Daughters of St. Paul of Funchal, Madeira recently held a biblical Week in Arco da Calheta parish. The week was a time of intense spiritual animation, during which the parishioners had the chance to read, meditate on, pray and savor the Word of God.

Community sharing of the Word has made our sisters appreciate this great gift more deeply and to realize how important it is to proclaim it, thus fortifying their commitment to carrying out this apostolate. To place the Bible at the center of parish life means to help the Christian community grow in faith, said the pastor of Arco da Calheta parish, who is a great admirer of the Pauline apostolate and who has always supported the initiatives of our sisters.

## ETHICAL AND JOINTLY-RESPONSIBLE COMMUNICATIONS



The world of non-profit organizations (known in Italy as ONLUS) is rapidly increasing and is becoming always more involved in generating non-material goods, spreading new forms of relationships and propagating new ways of challenging the many forms of vulnerability that afflict contemporary society. If this is so, then why do we hear so little about these organizations? What can we do to promote their potentials? These are the fundamental questions addressed by the thesis submitted by Sr. Bruna Fregni, fsp, in partial fulfillment of the requirements necessary for receiving a Master's Degree from the Communications Faculty of La Sapienza University, Rome.

Her investigation of the subject is divided into two parts. The first section of her thesis, entitled, *The Third [that is, Private] Sector: Social Capital and Communications*, studies the relationship between non-profit organizations and the various forms of social communication. The thesis examines how the Agency for Non-Profit Organizations in Italy collaborated with the Social Secretariat of RAI (Radiotelevisione Italiana, the Italian state-owned public service broadcaster controlled by the Italian Ministry of Economy and Finance) in the 2007-2009 time period.

Sr. Bruna pinpoints several basic problems that block the presence of non-profit organizations in the area of public service communications, saying that, in order to be resolved, these problems require a cultural about-face, a major investment in the formation of communicators, and the forging of wider bonds of synergy with various sectors of society.

The second part of the thesis, entitled, *When ONLUS Enters RAI*, studies a campaign that was devised to sensitize people to this issue.

Sponsored by RAI's Social Secretariat, the campaign was promoted by the *Pauline Communications and Culture* ONLUS through a series of TV programs aired by RAI's three national channels from 2-9 May 2010.

This initiative allowed Sr. Bruna to make an empirical evaluation of many of the elements that emerged in the first part of her thesis and offered new points upon which to reflect.

## FORMATION TO THE CONSECRATED LIFE IN THE ERA OF THE WEB



This is the title of the Doctoral thesis in Psychology of Education, which Sr. Pina Riccieri defended before the Pontifical Faculty of the Science of Education "Auxilium" of Rome. This doctoral dissertation concerns formation and the Web, a binomial of notable current interest.

In this work, the theme of formation to the consecrated life is highlighted and placed in relation to the new communication technologies, in order to decipher their influence both in the processes of learning and on the position of the so-called transversal competencies required by the vocation and specific mission of one called to follow Christ and communicate his Gospel today.

The subtitle of the thesis, "Podcasting as an instrument of formation: explorative research with a group of junior professed," highlights the specific formative proposal, objective and hypothesis of the entire work, experienced through the system of Podcasting with a group of Pauline juniors, during their period of preparation for perpetual profession. In the course of this research, a moveable device, an MP3 reader, was used which offered the pos-



sibility of recording and distributing lessons, seminars and conferences in the form of audio or video lessons or texts called podcasts. This is where the name of the recording system used derives, that is, Podcasting, a technology tied to the Internet which permits the transmission and enjoyment of multimedial content in a “mobile” form.

The intent of this investigation was to demonstrate through a new technology the validity of the transmission and sharing of formative content, in this case regarding the formative text of Alberione, *The Sanctification of the Mind*. Through her research Sr. Pina sought to emphasize the challenges and opportunities that the introduction of digital media in general, not just Podcasting, can offer in the course of the formative journey in religious life. She specified that the new technologies can also promote and strengthen the development of a holy mind through the assimilation of formative content and Christian values in the area of religious life as well as for every Christian life.

The main focus of the entire work is the hypothesis that the effort to know, integrate and utilize communication in its technological innovations is urgent, even though not unique, for confronting new models of learning and formation, especially the intellectual ones, in the current digital context.

The thesis, which touches many areas, is developed in about 600 pages divided into four chapters. The first chapter offers a detailed description of current society in its connotations of complexity and globalization; of the significant stages of the evolution and expansion of the Internet where the fascinating and seductive Web has become a space for sharing and encounter; of manifold and diversified interaction; of free expression, but also of possible risks still unknown. The second chapter takes up one of the central nuclei of the thesis, that is, learning processes in a digital world. The third chapter is rich in suggestions for ini-

tial and ongoing formation and the future of consecrated life. It treats the theme of formation with its challenges and prospectives in relation to digital communication and to the necessary competencies for formators today. Finally, the fourth chapter centers on the formative proposal, conducted with the Pauline juniors, which looks at the conceptual combination of Podcasting and sanctification of the mind. In order to outline some important features which emerged during the research, Sr. Pina made use of four key words: *interactivity, knowledge, sharing and discernment*.

The thesis is enriched with images, numerous graphics, a copious and useful bibliography and sitography, together with appendices. There is also a DVD which contains a video clip created by Sr. Pina in which she conducts a valuable interview with Professor Sr. Elizabeth Thoman, an attentive and intelligent pioneer in the history of media education on a world level.

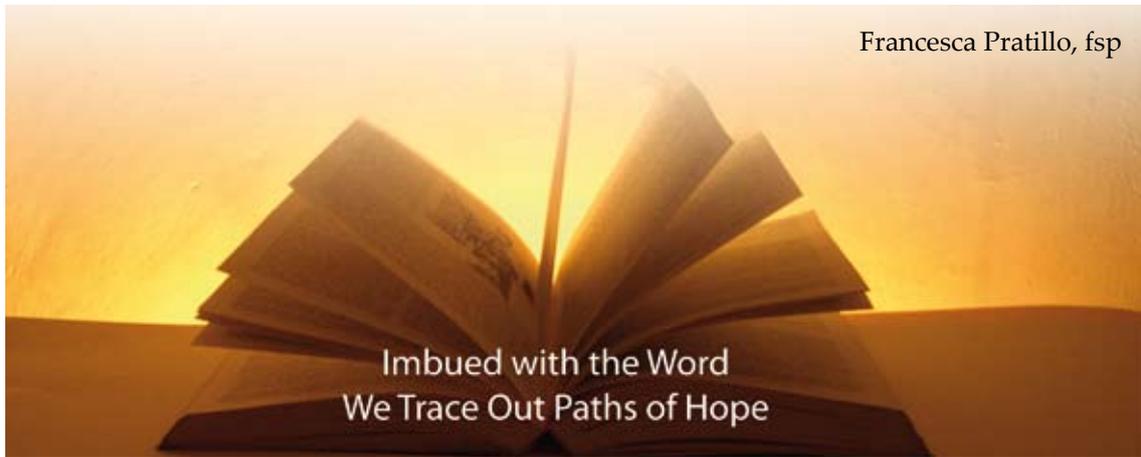
In actual fact, the missionary anxiety for helping the men and women of today encounter Christ is the impulse that motivates us to search for styles of formation suitable for the evolution of the times, that open us to a new capacity for knowledge, and to live and present the contents of the faith in the digital era.

