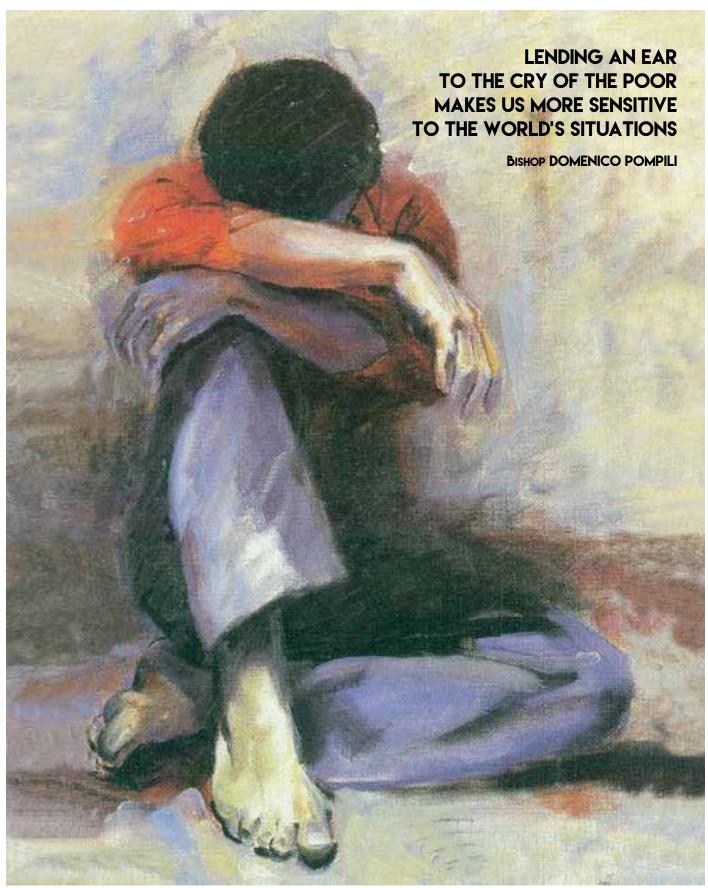
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LIKE MUSTARD SEEDS



n the film *Men of God,* which recounts the true story of seven Cistercian monks who were kidnapped from their monastery near Tibhirine, Algeria, and then barbarically murdered in May 1996, one of the Algerian women sums

up the role that the monks played in the life of the local community, saying: "We are the birds, but you are the branch on which the birds rest."

I have kept this phrase in my heart ever since I heard it because I consider it the most beautiful exemplification of the Gospel parable narrated by Matthew:



The kingdom of heaven is like a mustard seed that a person took and sowed in a field. It is the smallest of all the seeds, yet when full-grown it is the largest of plants. It becomes a large bush and the birds of the sky come and dwell in its branches (Mt. 13:31-32).

This parable is extraordinary, indeed crazy, to people who are dazzled by what makes the news and are fascinated by what seems to be big and powerful, victorious and beautiful. Then along comes Jesus and announces that the Kingdom is small and filled with so-called "losers." But "God has chosen the foolish of the world to shame the wise, the weak of the world to shame the strong, and the lowly and despised of the world—those who count for nothing—to reduce to nothing those who are something" (1 Cor. 1:27-28).

When we opt for the Kingdom of heaven, the Lord is able to heal us from the delusion that we are omnipotent, from the desire to be first, from the illusion to see ourselves as perfect and from the temptation to want others to be the same. He heals us from everything that prevents us from accepting ourselves as we are-small, limited, vulnerable-and from accepting others as they are.

How difficult it is to recognize and embrace our smallness, our vulnerability.... Yet those who succeed in doing so experience its beauty and creative potential. They know that feeling small and vulnerable is what makes us human; that it has the power to heal and transform hearts. Those who embrace their own frailty are able to embrace the frailties of others and bend lovingly over them, taking on their stories, their weaknesses, even their sins.

In an address to the International Union of Women Superiors General on 5 May 2022, Pope Francis remarked: "We had become accustomed to being meaningful due to our numbers and our works; we had become accustomed to being relevant and socially respected. The crisis we are going through has made us feel our frailty and invites us to welcome a lower position in order to recover the attitude that the Son of God has toward the Father and toward humanity: that of 'being a servant.' It is not a matter of servitude but of service. To lower ourselves does not mean to take refuge in our personal wounds and inconsistencies; rather, it opens us to relationships, to mutual exchanges that render us worthy and heal us...."

But the Pope underscores that this is possible only on one condition: "Contemplate Jesus," he says. "Let him look at you and *transform* you so that you can likewise put yourself at the service of humanity. Starting from your own frailty, freed from the spirits that trouble you, you will be able to lighten your steps and proclaim a Gospel full of hope."



A hundred years ago, on 22 July 1922, at the end of a course of spiritual exercises, Teresa Merlo and eight other young women made their private religious professions in the hands of Fr. Alberione. On that occasion, the Founder appointed Teresa, who took the name Thecla Maria, as the first superior general of our fledging Congregation. This was an enormous responsibility for a young woman aware of her own frailty and littleness, but Teresa accepted this heavy burden with unconditional faith, determined to respond to the divine will with her entire being, certain that, when we are empty of self, we can do all things with God.

The growing number of the Institute's members, its missionary expansion, the power of the means used to enable the Gospel to "race forward"—all this further rooted her in the choice of "littleness" for herself and her Daughters, who should consequently always be convinced of their ignorance, of their smallness, of being the least of all:

Only in this way will we draw the grace of God and his divine pleasure down upon the Congregation. Let others do the great things; let them receive admiration and praise. Let us be content to remain as silent and as hidden as possible. Let us carry out our religious and apostolic duties well, in loving and active silence, and God will have pity on our weakness and will sustain us with his strong arm. Let us trust in God—in God alone (I Carry You in My Heart 76).

This is why the *Pact* was so important to Prima Maestra Thecla—a Pact that we renew today in what is certainly not an easy time, with superabundant faith, trusting in God, "who has made a covenant with us and will not break his Promise."

God is so great and we are so small, so incapable of understanding his will and corresponding to it. We are aware of our short-comings, limitations and ignorance. But we trust in the Lord, certain that we can do wonders with him, at the service of his mission (CD 37).

A disproportion is evident, sisters. There are lives insignificant in the eyes of the world that possess the gift of attracting others, of welcoming them...

We are very weak, ignorant, incapable, insufficient in everything, but when we allow the Word to work in us, then our small, poor existence is transformed into "an evangelical life to

be poured out on the people God has entrusted to our care" (CD 42.1). We become a point of reference for "courageous speech, joyful fraternity, listening to the voice of the weak" (*Scrutate*, p. 41), a tree "that yields its fruit in season" (Ps. 1:3) and among whose branches those who live next to us can "build their nest," that is, they can feel truly "at home"—free to be and to give the best of themselves and to responsibly safeguard each other's life and growth (cf. CD 29).

Dearest sisters, once again I would like to have your feedback on what I have written so I look forward to the gift of your community reflections and sharing on the subject. Thank you.

Take care of yourselves. In communion of joy and hope,

Sr. Anna Caiazza Superior General

CALENDAR OF THE GENERAL GOVERNMENT

August-September 2022



28 August – 5 September

Fraternal Visit to the Delegation of Australia

Sr. Anna Caiazza and Sr. Donna Giaimo

6-10 September

Fraternal Visit to the Community of Singapore

Sr. Anna Caiazza and Sr. Donna Giaimo

ITALY
LAUNCHING THE ALBERIONE APP



The OFFICIAL application of Blessed James Alberione and the Pauline Family is a result of a great commitment to work and collaboration. Called the ALBERIONE APP, it is a software application dedicated to mobile-type devices, such as smartphones, iPhones and tablets, available in 7 languages: Italian, English, Spanish, French, Portuguese, Korean and Polish.

In his long life, Fr. Alberione bequeathed to his sons and daughters, and to the entire Church, numerous publications and multimedia products that authentically describe his personality, teachings, apostolic zeal and the specific charism he left to the ten institutes he founded.

A great treasure available in the *Opera Omnia* section, this APP is accessible to anyone who wishes to get to know more deeply the figure of Blessed James Alberione and the mission of the Pauline Family in today's culture of communication.

The APP is also an instrument of prayer, thanks to the sections dedicated to the *Prayers of the Pauline Family* and the Pauline Liturgy.

May you have a good journey of learning and prayer in the footsteps of Bl. Alberione.

TURIN INTERNATIONAL BOOK FAIR



The 34th edition of the Turin International Book Fair, entitled *Wild Hearts*, took place from 19-23 May 2022. The annual Fair selected its roster of themes and events through the lens of the goals of sustainable development, offering the public a map and compass to orient themselves with greater awareness with regard to what is taking place in this critical sphere.

As always, the Daughters of St. Paul participated in the 5-day Fair with interesting publishing proposals and events.

Visitors to our FSP booth (Hall 2, G44 - H43) found not only a wide array of new editions to capture their interest, but also the opportunity to meet the authors of various publications in a lively and dynamic way. As usual, our sisters offered everyone the chance to participate in a rich and varied program of meetings.

OUR HEARTFELT THANKS TO EACH AND EVERY ONE OF YOU



Like every beautiful experience, this year's Course of Preparation for Perpetual Profession has come to an end. While this leaves us feeling a little sorrowful and nostalgic, our overriding sentiment is that of joy for the sharing that took place among us and immense gratitude to God and to the Congregation for the wealth of these past months and the possibilities it has given us. The course, which was held for the most part at

Torvaianica, concluded with a course of spiritual exercises guided by Fr. Guido Gandolfo at our St. Paul House in Rome.

We, 17 juniors from 10 nations around the world, take back to our circumscriptions a deeper grasp of our charism and identity as Daughters of St. Paul, the beauty of feeling called from different parts of the world to share this journey, and a fresh awareness of how God weaves in each of us a story of love and fidelity.

Our days were very intense, filled with study, reflection, prayer, discernment, the sharing of ideas and many moments of celebration—all of which helped us rejoice in the charism given by God to Fr. Alberione, which we are called to live today. In these months, there was no shortage of opportunities to visit significant places linked to the origins of the Pauline Family such as the Queen of Apostles Sanctuary and the papal Basilicas in Rome, as well as a very meaningful pilgrimage to the sites of our beginnings in Alba.

After our spiritual exercises based on the itinerary of Christification found in *Donec Formetur Christus in Vobis*, we are now ready to return to our provinces, delegations and circumscriptions where we will make our perpetual professions, saying an enthusiastic *yes* to God forever. To each and every one of you, we extend our heartfelt thanks. On our part, we want to reinforce the certainty of God's love for us and our affection and closeness to one another.

Pauline Communications and Culture Award 2022: Honoring the Memory of David Sassoli



On 19 May, the encounter *The Church Listens to the City: Journalists and Communicators Pursue the Synodal Path,* was held at the Church of the Artists in Rome's Piazza del Popolo.

The event was organized by the Social Communications Office of the Vicariate of Rome in collaboration with the Pauline Communications and Culture Association and under the patronage of the Order of Journalists for the Lazio region, as part of the agenda for Communications Week in preparation for the 56th World Communications Day, whose theme this year, chosen by Pope Francis, is *Listening with the Ear of the Heart*. One of the most significant talks for the occasion was that of Cardinal Angelo De Donatis, the Pope's vicar for the diocese of Rome.

During the event, the Pauline Communications and Culture Award 2022 was bestowed in memory of David Sassoli, an Italian journalist and politician.