## WE ARE WHAT WE THINK

“Lord, grant us a sound mind.” Our thoughts reveal our mind. A tree’s fruit tells us what the tree is like. A wine cask pours out what it contains. A healthy and vigorous mind produces sound thoughts, while a flawed mind produces defective thoughts....

Consequently, we should concentrate on filling our mind with good thoughts. Let us do this always and everywhere so that we will have neither time nor space for bad thoughts. This will be true if we focus our attention on God, prayer, study, the apostolate, our responsibilities....

*(From Sanctification of the Mind)*



## THE LIGHT OF THE WORD

As we approach the 100<sup>th</sup> anniversary of the birth of the Pauline Family, let us pause a minute to drink from the spring that quenched the thirst of entire generations of Paulines who felt what Primo Maestro felt (cf. AD 17).

To speak about our Founder in the context of the Interchapter means to courageously enter—even if on tiptoe and with due proportion—the experience of this prophet of the 20<sup>th</sup> century so as to allow ourselves to be touched today by the same light that transformed him into a person who witnessed to the Word to the ends of the earth. *The night...was crucial... [With it came] particular enlightenment.*

Speaking about God's explosion into his life, Fr. Alberione emphasized the night-light binomial. For those who allow themselves to be led by the Word of God, this pairing evokes other mysterious nights and lights.

The first light of the world sprang from the womb of night: "In the beginning, God said, 'Let there be light,' and there was light." Light belongs to God, as does the beginning and end of all things. The Word resounded, illuminating and creating an earth as yet unformed, barren, without any possibility of life and development. This primordial night was necessary for all the other "nights" to come because, in the Bible, when God shatters darkness so as to let in the light, new paths open, offering the promise of new possibilities. The whole Alberionian experience was characterized by total trust in the creative power of God. Both the beginning and the continuation of the Pauline Family always proceeded in complete obedience to God (cf. AD 29).

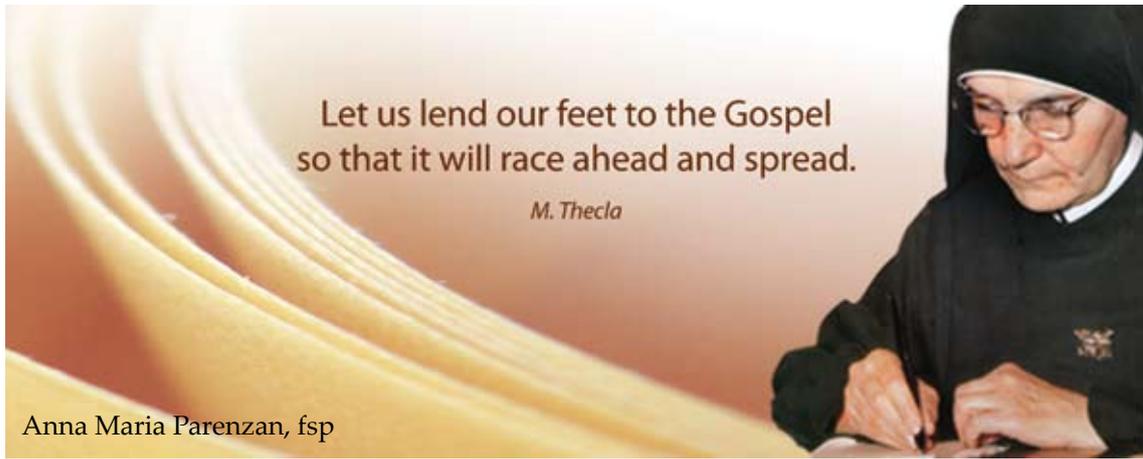
The wind of the Spirit continued to blow, leading to the mysterious night of liberation from Egypt, which gave birth to the People of Israel. On Mount Sinai, Moses entered the "radiant night" in which his mystical experience of the Divine transformed him into a prophet of

hope who never ceased moving toward God. God revealed himself as the One who is eternally present as cloud by day and fire by night (cf. Nm. 9:16). In the light of the burning bush, Moses slowly came to understand his personal life story and that of his people.

The secret of Moses was replicated in the life of Blessed James Alberione, who lived in the presence of God so as to know his will and understand the signs of the times. Alberione entered the school of the luminous Word, who transformed him into light: "Look to him and be radiant" (Ps. 36:5). This Word purifies, unifies and transfigures; in this Word, every person's life finds full meaning. This is the source of Alberione's feeling of "profound obligation to do something for the Lord and for the people of the new century." His effort to "do something" was contemplation in action because it was first of all the gratuitous communication of the Word to everyone.

To make God known to others: this is the greatest act of charity a person can perform. But what was the source of Alberione's urge to take God's saving Word to everyone, in a historical period in which the Word was in "exile," in silence? It sprang from the most luminous of all nights: the night of the Lord Jesus, who was broken and poured out upon the "nights" of the Church in every place and time, offering it new possibilities of light (cf. Const. 8) and strength. On the night he was betrayed, Jesus took upon himself every human suffering, transforming it into a gift and an offering of new life for the world: "Come to me, all you who are weary and are carrying heavy burdens" (Mt. 11:28).

This mystery of love is the source and fulfillment of all the nights of salvation, including the night that marked the birth of the Pauline Family, which received the command to "enlighten" the world (AD 157) with the creative, liberating and loving light of the Word of God.



## A WOMAN WHO NEVER RESISTED THE SPIRIT

On 7 February 1964, Primo Maestro said to the Daughters of St. Paul:

Prima Maestra was not only a superior; she is the Mother of your Institute. You will have other superiors who will carry out that office and who will follow the examples of Prima Maestra, but they will not be your Mothers.

So study her spirit, remember her examples, read what she wrote and, in particular, follow her advices and counsels, as well the conferences she gave you at the opportune moment and in such a kind and courteous way that everyone accepted what she said and carried her words in their hearts.

Maestra Thecla's experience and teachings trace out paths of hope for our Pauline life today.

### *Her Entire Life in the Hands of God*

Attempting to sketch out a profile of Prima Maestra, Fr. Alberione described her as a woman who never resisted the Spirit:

The Lord did what he wanted with her because as far as I could tell she never resisted his will.

She placed her life completely in the hands of God, his will! She was faithful to spiritual direction from the very beginning—from the moment she entered [the Institute] to the moment the Lord called her to eternal rest, to glory.

You know that in the last period of her illness her only words were: "The will of God! Whatever pleases the Lord! May your will be done, Lord!" She was always extremely docile. In fact, in the beginning, the one who guided her said many times: "How good and obedient this daughter is!" The Lord placed a heavy responsibility on her shoulders

in spite of her frail health. He gave her an important mission to carry out, namely: to prepare souls—that is, her companions—for consecration to the Lord.