The award reads, "In celebration of the memory of David Sassoli who, in his service as a journalist and politician, always knew how to listen to people and situations with the ear of the heart.' He believed in information as a vehicle of values and freedom, actively participating in the cause of the common good with indomitable curiosity and passion. As the Holy Father says, 'Communication does not take place if listening has not taken place, and there is no good journalism without the ability to listen."

The Pauline Communications and Culture Award, one of the events of Communications Week, which is organized annually by the FSPs and SSPs of Italy, is awarded each year to a person or association that has best expressed the Pope's message for World Communications Day through their life, work or activities.

COMMUNICATIONS WEEK AND FESTIVAL



The 17th edition of Communications Week was held from 21-29 May this year. The initiative, organized by the FSPs and SSPs to bring the theme of World Communications Day to the attention of the general

public each year, promotes the values expressed by the Pope in the Message he publishes for this occasion.

Designed to make the Church's apostolate more effective through the use of the instruments of social communication, the celebration of this Week filled the days leading up to the Feast of the Ascension with a series of cultural events held on the national level and aimed at many different categories of people so as to "meet them where they can be found," as the Pope said in last year's Message.

The annual Communications Festival, the biggest event of Communications Week, was held in the diocese of Rieti this year. Many guests and media professionals enlivened the program with their input, linking everything to the theme, *Listening with the Ear of the Heart*, proposed by Pope Francis for this year's World Communications Day.

THE IMPACT AND SCOPE OF THE WORK OF THE **FSP**s in the world



This is the theme of the interview conducted by *Signis*, with Sr. Bruna Fregni, FSP General Councilor, in the context of *Signis with You Live*, a series of online appointments on the Facebook page of this association, which is interviewing Catholic communicators throughout the world. The Daughters of St. Paul, under the name *Paulines Communications Network*, were one of the interviewees.

After providing an overview of the publishing dimension and the diffusion network of the FSP apostolate, Sr. Bruna spoke about the activities of five FSP communications centers, particularly with regard to their offer of online formation courses. These centers are:

- Serviço à Pastoral da Comunicaçao (SE-PAC), in Brazil
- Centro de Comunicación Social Paulinas
 EdHumani, in Colombia
- Pauline Center for Media Studies (PCMS), in the United States
- Paulines Institute of Communication in Asia (PICA), in the Philippines
- Media Spirituality & Education Center, in South Korea
- and the support of Signis for a number of programs organized by the Pauline Digital Department of our sisters in India.

Signis and the Pauline Communications Network collaborate primarily in the area of media education and that of films through participation in major film festivals to award prizes related to religious, intercultural and ecumenical values. Some FSPs also hold positions of responsibility in the regional sections of Signis in America and Asia, where they help to select projects and organize courses, congresses and other activities pertaining to animation and formation.

Signis link:

https://www.signis.net/

Interview link:

https://www.facebook.com/signisrome/

MADAGASCAR

CELEBRATING WORLD BOOK AND COPYRIGHT DAY



On the occasion of World Book and Copyright Day 2022, the Daughters of St. Paul were invited to an important event for the publishing world, organized by the French Institute of Madagascar. Those invited to participate were publishers who had completed a training course on books for children and young people with the aim of promoting,

through the *Ressources* Éducatives *Project*, the reading and production of local texts.

With this goal in mind, our sisters recently published a book of poems for children in two languages (Malagasy and French), entitled *Tiako ny zavaboaary (I Love Nature)*, by Sr. Véronique Rasoamampihonona, fsp. The illustrated poems can help children to admire, love and protect nature's treasures. WBCD also gave readers the chance to meet the authors of several of the books published by our sisters. The authors willingly autographed their books for their fans.

KOREA

ITINERANT MISSION



From 8-26 June 2022, eight Korean FSPs and two novices carried out an intensive itinerant mission to bring the Good News to the

parishes of Busan, Ulsan and Kimhae in the Busan Diocese, and Changwon City in the Masan Diocese.

Many events were organized to involve the parishioners more fully in the mission, including a dramatization of the Gospel passage of the prodigal son, a "danced" prayer, and a media presentation through pictures.

As parish communities resumed their activities after being isolated for more than two years due to the coronavirus, they welcomed our Pauline apostles enthusiastically. The sisters' evangelization program, which centered on Word of God, was embraced like rain after a drought.

When they returned home, the members of the evangelizing team recounted their wonderful experiences among the people, who said their faith had been strengthened by the Pauline presence and by the Lord whom they felt among them. Members of the Pauline Cooperators Association collaborated with the initiative by providing our missionaries with spiritual and physical food to reinforce their apostolic stamina. At the end of their experience as postmistresses of the Lord, the sisters said they are praying that the seeds of peace and joy that were sown will remain in the hearts of the people they met and that the Word of God will continue to "race forward" to reach every city and town in the country.

JUNE 2022

FIRST PROFESSIONS

MAPUTO, MOZAMBIQUE

25 June 2022

Vanessa Horácio Mutemba

LUANDA, ANGOLA

26 June 2022

Maria Miséria Massozi Bingu Altune Domingas Lopes Mateus

SEOUL-MIARI, COREA

29 June 2022

Ah Ra - Agnes Cho Seo Jin - Sophia Hong Woo Rim - Rosa Kim

KINSHASA, CONGO

30 June 2022

Natalie Manyonga M. Lucie Muke Junette Nenege Elvire Mbembi Irène Kabedi Claire Ikom M. Claire Mangituka Chanelle Londo

NAIROBI, KENYA

30 June 2022

Selpher Nanjala Mutuu Marie-Chantal Musambyimana

IMPACT OF E-COMMERCE ON PAULINES PUBLICATIONS IN NAIROBI, KENYA

HELLEN WANJIRU NDIANG'UI, FSP



The main objective of Sr. Hellen Wanjiru Ndiang'ui's dissertation for a license in Leadership and Management from the Catholic University of East Africa (Nairobi) is to examine the impact of e-commerce (electronic commerce) by

testing its benefits, barriers and models and its influence on the sale of Paulines Publications in Nairobi, Kenya. E-commerce is one of the modern aspects of business into which many companies have ventured in order to buy and sell their products and services online.

The results of the author's research reveal that e-commerce has contributed positively to product market performance of Paulines Publications Africa thanks to the benefits of this service.

Some of the benefits for customers: the availability of an online catalogue that allows them to easily search for Pauline publications, the chance to place their orders online, and to evaluate the most convenient ways of payment from anywhere in the world. Benefits for the publishing house: reduced staffing, low cost of advertising, and speedy order processing. These benefits to both vendor and customers have contributed effectively to the dissemination of Pauline publications.

The author recommends that Paulines Publications Africa hold regular evaluations of its online marketing sector so as to continually improve this apostolic service.

SYNODALITY IN THE LIFE AND MISSION OF THE CHURCH

HWA YOUNG LEE, FSP



In her dissertation for a Master's Degree, presented at the end of her studies at Gwangju Catholic University, Sr. Hwa Young Lee, from the Korean Province of the Daughters of St. Paul, addresses the issue of synodality in the

life and mission of the Church. The title of her thesis confirms that God's people should participate in the life and mission of the Church in a synodal way.

Communion in the Church is the main concept deepened and proposed by the Second Vatican Council. Through communion among its members, the Church can face the challenges and difficulties it encounters and respond to the various demands of the changing times. Synodality, which is based on an ecclesiology of communion, unites all the members of the Church by reason of the fact that they all share the same dignity of being God's people and all together pursue the same goal. What is needed today is a synodal Church, understood as "the whole Church and all in the Church" and "a Church in which all the members participate in a co-responsible way."

This requires an attitude of communion that urges all the members of the Church to cooperate with one another and engage in interactive dialogue. It is a great challenge for the Church to put into practice its original aspect as a community of communion.

The purpose of this dissertation is to illuminate and properly understand the Church, which has its foundation in Sacred Scripture, and to reaffirm that the essence and basis of synodality is precisely communion.

RE-ENCHANTMENT IN KOREAN TELEVISION FANTASY DRAMAS

IULIA JEONG-AH PARK, FSP



This research, conducted by Sr Julia in her doctoral thesis on Mass Communication at Sogang University in Seoul, Korea, focuses on the phenomenon of the rapid growth of the fantasy genre in Korean television

dramas since the decade of the 2010's. Sr. Julia examines this phenomenon from a socio-religious point of view and its significance for Korean society. Re-enchantment emerged as a reaction to the disenchanted worldview of modern Korean society, centered on reason and the scientific system. However, it can also be seen that magical, mythological, and religious elements or symbols are actively ac-

cepted in various sociocultural areas and popular culture in the modern era.

The television programs examined in the thesis are: The Chronicles of Asdal (2019), The Lonely and Brilliant God-like Ghost (2016-2017), Hotel Del Luna (2019) and Signal (2016). The author's research method is that of semiotic genre analysis, by which the formal analysis framework was prepared; while the content analysis framework was organized according to the concepts of sacred and profane.

Korean television fantasy dramas in the 2010 decade reveal human desires that had been lost or were hidden in the everyday world and that consequently reflect critiques and reflections on the "here and now." The elements of re-enchantment in fantasy dramas expand the boundaries of beings with whom humans have relationships, and project the desire for symbiotic relationships and communication of modern people trapped in the narrow confines of individualism.

The view of life and death in the dramas, which present human death as an existential gateway, enable modern people, immersed as they are in reality, to imagine a transcendent world that gives positive meaning to daily life.

This thesis will be used as a database for a critical socio-religious analysis of the fantasy genre.

THE THEOLOGY OF INTEGRAL CHRISTIAN SPIRITUALITY IN JN. 14:6

PHILOMENA AGBA LAADI, FSP



In her dissertation, entitled "The Theology of Integral Christian Spirituality in John 14:6 and the Implications of Pentecostalism in the Church of Nigeria," submitted for a Master's Degree in Theology at Tangaza University Col-

lege, Nairobi, Sr. Philomena Agba Laadi examines the text of John 14:6 in which Christ proclaims himself as the Way, the Truth and the Life.

In this text, John shows Jesus' unique awareness of himself in relation to the Father and calls us to follow him as disciples. Jesus does not propose faith in him as consisting of a set of beliefs, rituals and incantations through

which we ask for God's guidance. Instead, it presents Christianity as a way of life. The key to living this way is to allow the Spirit of God to work in us so that we think and act like Jesus Christ. This is the heart of authentic Christian spirituality.

The four chapters of the thesis are subdivided as follows: Chapter 1 is an exegetical explanation of the text of John to ascertain its meaning and the intention of the author; Chapter 2 explores the text in detail; Chapter 3 analyzes the impact of Pentecostalism in Nigeria's urban areas; and Chapter 4 discusses the development of a theology of integral Christian spirituality in the light of John 14:6 as the key to a proper understanding of any Christian spirituality, emphasizing the centrality of the person of Jesus.

PERPETUAL PROFESSIONS

ABUJA, Nigeria

11 June 2022

Sr. Rosemary Edem Bassey

Sr. Sarah Nguhemen Akombo

NAIROBI, Kenya

17 June 2022

Sr. Mary Wangui Mutahi

Sr. Catherine Ocharo

Sr. Victoria Wambui Mweu

Sr. Merceline Awuor Oduor

BOGOTÁ, Colombia

19 June 2022

Sr. Mariluz Arboleda Flo-

DAR-ES-SALAM, Tanzania

25 June 2022

Sr. Benedicta Tesha

ANTANANARIVE, Madagascar

26 June 2022

Sr. Nassah Lucie Randrianasolo

Sr. Jeannine Haingoarifidy Vololonirina

ROME, Italy

30 June 2022

Sr. Veronica Bernasconi

LAHORE, Pakistan

30 June 2022

Sr. Sonia Bashir

WOMEN OF THE COVENANT

MARY OF NAZARETH: ARK OF THE COVENANT



t is wonderful to salute Mary as the "Ark of the Covenant," the Foederis Arca, as the Litany of Loreto says. To better understand this Marian title, it is necessary to examine its biblical meaning. Let us do this by looking

at some of the explanations of the term offered by the sacred authors.