During her life, Prima Maestra was always ready for everything the Lord disposed for her. She did not practice obedience in just a general way: once she understood that something was God's will for her, she obeyed—no matter what the situation. She was always ready for everything....

On the one hand, she had to be docile to what the Lord was asking of her personally, and on the other hand, she had to be docile to what was revealed to her day by day—that is, the things she had to do to give the Institute a firm foundation and help it grow. How obedient she had to be! She was always enlightened by God; always ready to do what the Lord revealed to her (12 Feb. 1964).

### *Her First "Yes"*

Looking back over the years, Teresa reflected on the first "yes" she said to God: the "yes" that set her life on a new and unexpected path. In one of her personal notebooks, we read:

28 June 1961

*Memories:* 27 June 1915. I went with my mother to speak with Primo Maestro, whom I didn't know at the time. I was told to go home on the 28<sup>th</sup>, collect a few things and return. I missed my ride (a horse-drawn carriage in those days), so I went home on the 29<sup>th</sup> and returned that same day, I think, or else the next morning. Now, after 47 years, it occurs to me that I should thank St. Peter and St. Paul in a special way. How many graces I have received in these years! And how poorly I have corresponded to those graces. It is entirely due to the mercy of God that I am still in the Congregation!



### GOD'S SURPRISES IN MY LIFE

Valeria is my baptismal name. I was a happy child, joyful and fun-loving with friends at home, in the country atmosphere of Farfengo, a small town in the province of Brescia (Italy). At the age of 20 I was ready and willing to get engaged to the best boy in town: Gino, an excellent singer and baker.

Instead, Jesus seduced and conquered me in a way that neither Gino nor I expected. At the first kiss celebrating our engagement, I clearly heard the Lord's voice: "Not here; not this path. I will make you my own and give you a mission to carry out." After that, I never had any intimacy with a man—not with Gino nor with any of the others who wanted to marry me.

My sister Irene, a "child" (12 years old), was with the Daughters of St. Paul in Alba and I was angry about that. "Life," I declared, "should not be wasted within convent walls...." But one day I understood—only God knows how—that God was calling me precisely to the "convent" of the Daughters of St. Paul to give me a special mission, precious and meaningful for the people of today. After that I was determined to make it clear to everyone, even Gino, that I soon had to leave so as to live my life to the full. From that day on, in the town church, where missionary fervor burned, I no longer sang: "Send those who teach the straight way to heaven", but: "SEND ME with those who teach the straight way to heaven!"

The oldest of seven children, I left my ailing mother, Gino and the town in which I had

led such an active life, confident that the Lord would send me to the missions, where the Pauline life would be more demanding but totally consumed for him and for the people who powerfully attracted me to serve them through the communications apostolate.

And Christ has been faithful, magnificent! He has continued to call me constantly. He accompanied me for my first 15 years as a missionary in Nigeria, Tanzania and Kenya, where I fell in love with the African people and rejoiced to see how effective our social communications mission was among the poor. Fifteen years of service—including in the midst of war-torn, poverty-stricken Biafra—but so many graces also received in the form of our first vocations and an abundant diffusion of the Word through new initiatives, approved by the local Church.

Pauline life in Nigeria was splendid! But after Vatican II and personal discernment, some sisters (Italian, American and Irish) left both Africa and the Congregation. The war made it impossible to continue the Pauline mission in that country because the government refused to issue new visas to foreigners. We had to close our community and transfer the aspirants to a local Congregation. Only God knows and understands the pain, the suffering, the humiliation, the fatigue and the tears we shed. How many there were who both built and "wrecked" our community in Lagos, Nigeria.

But the surprises of God continued... In love with Africa, I was happy when I was transferred from Nigeria to Kenya. But then I received a short and unexpected message from our Superior General, Sr. Maria Cevolani: "Leave Africa!" My God, what news! After 2 years in the "School of faith" in Freiburg, I was sent to a place that had never even entered my mind—the unknown, difficult land of Pakistan.

This unexpected assignment was both a miracle and grace. Through my new mission in Pakistan, the Lord, whom I constantly begged to teach me the importance of detachment, little by little removed my desire to spend my entire life in Africa.

I've been in this country for 30 years now and today I love Pakistan even more than I loved Africa—something that is difficult even for me to understand. Our mission in this Islamic country, carried out in the midst of many problems, gives immense value to my Pauline



life. I feel privileged to live among these dear persecuted Christians, who evangelize me with their faith and witness.

As Paulines we have a duty, a role, a significant apostolic mission to accomplish. We consider ourselves to be "Sisters of the Bible," and we are recognized as such by the people, whom we are striving to reach with the Word of God. Our vocation is a gift, an obligation, a passion, a choice of the heart.

Jesus has led me all these years. He has given me joy, love and grace. His spiritual tactic is unmistakable: he calls a person to mission by way of sacrifice and he always asks for detachment.

Would you believe that he recently asked me to make another big detachment? After 27 years of apostolic life full of beautiful experiences, relationships, vocations, formation and leader-

ship in Lahore, the Delegation superior said to me: "Pack your bags and go to Karachi." I have been here for a little more than a year now, in this city where terrorism e fundamentalism make life insecure and difficult, especially for the Christians, who are openly persecuted.

I feel privileged to continue to concretize Maestra Thecla's love and dream for the poor and troubled people of Pakistan.

Thecla and Alberione have shown us in many concrete ways that they love us and are safeguarding us, and the Lord continues to remain faithful to the Congregation's *Pact* with him, protecting us from the grave dangers that we face every day. Because of this; I live with love and in a spirit of communion the gift of the Pauline mission in Pakistan, where our young vocations give us hope and vitality, notwithstanding the misery and fatigue that surround us.

I am 80 years old now and I am still a missionary. I am happy to be able to reach such a great number of people with the Word of God, to sow seeds among the "besieged" in the form of a prayer book, songs, a crucifix, etc. The people treasure these little things more than food because they are the vital sap of the Christian life and signs of hope.

*Sr. Daniela Baronchelli, fsp*

## OUR FOUNDATION IN KARACHI

On 28 November 1964, Prima Maestra Ignazia Balla wrote from Bombay:

*During my stopover in Karachi, I thought about our sisters destined for Pakistan and the problems they are having obtaining visas to enter the country. I sprinkled some holy water around me as I walked around the airport, because I think that is what Prima Maestra [Thecla] would have done in my place.*

On 29 June 1965, she received a phone call from the Pakistan Embassy:

*This is the First Secretary of the Embassy speaking. I saw on the calendar that today is your feast day. Our offices are closed because it is a national holiday here in Italy, but I have some news for you that I'm sure will give you cause to celebrate the day*

*even more joyfully. You can finally enter Pakistan. The authorization has arrived from our government. Come down to the Embassy with your passports and we will give you your visas.*

On 15 August 1965, the first Daughters of St. Paul arrived in Karachi. The Archbishop and the religious Institutes already at work in the country all gave the new arrivals a very warm welcome, exclaiming: "Our prayers have finally been answered!" In fact, the Archbishop had asked everyone to pray that the Daughters of St. Paul would receive their visas.

In the beginning, our pioneer sisters stayed with the Sisters of the Holy Cross, who, with exquisite charity, set aside the upper floor of their dispensary for their use and gave them everything they needed to furnish it.