The Hebrew Bible uses primarily two words when speaking about the ark: one, tevah, occurs only twice in Holy Scripture. The first time, it refers to the ark that Noah built in order to survive the flood: "Make yourself an ark..." (tevah: Gn. 6:14), while the second time it is used, it refers to the basket in which the infant Moses was placed among the reeds of the Nile: "[The mother of Moses] took a papyrus basket, daubed it with bitumen and pitch, and putting the child in it, placed it among the reeds on the river bank" (Ex. 2:3). If we scrutinize the words of the Torah, we realize with surprise that the basket referred to in Exodus is called a tevot, or in its plural form, tevah (literally = arks). As early as the third century CE, a text of the Mishnah (one of the foundational texts of Judaism) called the container in which the Torah was kept an ark/tevah. Thus, Scripture too is an ark that rides the floods of history.



The other word used by Sacred Scripture to describe "ark" is 'aron and it appears many times in the text, often in reference to the rectangular little temple made of acacia (an incorruptible wood: if the Torah was incorruptible, then the ark had to be as well). It was plated with gold and had a ring on each of its four sides so that it could be carried. For the Israelites, this gold-plated ark (called the *mercy seat*) was the sacred place of God's presence.

Inside the ark were the two "tablets of testimony"—the two stone tablets on which the words of God were inscribed. They "testified,"

that is, they "reminded" the Israelites of the covenant God had made with them on Mount Sinai through Moses. Consequently, the ark was called the "ark of the covenant of the Lord" (cf. Dt. 10:8; 1 Kgs. 8:1, 6). This designation highlights how closely the concepts of "ark" and "covenant" were linked in the Hebrew mentality. The children of Israel accepted God's covenant, and the Lord descended to dwell among them, making his home in the ark residing in the Tent (cf. Ex. 25:8), and later in the Holy of Holies in the Temple of Jerusalem (cf. 1 Kgs. 8:1-9).

The God of the Covenant always accompanied the journey of his people. Since it was a visible sign of his presence, the ark became inseparable from the people God himself had chosen. In Old Testament traditions, covenant and ark were integrally related. The specific binomial "covenant/ark" is perceived by the evangelist Luke in a Marian key, connecting two moments in the life of Mary of Nazareth: the annunciation (cf. Lk. 1:26-38) and her visit to Elizabeth (cf. Lk. 1:39-56). In Joseph Ratzinger's book, *The Daughter of Zion,* Mary's total identity emerges: "She is fully Jewish, fully a daughter of Israel, that is, of the Old Covenant; and fully Christian: Mother of the Word."



Mary of Nazareth is the woman who brings to fulfillment par excellence all the Old Testament meanings of the ark/tevah and the ark of the covenant/'aron habberit. Mary is the one who made the Word of the Lord the sole tevah—the sole

ark of salvation from the flood of dispersion, fragmentation, despair, superficiality and lack of meaning. A woman saved and preserved by the Word from harm, similar to Moses in his basket on the Nile, she offers the world, through Jesus, the ark of the Gospel. Moreover, Mary has become for humanity of all times the 'aron habberit/ark of the covenant. Mary is called to become the Mother of the Son of God by fulfilling in herself a new form of covenant and communion with God's people. The child to be born of her will be Emmanuel, God-with-us.

In narrating Mary's visit to Elizabeth, Luke presents her as the new Ark: the old wooden ark, plated with gold, is replaced by the flesh of her womb. In her, God's presence becomes visible and tangible. And in her the whole Church is called to become the ark of the Word, the place of God's saving Presence.

Francesca Pratillo, fsp

"LET'S BE SMART!"



Saying yes to the request to write a short article about Maestra Tecla, despite the fact that I had not known her personally and had never read anything specifically about her, proved to be quite an adventure

for me. Certainly as a Pauline priest, and thus a member of the Pauline Family, I had often heard her name mentioned and knew more or less about what she had done. But this particular occasion required me to do a little more research on her and in the process I discovered a truly great woman, a holy woman, a woman in love with God, who bet her whole life on him and collaborated with him. Her obedience to the Lord sprang from love, which made her an extraordinary instrument in his hands for constructing, together with the Founder, Fr. James Alberione, the stupendous branch of the Pauline Family known as the Daughters of St. Paul.

Maestra Thecla had her priorities right: God first and everything else afterward. She exclaimed: "The Lord loves us so much—we have no idea how much.... Once in a while, let's stop to consider how many graces we have received!" This realization prompted her to urge her sisters: "Do everything for the love of God; always do everything for the Lord!" Her personal program of life for the Holy Year of 1950 reads: "I want all the minutes, hours, days and months of this year to be for God—only for him.... May my life be a continuous Magnificat and adoration of him for the abundance of graces I have received."

Although her whole life was lived under the banner of the apostolate, with great responsibilities and unceasing activity, Maestra Thecla continually reminded herself and her daughters to "see to it that our hearts belong wholly to God, that we make progress in loving the Lord day after day.... Let's put our spiritual work above everything else.... Our prayer life must take first place."

If God is to be the center of one's life, then one must aim at holiness, at intense communion with him, so as to be his instruments and collaborators in proclaiming the Gospel by every means available. And the first and

foremost of these means is one's own life and witness: "Let us always remember that we are here to become holy, to reach perfection," Prima Maestra said. "If we are not striving to become holy, then what are we doing here?" On another occasion, she advised the sisters: "Seek first of all to glorify God by becoming holy and doing good to souls. Everything passes! Never forget: we are here for the Lord!"

Reading some of Maestra Thecla's conferences, I noticed her wisdom-the fruit of her long experience-in grasping the problems her daughters found in living community life ("our maximum penance!" as she called it). She offered them pearls of wisdom for overcoming obstacles in relationships so as to race along the path of love for the Lord and for one's sisters and brothers. "Our ego is bossy," she said bluntly. "It wants, it demands, it commands, and when we do not please it, the result is sulking, bad moods, sadness.... This demanding ego is a tyrant that takes advantage of our bad inclinations, our pride." She sadly concluded that "there are some sisters who never make any progress. They are always at the same point. Why? Because they think too much about themselves! Sometimes we can be very selfish. We fashion our own little world and woe to anyone who touches it! Instead, we have to correct our flaws by finding their roots. When we do this, we see that the reason for our behavior is usually self-love or pride or vanity or envy or jealousy or laziness, etc."

She invited her daughters to look at things in a new, more Gospel-oriented way: "Always think well of others," she urged. "We will never make a mistake by doing this. Let's get used to judging others positively. It is better to err by thinking well of our companions than by thinking badly of them." She illustrat-



ed this with a charming example: "We should be like bees that fly from flower to flower, gathering nectar to make honey.... Let's be like bees—always looking for the good in our sisters, always seeing God in them."

Maestra Thecla's life was wholly dedicated to the Pauline mission, to the proclamation of the Gospel, which is all the more effective when it is founded on a deep relationship with God and on a joyful life of communion with one's sisters. "Can't you see what a beautiful apostolate we have?" she asked her daughters. "There are so many souls to be saved, so many souls waiting for God! Do we love souls?" Beautiful, and rightly so, is her often-quoted statement: "I wish I had a thousand lives to devote to the Gospel!" backed up with the resolve: "Let's dedicate our feet to spreading the Word of God!"

She invited her sisters to "be big-minded, big-hearted; to think of the whole world, of the countless souls waiting for the light of the Gospel." To the sisters who brought the Good News to homes, schools, businesses, etc., she said: "Propaganda cannot be reduced to walking around with a bag of books. It means reaching out to souls, seeking their good and working for their salvation." She always reminded her daughters that what was essential was to faithfully carry out the great project to which God had called them: to live in his presence and collaborate with him by bringing light and joy to people in every place and time.

Maestra Thecla spent her life at the side of Fr. Alberione, who, in keeping with the plan of God, wanted her presence and support in the extraordinary adventure of founding and forming the Pauline Family. He would later call the day he first met her "a day of blessing" for him. Who knew Prima Maestra better than Primo Maestro? "I owe her so much," he said, "because she enlightened me and pointed me in the right direction in both happy and sad circumstances. She was a comforting presence in the midst of all the obstacles on our common path. In various forms and ways, she contributed to the growth of the other Institutes of the Pauline Family." A few days after her death, the Founder emphasized that the two great secrets of Prima Maestra's life were humility and faith: humility, which led her to docility, and faith, which led her to prayer. He said she was a contemplative soul, who lived in continual union with the Lord wherever she



was. He likened her to a beam of light that grew steadily in radiance because she sought only the glory of God. He told her daughters: "I would like all of you to be like Prima Maestra Thecla. She was a program of life for every Daughter of St. Paul."

I would like to end by quoting a statement of Maestra Thecla that I found particularly striking. She would often say, "Let's be smart!"-a way of inviting her daughters to pay attention to her next words, which she considered important and necessary to helping them grasp the abundance of graces and gifts that God continually showered upon the Institute for its growth and enhancement. "Let's be smart!" she said vigorously. "Let's spend all our life, all our strength, all our thoughts, all our affections for God, only for him.... Let's be smart: we have to do God's will one way or another-either out of love or out of obligation... If we were smart enough to do everything as well as we can, if we were smart enough to lovingly welcome and accept what happens to us each day, then we would always be happy.... Let's be smart! Let's fill every moment of our religious life with God. Life goes by fast-faster than we think.... So let's be smart! Let's eliminate from our lives anything that displeases the Lord. We have so many chances to do this! Let's not waste them.... Let's be smart! Let's seek only and always the glory of God and the good of souls!"

Fr. Vito Spagnolo, ssp

HE IS THE "PLACE" I WAS LOOKING FOR



When I was young, a seed took root in the soil of my heart that made me yearn to live a life of prayer—a life centered wholly on God. Where did this irresistible urge come from? I think it stemmed from the longing for God expressed in the songs

my parents sang at home.... I had always loved music, and so for me it was normal that prayer was intrinsically linked to song. I don't remember many of the official prayers I learned and recited when I was a child, but the songs I heard were recorded on a "tape" hidden in the folds of my heart and nothing will ever erase them.

I was eight years old the first time I saw women soldiers and also the first time I saw women apostles. The latter were the Daughters of St. Paul. One Saturday morning, my Dad took me along with him when he went to do some work in a nearby town. As usual, we paid a visit to the local church. That was one of the happiest days of my life because my father bought two books for me from some nuns who were holding a book exhibit there. I will never forget that day! Those kind, smiling nuns said that they were Paulines from the big city of São Paulo. When my Dad and I returned home, I joyfully told everyone that I had met the "Paulistas," not connecting their name with the Apostle Paul because I had never heard of him, but with the city of São Paulo. I loved books and I read those two titles thousands of times but I did not feel any vocational pull toward the nuns and their mission. Their apostolate did not give me any "hint" as to what I might want to do with my own life. It just made me happy to know that there were nuns who sold children's books. For me, it would have been a dream come true if I were given the chance to see them once again so as to buy more books from them!

Six years later it was my older sister Rosa's turn to meet the Daughters of St. Paul, and today she too is Pauline. Rosa had heard the nuns on a radio program, inviting girls to visit them. My sister accepted the invitation and I went along with her, just to keep her company. When we reached the FSP convent, what a surprise it was for me to see the same nuns from whom my father had purchased my two treasured books! But I was still not looking at them in the light of a possible vocation for myself.