## APOSTOLINE SISTERS IN PISA



It is not easy to express in words all the wealth and intensity of the consuming, demanding, and ardent experience that our Apostoline community, consisting of three sisters, has been living for a little over a year now in the university church of San Frediano in the Archdiocese of Pisa. We live in the center of the city, at the heart of the various Faculties of the University of Pisa, in this university parish that for many years is at the service of young Pisan students and others who come from all over Italy, especially the south, and also from overseas.

If one stops to think that there are 54,000 university students in Pisa, then we can say that our presence in this ecclesial and academic reality is just a tiny seed. But with the humility and the faith of those who believe in the gratuitous and generous action of the "Good Sower," we let ourselves be sown by him every day in a thousand ways in the lives of the many young people we encounter.

The overriding desire of our community is to witness to the beauty of the Christian and religious life, so our doors are always open to the many students who, often wounded, come to us with their lives in their hands, needing someone to listen to them, share ideas with them, help them discern what daily choices to make and what to do with their lives. They need support in their undertakings and in their studies and exams.

Because of this, we try to give them our time and our heart, especially through prayer and friendship, offering them this in the context of a warm family atmosphere, which is very important since many of them are far from home. A large part of our day is devoted to personal colloquies and to individual and group formation.

Together with the parish workers in charge of youth and guidance, the students who frequent San Frediano Church form a group who live the mission of evangelization in the university environment through various

formative initiatives on the human and spiritual levels: times of *lectio*, prayer meetings, retreats and spiritual exercises, cultural and socio-political initiatives, etc.

Other groups live and work within the San Frediano parish family as well: a group of grade school children, the Catholic Action group for high school students, the group of students working on their doctorates, the group of young people who have just joined the work force, the liturgy group that animates our Eucharistic celebrations (which are very well attended, especially the Sunday liturgies), and a group of young families who have grown up in this environment.

Our involvement does not end here, because the diocese has also asked us to help out in its youth and vocational Pastoral Centers—an intense ministry in which we are now well inserted...maybe even too much, considering all the work it involves!

What else can we say? Simply that the days and often even the nights aren't long enough for us to do all that we want to do! But we rely on the spirit of the Pact, entrusting ourselves to Jesus Master, who knows how to multiply our time, energy and resources...

We thank him for the gift of this beautiful and precious apostolic experience and ask you all to pray that this "seed" will sprout vigorously, providing life and vocations for the whole Church and for the entire Pauline Family.

Marialuisa Peviani, ap

## PIOUS DISCIPLES: 8<sup>TH</sup> GENERAL CHAPTER



The Pious Disciples of the Divine Master are in the midst of final preparations for the celebration of their 8<sup>th</sup> General Chapter, which will be

held in their Betania House in Rome from 19 March to 16 April 2011. Fifty-three sisters will participate in the event, which will center on the theme: *Bread that is broken and shared for the life of the world.*

We unite our prayer for the Chapter to that of PD Superior General Sr. M. Regina Cesarato, who said, "May the Holy Spirit transform our poverty and point us decisively in the direction of doing good to the Church and to human beings today, in communion with the whole Pauline Family during this triennium of preparation for our centenary of foundation."

## WINDOW ON THE CHURCH

### INTER-RELIGIOUS MEETING AT ASSISI



On 1 January 2011, *World Day of Peace*, Benedict XVI announced that this October, the 25th anniversary of the first inter-religious meeting for peace convened by Pope John Paul II, a symposium will be held at Assisi in order that Christians of various confessions and the faithful of different religions can “solemnly renew the commitment of believers of every religion to live their religious faith as service to the cause of peace.”

Faced with “the discriminations, the abuses of power and the religious intolerance attacking Christians, words are no longer enough,” Pope Benedict XVI declared.

## WINDOW ON THE WORLD

### AN ITALIAN TO REPRESENT OSCE

The president of OSCE (Organization for Security and Cooperation in Europe) for 2011 has nominated Massimo Introvigne, an Italian, as OSCE’s representative for the war against racism, xenophobia and discrimination, with particular attention to discrimination against Christians and members of other religions.

Massimo Introvigne, a sociologist of religions, was born in Rome in 1955 and lives and works in Turin, Italy. He has authored a number of books, many on the subjects of pluralism and religious liberty, and has spent years protesting persecutions against religious minorities, especially those aimed at Christians.

### SOUTH SUDAN: A DREAM COME TRUE

As established in the peace agreement of January 2005, signed by the government of Khartoum and the SPLM (Sudanese People’s

Liberation Movement), the citizens of South Sudan were asked to vote on whether or not they wanted independence from the rest of the country. The results of the referendum, which are even now being counted and which will be publicly announced on 7 February, indicate that South Sudan has chosen to secede.

With most of the votes now tallied, the commission for the referendum says that 99% of the population eligible to vote went to the polls.

Meanwhile Salva Kiir, the leader of South Sudan, has launched an appeal to the population, asking them to be ready to forgive the North for the deaths inflicted on the South during almost 50 years of civil war.

And the Catholic bishops, who have been working for decades to promote peace and form consciences, wrote in their latest pastoral letter: “Secession is a division of territory, not of people. Cooperation and collaboration must continue in the spirit of good neighbors.”

Thus the referendum is only one stage of the journey. Now begins the long and patient work of rebuilding the country and resolving many questions—a task to which all the Sudanese people must commit themselves.

At this very delicate time in the country’s history, our thoughts are with the Daughters of St. Paul who opened a community in Juba, South Sudan three years ago, and who are striving, through the Pauline apostolate, to educate people to the Faith and to promote their human and cultural formation.



**DEFENDING THE DIGNITY OF WOMEN**



At a time in which the Italian press seems to be stripping woman of her dignity, we would like to concur with the reflections of Sr. Eugenia Bonetti, a Consolata missionary who is in charge of the “Women and Minors” Office of USMI (Union of Italian Women Major Superiors). Sr. Eugenia has worked for years to protect and defend women and children from abuse, especially sexual abuse.

For more information on this subject, please click onto the Consolata Missions web site ([www.consolazione.org](http://www.consolazione.org)), where visitors can also read an open letter by Sr. Rita Giarretta, an Ursuline Sister who, together with two other members of the same Institute, runs “Ruth House” in Caserta, Italy—a center that welcomes young migrant women (both single and with children) who are facing serious problems.

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**WINDOW ON COMMUNICATIONS**

**TRUTH AND PROCLAMATION IN THE DIGITAL AGE**



In his message for the 45<sup>th</sup> World Communications Day, traditionally published on the Feast of St. Francis de Sales, patron of journalists, the Pope emphasizes the hunger of to-

day’s youth for communion and dialogue and the opportunities that the Internet and social networking offer for communicating on the planetary level.

These new technologies, however, “must be placed at the service of the integral good of the individual and of the whole of humanity.” In view of this, the Pope invites people to communicate in ways that give a person a correct self-image, warning everyone to avoid taking refuge in the virtual world so as to avoid the concrete situations of daily life, and to beware of substituting virtual relationships for direct contact with other people.