I was about fourteen years old then and in that time frame two things captured my attention

simultaneously: one was an advertisement urging young people to enlist in the Brazilian army (the military was another passion of mine!) and the other was an article I read about the Carmelite nuns in their news bulletin.

Shortly after this, my sister Rosa entered the Congregation of the Daughters of St. Paul and on her first visit home she asked me about my plans for the future. I told her I was thinking about becoming a Carmelite. Later, to my surprise, I received a letter from a Daughter of St. Paul in Rosa's community. It turned out that, while talking with my sister, the nun had asked her about her family, and when Rosa told her about me, that clever FSP decided to write to me. My parents were not pleased about this. They thought that one nun in the family was enough! Not long afterward, a Daughter of St. Paul came to visit me, and I told her in response to her question that, yes, I was thinking about becoming a nun but not a Daughter of St. Paul. The vocationist promptly replied: "Why not? Our founder, Fr. James Alberione, said that FSPs were meant to be 'contemplative in action and active in contemplation." I didn't understand what she meant but her words struck a chord deep within me. It took another four years for those words to bear fruit but in 2001 I followed in the footsteps of my sister and entered the Congregation of the Daughters of St. Paul. I made my first profession in 2006 and my perpetual profession in 2012.



There are those who might ask: But what about the military? What about the monastery? What about the contemplative life? The Congregation, with the patience and love of a Mother, gradually helped me realize that my hunger for God, for the interior life and for contemplation was not unique to me. St. Paul, Fr. Alberione, Thecla Merlo and numerous Daughters of St. Paul throughout the years had undertaken the same search because human beings are hungry for God!

Today, I am not a member of the military, but nevertheless I appreciate discipline—the real discipline that comes from freedom. I am not a member of a contemplative Congregation, but my interior life is a little bit "Carthusian." The Lord found me! All along, he was the "place" I had been looking for and will always look for.

Ana Paula Ramalho, fsp

LISTENING WITH THE EAR OF THE HEART

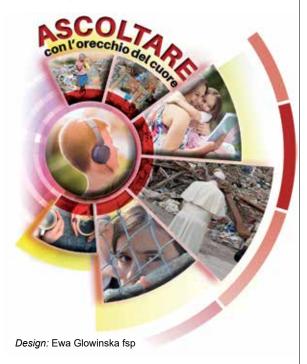


n his Message for World Communications Day 2022, Pope Francis continues his 2021 reflection on the "sense," or rather the "senses," of communication. Last year, he urged us to go

out and see, inviting us to be direct witnesses to people's situations and stories, using the leverage of body and sight. In this year's discourse, his emphasis is on hearing or, more precisely, on listening. In both Messages, the Pope offers guidance to ensure that our communications remain human, investigates how the digital world affects communicators, and manifests his concern that information does not lose its depth. For this reason, after warning about the risks of "table journalism," which reports news second-hand and smothers the richness of reality in the monotonous use of "copy and paste," Francis invites us to listen with the ear of the heart. And he does so by reversing a cliché, saying that it is not true that people today have little interest in listening; instead, it is important to determine who is listening and why. If one listens with "hands over ears" so as to pursue a marketing strategy, then there is no openness to the other and the interaction between speaker and listener results in confusion.

In today's interconnected media, the distinction between source and receiver is contaminated. We are immersed in a flow of communication that overwhelms us. We are all broadcasters and receivers. And the new media listen too much to their users, constantly striving to win their loyalty. They investigate and spy; they keep track of neuroses, needs, preferences, likes, desires, expectations. They record the lives of people in an invisible, organized and clever way so as to derive data from their emotional responses that is strategic from the economic perspective. We experience this when we manifest an interest in something and a little later receive purchasing advice fine-tuned to our desires. This occult, hidden, persistent listening fosters a targeted, personalized approach to others that translates our every experience into a bargaining chip-a very different situation from that of a person who is in touch

with the realities of society. The mediation of digital algorithms becomes social disinter-mediation, which undermines the listening between people and society. The spiritual dimension of the human being also suffers because it is relegated to the sidelines by a system focused on utilitarian and economic perspectives. If it cannot instrumentalize a person's feelings, then it simply ignores them and is completely indifferent to the question of meaning, with the risk that this will become increasingly marginal. But finding reasons to give meaning to existence is indispensable in moving forward on the journey of life.



This is why Pope Francis goes against the dominant economistic logic. In his Message, the Pontiff invites us to transform listening into what might be considered a quasi-combative counter-ethic. He shines a light on today's style of communicating, giving voice to the needs of conscience. He reminds us that people can always find ways to resist the current communications trend and make themselves heard. He further says that it is important to ensure that those who dominate and control the new media languages see to it that they correspond always more fully to the deeper reasons for human communication.

Like drugs, the media have both a toxic and a healing dimension. The two aspects cannot be separated; it is futile to hope that the media will become only good. But like all drugs, they must be used with caution, in the right amounts and with the right warnings,

so as to limit their toxicity and enhance their therapeutic dimension.

Shortening distances is part of the remedy, while the next step is *learning to listen* so as to avoid becoming the product of algorithms we know nothing about but which know all about us.

For Pope Francis, this means taking on an anthropological challenge. It means shifting from automatic listening, which serves to profile and control, to listening with an ear that is open to the world. What we hear enters our ear and makes the eardrum vibrate. An incorporation takes place. This is why listening is a command of the Old Testament; it is the incipit (starting point) of the Benedictine Rule; it is the invitation of St. Francis. If we are closed, deafened and self-involved, if we prevent the world from entering us and shaking us out of our indifference, then there is no room in us for faith either, because faith means feeling a reality without seeing it. We experience this through music, which is a highly effective non-conceptual language. But not only that: words that resound among us evoke empathy; listening to nature reveals that the separation between the human being and creation is artificial; lending an ear to the cry of the poor makes us more sensitive to the world's situations.