Benedict XVI says that a concrete way of being a Christian presence in the digital world is through a communicational style that is “honest and open, responsible and respectful of others.” It does not mean simply inserting expressly religious content into different media platforms; it also means that Christians must offer a consistent witness to those who ask for a reason for the hope that is within them.

In this regard, the Pope holds up as a model the figure of Jesus walking with his disciples toward Emmaus. He says Christians must challenge “some of the ways of thinking typical of the Web,” in the awareness that the truth does not derive its worth from its popularity or from the amount of attention it receives. “It must become daily nourishment and not a fleeting attraction, not something to be consumed or used superficially,” but a gift to be shared.

The Pope reminds everyone that those who dedicate themselves to communication and evangelization through the new instruments of technology must not do so “simply to satisfy the desire to be present,” but so as to “proclaim our faith that Christ is God, the Savior of humanity and of history.”

Commenting on the Pontiff’s message, Archbishop Claudio Maria Celli said that an upcoming Church document will offer Catholics guidelines concerning how to be present on the Internet. The Web already has numerous sites that claim to be Catholic but that are, in fact, promoted by fundamentalist and nostalgic movements, while others are at times even aggressive and violent. In contrast to this, the Pope urges Catholics to always maintain a respectful communicational style that does not try to oppress or crush others but instead fosters dialogue and sharing. In order to do this,

communications via the Internet must be carried out conscientiously and professionally.

The title of the Pope's Message: *"Truth and Proclamation in the Digital Age"* should be understood in this light, inasmuch as the truth is Christ, who is proclaimed above all by the authenticity of a person's life, not the attempt to present him in a distorted way through virtual images that do not correspond to who we are and what we concretely bring to others as the community of believers.

*Giusto Truglia, ssp*

## YOUTH AND COMMUNICATIONS



58% of the children between the ages of 2 and 5 play with videogames, know how to maneuver the iPad, but don't know how to ride a bike. 11% of them don't know how to tie their shoes or to answer correctly when asked their home address. This is the situation of the *screen generation*, who from the first months of life learn how to interact with computer monitors, videogames, cell phones, touch screens and smartphones even before they learn the skills for everyday life.

This is the latest data in a research project monitoring how the interaction between children and technology has changed.

### *The Y Generation*

The digital age is characterized by a generation of young people who were born with the new technologies, are shaped by them and use them with great self-assurance and, unfortunately, also with great indifference and unawareness of the profound mechanisms

that rule them, since they use this technology in a simply opportunistic and functional way. Ways of communicating, the perception of time and space, the concept of reality, even the way of having children, raising them, and teaching them are all changing.

It is hard to describe young people today because we must make the effort to understand the [technological] languages they use and their unique ways of expressing themselves. Young people today live in multiple, interconnected, decentralized and ambivalent spheres. All the "longitudes, latitudes" and environments that they frequent are becoming spaces in which time and the consumption of good—both real and virtual—fuse together more and more.

Young people's *cosmivision* (view of the cosmos) starts with a worldwide interexchange of communications. Youth feel like they are present everywhere, moving virtually through different cultures and geographical areas, entering into relation with people of other languages and cultures, becoming lead players in a hybrid learning experience.

These young people *are* modern communications: they were born into the media, they love it, they use it and they produce it.

The *Y Generation* is becoming more and more sensitive to the cognitive processes, beginning with the imagination. This generation is accustomed to pooling experiences, to comparing ideas directly, to giving advice and dialoguing simultaneously. Young people spend their days moving from one keyboard to another: from cells phones to computers to iPods, experiencing many things by multitasking. They are able to simultaneously study, chat, listen to music, answer their cells phones and watch TV (on the Web, naturally).

Society has by now been split into two large cultural groups: the *digital natives*, that is to say, those who were born in the digital age,



and the *digital immigrants*, that is, everyone else, who leaped (or were thrust) into this arena as adults.

The split is caused by an alteration in neural connections in the brains of the younger generations, which is changing and transforming the generation gap into something new: what scientists call a *brain gap*. Cerebral connections develop differently in children who learn to use television and computers at a very young age than they do in persons who read and write and carry out physical activities. Particularly in schools today (but not only in this sphere), teachers are interacting with students who, as a result of their different cognitive experiences, have a different brain structure and thus teacher-student dialogue is difficult.

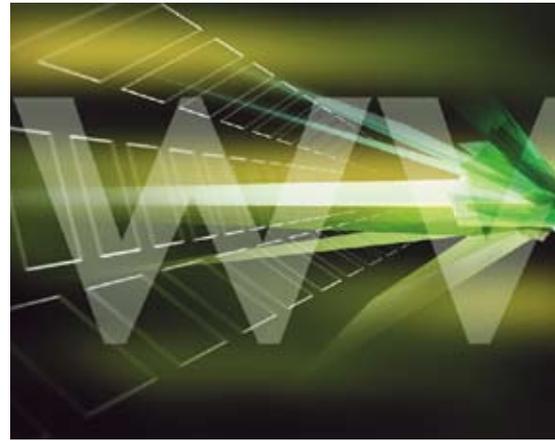
In young people, this anthropological mutation is translated into a need for lateralization—the need to be continually connected to the fluid information context.

#### *Centrality of the Social Network*

Web 2.0 marks the transition from the first form of the Internet (Web 1.0 with its static web pages, research engines, etc.) to today's social network (SN) (Wikipedia, Google, YouTube, Facebook, Twitter, etc.), characterized by socializing, interactivity, multimedia, hypertexts, the sharing of knowledge, easy use and user-generated content.

The platforms for socializing online take up a great deal of space in the young person's daily life and their services are becoming more and more essential inasmuch as they are tied to an always more accelerated and complex "contemporaneity" that requires instruments that simplify and stabilize time and relationships, augmenting the multiplication of the real and opportunities for interaction.

Young people use these platforms to monitor the movements of their friends and acquaint-



tances, creating a friendship circle that is in continual flux between online and offline. Through SN, young people "take care" of their friends, setting up groups according to common interests and goals as a way of feeling close to one another. SN activates and cultivates the desire to keep communication perpetually open with one's friends by remaining always connected and reachable to them for large parts of the day.

It is a way of "never feeling alone," of being continually in the thoughts of one's friends. And last but not least, through the SN, young people become the "authors" of communication, producers of audio, video and textual material that are then circulated among those who have similar interests as a way of reinforcing relationships. An example of this is the distribution of music through portable digital supports like the iPod and then listening to this music as a group.

Young people today communicate via the Internet in a continuous way: online and offline are not "parallel states of being" but a single space of experience, subdivided in different ways and united by use and relationships. The centrality of relationships comes into play in the dynamics of mutual recognition and trust—the key that opens the door to social circles, which build stable relationships, safeguard memories and unveil future potentials. This helps to create a genuine condition of *being with*, of sharing and of mutual accompaniment not only at important times in a young person's life but also in his/her daily activities. Here, written and spoken words are valued as instruments that help to shape a common space and create the conditions for freely giving, receiving and revealing oneself with trust, building, from the ground up, an environment in which the personal dimension is placed in common.



Foto: Mary Lou W., fsp

*Risks and Uncertainties*

But in spite of these positive points, it is important not to underestimate the risks and uncertainties of the social network, which derive above all from the speed of interaction, from the rapidity with which information is circulated, and from the construction of online communications that suppress the temporal dimension, nullify the past and potentially flatten the present.

The multiplication of online friendships can be at the expense of their depth because those relationships are based on weak ties. Measuring oneself against one or more digital identities, which on the one hand reveals the extreme versatility of youth in establishing contacts, on the other hand runs the risk that the young person's identity, above all in the pre-adolescent and adolescent stages, might become pluralized in a myriad of virtual communities, which in their turn are pluralized. The purpose of these virtual communities is collaboration and social interaction, but one consequence of this is confusion between one's private and public life.

Other negative points: in these communities, banalization abounds as a way of avoiding conflict or of blending more fully into the group. One dares not express a position different from the common one. Expressions of intimacy are in keeping with the models drawn up by the group or else are expressed in an indirect or mediated way (at least most of the time). The purely-stated word prevails, which impoverishes the exchange of ideas, making any contact beyond the simple "being with" impossible. Friendships are constructed on the basis of similarity and affinity, ignoring the "otherness" of each individual with regard to age, different personal histories, points of view, etc. But it is hard to genuinely communicate with another person without being open to the ways in which he/she is different from oneself.



The disinclination to reveal oneself as a distinct individual tends to inhibit the person's sense of responsibility and witness. The inability to connect one's private and public life poses an obstacle to living in a digital civil society.

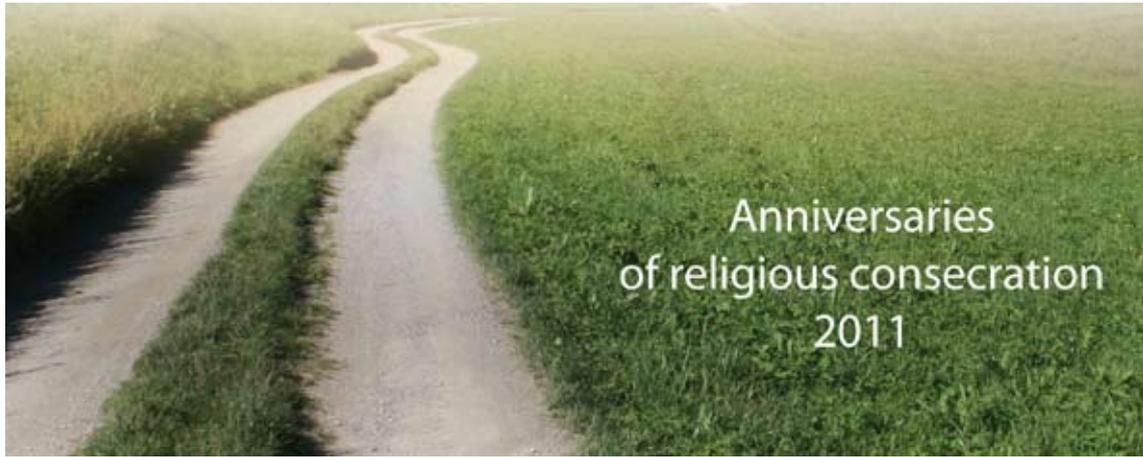
*A Time for Teachers  
and for Communicator-Witnesses*

The human being is and remains a creature of communication which, as Mounier said, is "less frequent than happiness and more fragile than beauty: the least thing can block or sever communication between people." Communication is therefore a complex blend of natural and conventional, syntactic and semantic, pragmatic and emotional elements. Its processes and activities are interwoven with metaphors, meanings, codes, interactions, projects, goals, hopes and the desire of the participants to collaborate and become involved with one another. All this makes communication one of the most beautiful and at the same time one of the most tiring dimensions of human life. Communication leads the participants to continually monitor and adjust the way they interact and share themselves with others.

Consequently, if our ability to communicate does not evolve, then sooner or later we will find ourselves "out of the game" or "sitting on the bench" in the digital age. We will no longer have anything to say because we will not know how to say it!

Today we need teachers and communicators who witness to the thrill and interior resolve to take on the turbulent seas of change. They must be, in the first place, adventurous people, humble and determined explorers who are focused on the terrain ahead of them; persons who do not have all the answers but who know some practical secrets for living fearlessly and for allowing themselves to be guided through the night not by a safe and secure compass but by the North Star alone.

*Maria Antonia Chinello, fma*



Anniversaries  
of religious consecration  
2011

**25<sup>TH</sup> anniversary of religious consecration**

NAME	FIRST PROF.	COMMUNITY
ANZANO Sr. Rebecca	29-06-1986	Albano
DIANZON Sr., Bernardita	29-06-1986	Pasay D.M.
DUIA Sr., Carolyne Mary	30-06-1986	Mumbai
HUNT Anne Marie Sr. Marie James	28-06-1986	Boston
KOTHAKULATHIL Rosa Sr. Prasanna Thomas	30-06-1986	Guwahati
LIM Swee Cheng Sr. Theresa	25-01-1986	Singapore
LIVINGSTON Jane Sr. Jane Raphael	28-06-1986	Charleston
MATSUOKA Yoko Sr. Maria Francisca	30-06-1986	Rome CG
MAYER Sean Sr. Sean Marie David	28-06-1986	Boston
MELETTU Rosa Sr. Rosina Joseph	30-06-1986	New Delhi
NG Lai Fan Sr. Helen	25-01-1986	Hong Kong
PADILLA Sr. Mary Anne	29-06-1986	Cag.de Oro
PALOMA Sr. Praxedes	29-06-1986	Pasay D.A.
TERON Sr. Felicita	30-06-1986	Roma CG
THEKKETHOTYIL Elizabeth Sr. Liza Luis	30-06-1986	Mumbai CP
TRAN Maria Teresa Sr. Maria Bernard	28-06-1986	Taipei CD
VINOYA Sr.Noemi	29-06-1986	Lipa
YOUSAF Sr. Shamim Agnes	24-01-1986	Albano

**50<sup>TH</sup> anniversary of religious consecration**

ALEANDRI Sr. Maria Pia	30-06-1961	Rome CG
BALDO Anna Sr. Paola	30-06-1961	Rome DM
BEHRENS CORTES Encarnacion M. Sr. Josefina	19-03-1961	Santiago FL
BERTA Catarina Zelinda Sr. Andrea	30-06-1961	Faro
BISOTTO Lucia Sr. Anna Teresa	30-06-1961	Albano
BOLOGNANI Rita Sr. Maria Donata	30-06-1961	Nürnberg
BRONDIAL Fidencia Sr. Maria Michelina	08-12-1961	Legaspi
CADAWAS Maria Carmen Sr. Maria Benigna	08-12-1961	Pasay D.A.
CANE Anna Maria Consolata Sr. Carla Maria	30-06-1961	Albano
CAPALBO Sr. Battistina	30-06-1961	Rome RA
CORDA Undicilla Sr. Anna Luisa	30-06-1961	Rome RA
CORNALBA Maria Sr. Maria Luisa	30-06-1961	Verona
CORRARELLO Sr. Elza Maria	30-06-1961	São Paulo CR
CORREDDU Raffaella Sr. Maria Marina	30-06-1961	Arezzo
CRESCINI Anna Maddalena Sr. Maria Rosanna	30-06-1961	Lecce
CRUZ Socorro Sr. Maria Gerarda	08-12-1961	Bacolod
D'SOUZA Sr. Alice	08-12-1961	Mumbai
DI CESARE Angela Sr. Maria Felicina	30-06-1961	Rome DP
EBISUMOTO Chieko Sr. Maria Aurelia	07-10-1961	Tokyo
EHLERT Elizabeth Judith Sr. M.Auxiliadora	30-06-1961	Albano
FAA Sr. Chiara	30-06-1961	Rome DP

# events and appointments

FACHIN Sr. Lourdes	30-06-1961	Absent
FARIAS Gertrudis Del Carmen Sr. Maria Tecla	19-03-1961	Santiago FL
FERNANDES DE OLIV. Juvaldis Sr. Aparecida	30-06-1961	Porto Velho
FONSECA Maria De La Luz Sr. Maria Estela	30-06-1961	Mexico
GHISLANDI Olide Sr. Maria Celeste	30-06-1961	São Paulo TM
GRECO Diega Sr. Maria Albina	30-06-1961	Taranto
GUGLIELMACI Lucia Sr. Piermaria	30-06-1961	Albano GA
IMMEDIATA Antonietta Sr. Maria Beatrice	30-06-1961	Milan PU
LORU Assunta Sr. Maria Lucina	30-06-1961	Livorno
MACCARI Zelia Maria Sr. Natalia	30-06-1961	Rome CG
MANFIO Sr. Neli	30-06-1961	Manaus
MANGANARO Maria Jolanda Sr. Maria Jole	30-06-1961	Rome DP
MEINERO Mirella Sr. Maria Lorenza	30-06-1961	Alba
MONTECILLO Penafrancia Sr. Maria Nives	08-12-1961	Cag.de Oro
MURA Elisa Sr. Maria Giuliana	30-06-1961	Treviso
NAGAHAMA Akiko Sr. Maria Celeste	30-06-1961	Hiroshima
NISHIKAWA Shigeno Sr. Maria Alma	30-06-1961	Tokyo
OKADA Harumi Sr. Maria Fides	30-06-1961	Tokyo CP
PALPACELLI Anna Maria Sr. Maria Assunta	30-06-1961	Reggio Emilia
PASQUALE Ippolita Sr. Maria Tarcisia	30-06-1961	Arezzo
PETTITI Delfina Sr. Maria Giovanna	30-06-1961	Alba SG
PEZZATO Sr. Bruna	30-06-1961	Reggio Emilia
PULICKEL Annie Sr. Mary Bernarda	08-12-1961	Mumbai
PULITA Elide Sr. Terezinha	30-06-1961	Bogota O
RODRIGUES Carmine Sr. Mary Lorenzina	08-12-1961	Guwahati
RONCONI Sr. Alessandra	30-06-1961	Trieste
ROTOLO Croce Sr. Salvina Maria	30-06-1961	Palermo
SAITTA Sr. Italia	30-06-1961	Rome DM
SANTACA' Sr. Luciana	30-06-1961	Ferrara
SHINDO Tsuneko Sr. Maria Leonia	30-06-1961	Osaka-Kobe
SILVIA Giuseppina Sr. Maria Aurelia	30-06-1961	Rome RA
SIMULA Maria Teresa Sr. Maria Celina	30-06-1961	Lyon CD
STEIN Sr. Ana Rosaria	30-06-1961	São Paulo CR
STRAZZARI Maria Sr. Maria Caterina	30-06-1961	Alba SG
TETI Giovanna Sr. Maria Sara	30-06-1961	Albano GA
TONET Maria Sr. Maria Ottavia	30-06-1961	Alba
VIVAS Juana Maria Edith Sr. Maria Ruth	08-12-1961	Tucuman
WATANABE Hiroko Sr. Maria Graziana	30-06-1961	Osaka-Kobe
WICKENHISER Margaret Sr. Mary Mark	30-06-1961	Boston
YANAGIZAWA Chie Sr. Anastasia	30-06-1961	Tokyo-T
ZUCCHETTI Ada Maria Sr. Maria Emilia	30-06-1961	Milan PU

## 60<sup>TH</sup> anniversary of religious consecration

BALDI Enrichetta Emilia Sr. Maria Beatrice	19-03-1951	Alba SG
BALDINI Luigina Sr. Maria Augusta	19-03-1951	Albano TM
BARON TOALDO Clara Sr. Maria Cecilia	19-03-1951	Albano TM
BARRIUSO PEREZ Sr. Mercedes	19-03-1951	Madrid
BORGHETTI Maria Virginia Sr. Maria Cristina	19-03-1951	Milan PU
BOSIO Bruna Sr. Maria Grazia	19-03-1951	Rome DP
BOVIO Maria Sr. Delia Maria	19-03-1951	Alba SG
BUGNOLA Giovanna Sr. Maria Donata	19-03-1951	Albano
CANALI Irma Gema Sr. Maria Assunta	19-03-1951	Brasilia
CARLEO Sr. Lucia	19-03-1951	Palermo
CARMINATI Francesca Teresa Sr. Franca	19-03-1951	Porto
CHIONNA Vincenza Sr. Maria Lucis	19-03-1951	Albano TM
COIS Maria Teresa Sr. Maria Angela	19-03-1951	Albano
CONTI Luigina Sr. Maria Teresita	19-03-1951	Rome DP
CORREIA NOGUEIRA Clelia Sr. Maria	19-03-1951	São Paulo SP
CREMON Cesarina Maria Sr. Maria Agnes	19-03-1951	Alba

CUSCITO Angela Maria - Maria Silvana	19-03-1951	Albano TM
D'OTO Elena Sr. Maria Dorotea	19-03-1951	Kwang Ju
DARIVA Sr. Selestina	19-03-1951	Curitiba
DE CASTRO Maria Amalia Sr. Bernardette	19-03-1951	São Paulo CR
DE STEFANI Maria Sr. Maria Renata	19-03-1951	Alba
FABBRI Colomba Sr. Paola Maria	19-03-1951	Albano GA
FERRANTE Assunta Sr. Maria Danila	19-03-1951	Alba
FRA Sr. Maria	19-03-1951	Rome Mascherino
GALLESI Sr. Silvia	19-03-1951	Rome RA
GARCIA ALVAREZ Adela Sr. M. De Los Angeles	19-03-1951	Madrid
GIORDANI Celina Sr. Giampaola Maria	19-03-1951	Trent
KLOSTER Sr. Maria Monica	15-08-1951	Mendoza
KOLAR Catherine Sr. Mary Paula	01-07-1951	Boston
LABAY Anacleto Sr. Maria Assunta	19-03-1951	Pasay D.A.
LENTI Tommasina Sr. Maria Virginia	19-03-1951	Rome CG
MAGLIANO Emma Sr. Myriam	19-03-1951	Rome DP
MASSARETTI Aurelia Sr. Maria Dolores	19-03-1951	Manaus
MAZZUCATO Maria Sr. Virginia Romana	19-03-1951	Rome DP
MENOSSE Sr. Leonilda	19-03-1951	São Paulo SP
MORETTI Sr. Angela	19-03-1951	Niteroi
NAVELLI Sr. Maria	19-03-1951	Albano TM
ODDI Helen Sr. Mary Louise	01-07-1951	Boston
PEROTTO Candida Sr. Escolastica	19-03-1951	São Paulo CR
PINTUS Sr. Maria Antonia	19-03-1951	Reggio Emilia
POTRICH Teresinha Sr. Gabriella	19-03-1951	São Paulo CR
RODRIGUES MAR Maria Sr. Maria Ines	19-03-1951	São Paulo DM
SALA Anna Margherita Sr. Maria Palma	19-03-1951	Rome DP
SALMASO Sr. Teresa	19-03-1951	Marseille
SCURTI Leontina Sr. Maria Fides	19-03-1951	Rome DP
SONEGO Cecilia Sr. Luiza	19-03-1951	São Paulo CR
ZACCAGNINO M. Incononata Sr. M. Daniela	19-03-1951	Albano TM

## 70<sup>TH</sup> anniversary of religious consecration

CONTI Maria Sr. Maria Ida	19-03-1941	Rome CG
CURTI Laura Sr. Maria Carla	19-03-1941	Albano GA
D'ETTORRE Concetta Sr. Eulalia	19-03-1941	Napoli C
FESTARI Giuseppina Sr. Maria Speranza	19-03-1941	Albano GA
LOVATO Augusta Sr. Maria Nazarena	19-03-1941	Alba
MEDAGLIA Anna Sr. Gaetanina	19-03-1941	Alba
MILANI Vittoria Sr. Maria Fedele	19-03-1941	Alba
PANARO Giulia Rosa Sr. Maria Ernesta	19-03-1941	Alba
QUEBOLI Sr. Clara	19-03-1941	Madrid
REBELLATI Zoraide Sr. Pasqua	19-03-1941	Albano GA

## 75<sup>TH</sup> anniversary of religious consecration

BALESTRA Anna Sr. Giuseppina Maria	21-08-1936	Rome RA
TERRIACA Tommasina Sr. Franceschina	20-08-1936	Albano GA



### NEW PROFESSIONS

#### Perpetual Professions Philippines Pasay City, 25 January 2011

- Sr. Mary Ann Lamprea Salvilla
- Sr. Janith Batoy Tinong

#### First Professions Korea Seoul, 25 January 2011

- Lee Young Jin
- Jeong-Hye - Elisabeth
- Bae Gi Sun – Yeung-Deok Magdalena
- Choi Yun Jeong - Clara
- Eom Hye Jin - Helena
- Lee Ji Yeon - Susanna



Foto: Emmanuel Alves, fsp

### DAUGHTERS OF ST. PAUL

Sr. Diomira Francesca Trolli, age 96 - 15.12.2010 - Rome AP, Italy  
 Sr. Rina Ivana Prandi, age 77 - 21.12.2010 - Langley, Great Britain  
 Sr. Teresina Dina Margherita Bonini, age 86 -22.12.2010 - Alba, Italy  
 Sr. M. Cristina Ramona Olga Godoy, age 82 - 29.12.2010 - Buenos Aires, Argentina  
 Sr. M. Gregorina Leticia Padrigon, age 76 - 07.01.2011 - Pasay City, Philippines  
 Sr. Rosa M. Magdalena De Jesus, age 97 - 09.01.2011 -São Paulo, Brazil  
 Sr. Veronica Kovalski, age 79 - 10.01.2011 - Lubumbashi, Dem. Rep. Congo  
 Sr. Domenica (Mimma) Zagara, age 82 - 16.01.2011 - Albano Laziale, Italy  
 Sr. Ursula Anthony Marthi, age 42 - 06.02.2011 - Mumbai, India

### PARENTS OF OUR SISTERS

Sr Deborah Thomas Halpin (Father, Thomas Leo), of the community of Boston, USA  
 Sr Anne Masafu (Father, Dosithé), of the community of Kinshasa, Congo  
 Sr Rita Yamba (Father, Godefroid), of the community of Nairobi, Kenya  
 Sr Maria Chiara Ruiu (Mother, Pasqualina), of the community of Alba SG, Italy  
 Sr Johanna, Sr. Natalis Mishima (Mother, Nami) of the communities of Tokyo and Nagoya, Japan  
 Sr. Donna Giaimo (Father, Damiano), of the community of St. Louis, USA  
 Sr Lina Zanetti (Mother, Caterina), of the community of Trieste, Italy  
 Sr Maria Kadalikattil (Father, Kuriakose), of the community of Mumbai, India  
 Sr M. Dolores Barco (Mother, Rosa Maria), of the community of Medellin, Colombia  
 Sr M. Anselmina Piquit (Mother, Agripina), of the community of Pasay R.A., Philippines  
 Sr Chiara Su (Mother, Shioh Lian), of the community of Kaohsiung, Taiwan  
 Sr Rosa Alba Martino (Mother, Carmela), of the community of Albano Laziale, Italy  
 Sr M. Eugenia Salazar Portuguez (Father, Felipe), of the community of Monterrey, Mexico

### PAULINE FAMILY

Br. Ottorino Lino Gandellini, ssp, age 84 - 04.12.2010 - Alba, Italy  
 Sr. M. Venanzia Anna Scotto, pddm, age 97 - 05.12.2010 - Sanfrè, Italy  
 Sr. M. Ernesta Anna Maria Bearzotti, pddm, age 96 - 4.01.2011 - Albano Laziale, Italy  
 Br. Mario Luigi Prando, ssp, age 77 - 05.01.2011 - Rome, Italy  
 Sr. M. Teresa Herminda Castro, pddm, age 57 - 12.01.2011 - Bucaramanga, Colombia  
 Fr. João Manuel Gomes Filipe, ssp, age 75 - 21.01.2011 - Lisbon, Portugal  
 Br. Umberto Giacinto Oggero, ssp, age 88 - 24.01.2011 - Alba, Italy  
 Sr. M. Angela Zaira Serpieri, pddm, age 100 - 24.01.2011 - Albano Laziale, Italy  
 Br. João Da Cruz Acácio Paulino Pinto, age 88 - 06.02.2011 - São Paulo, Brazil  
 Br. Francisco Javier Martinez De Antoñana, ssp, age 60 - 09.02.2011 - Madrid, Spain  
 Fr. Miguel Rojo Serna, ssp, age 73 - 13.02.2011 - Las Rozas (Madrid), Spain  
 Sr. M. Anna Grazia Fazio, pddm, age 100 - 14.02.2011 - Palermo, Italy  
 Fr. Giovanni Battista Carlo Di Cesare, ssp, age 89 - 18.02.2011 - Albano Laziale, Italy  
 Sr. M. Auxilia Isabel Fernandez, pddm, age 73 - 18.02.2011 - Buenos Aires, Argentina