In order to listen, we need to be quiet, focused—a condition contradicted by the *infosphere*, which constantly demands our attention, flooding us with so much input that we have no time to think about other things. It deafens us to the point that we hear only ourselves. Locked in the bubble of our *likes*, we lose sight of the fact that a large part of listening consists in being aware of the other person, permitting his/her words to resonate within us and alter our way of seeing things.

This willingness to allow oneself to be changed by the other is the essence of dialogue, which in addition to active listening requires the ability to adjust one's own perspective, use self-irony and acknowledge different views. This is lacking in public communication today, which has by now surrendered to a partisan logic that tries to override or "annihilate" other views, not encourage their expression. It is a logic that excludes mutual listening, so let us not give in to this temptation, including in the spheres of interreligious dialogue and dialogue within the body of the Church.



The Pope invites us to develop a communicative style different from the distorted, self-interested one promoted by the *metaverse*. He urges us to be on guard with regard to communications that are hypnotic, self-serving and conditioned by economics and politics, and to safeguard our freedom by reinforcing it through contact with others and with the Other. The Word is not inert. It should move us to act! If we do not know how to welcome it and make room for it in our lives, then we risk transmitting a story orphaned of huge elements. Francis invites us to listen and also make ourselves listened to concerning the need to understand the world in a different way, seeking to grasp its richness and make it flourish, not subjecting it to a control that is deaf to concrete life.

Dominic Pompili, Bishop of Rieti, Italy
President of the Episcopal Commission for Culture
and Social Communications

CONVIVIALITY OF DIFFERENCES

very man and every woman are like tesserae in an immense mosaic; they are already beautiful in their own right, but only together with other tesserae do they compose an image, in the conviviality of differences. Being convivial with someone also means imagining and building a happy future with the other. Indeed, conviviality echoes the desire for communion that resides in the heart of every human being, thanks to which all people can speak to each other, exchange projects and outline a future together. Conviviality unites socially, but without colonizing the other and preserving his or her identity. In this sense, it has political relevance as an alternative to social fragmentation and conflict.

Pope Francis

ITALY

FAMIGLIA CRISTIANA TURNS 90 YEARS OLD

Adozen sheets in black and white and disseminated at 20 cents per copy: this was how *Famiglia Cristiana* magazine, ardently desired by Blessed James Alberione, made its debut. The first issue, produced by the Daughters of St. Paul, was printed on 25 December 1931.

Ninety years of presence in the publishing field. Ninety years of attention to individuals and families, especially those on the edges of society. Ninety years of Christian formation and timely information about major national and international issues. The Founder of the Pauline Family wanted this weekly periodical to be an instrument through which to dialogue honestly and simply with readers who today are accustomed to a type of reportage characterized by bitter clashes between opposing opinions.

To commemorate the periodical's birthday, Famiglia Cristiana's editorial staff, collaborators, readers and many members of the Pauline Family were invited to attend a special audience with Pope Francis in Paul VI Hall at the Vatican on Saturday, 21 May. "I join you in thanking God for the past 90 years," the Pope said, "during which Famiglia Cristiana has accompanied so many generations of people, striving to be a friendly presence in their lives, a periodical of the people and for the people, solicitous to give the word to those who are weakest and most marginalized." Pope Francis then went on to invite the editor, journalists and readers of the weekly publication to serve the truth through sound journalism, refusing to give space to the gossip utilized by the media and "taking no partisan stand other than that of

the Gospel, listening to all voices and embodying a positive journalism that restores the heart." The Pope concluded his heartening discourse by saying: "In a time in which people have become almost accustomed to using harshness as a yardstick for comparing ideas, what Blessed James Alberione said about your weekly magazine continues to be true: it asks permission to enter a person's life serenely and cordially, and humbly asks to be received in the same way."

NEW GENERAL GOVERNMENT OF THE SOCIETY OF ST. PAUL FOR 2022-2028



SUPERIOR GENERAL

Fr. Domenico Soliman 56 years old, Italian

VICAR GENERAL

Fr. Boguslaw Zeman 54 years old, Polish

GENERALI COUNCILORS

Fr. Johnson Vattakunnel 54 years old, Indian

Fr. Valdecir Pereira Uveda

53 years old, Brazilian

Br. Lorenzo Vezzani

67 years old, Italian

Fr. Joven Jose Lagdamen

48 years old, Filipino

Fr. Jose Antonio Pimienta

38 years old, Mexican

Our warmest best wishes to the new government and the promise of our prayers!

WINDOW ON THE CHURCH

New President of the International Union of Women Superiors General



Sr. Nadia Coppa has been elected the new president of the International Union of Women Superiors General (IUSG) and to a place on the Assembly's Board of Directors, whose members will serve until 2025. The election took place just days after the conclusion of the XXII Meeting of the IUSG Plenary Assembly, during which all the superiors participating in the event renewed their commitment to "living synodal vulnerability as leaders."

"It is a great joy for me to accept this call," said Sr. Nadia, Superior General of the Adorers of the Blood of Christ since 2017 and one of the 52 Delegates to the IUSG Assembly. held in Rome in May 2022. "I am very grateful for the journey we have made together as superiors in these years," she said in her acceptance speech, "and it is in the wake of the steps already taken that we will continue to walk together as consecrated women, so as to be a sign of hope and shared life in the Church." She concluded with the statement: "Our mission is to make vulnerability an opportunity to embrace wounded humanity, welcome each other and walk together. This is what the Church asks of us and what the world wants to see from us as women religious."

IUSG represents about 600,000 women religious from 80 countries worldwide. Its membership consists of 2000 leaders of Institutes of apostolic women religious.

The Daughters of St. Paul actively participated in the event through the presence of their Superior General, Sr. Anna Caiazza, and a large display of books in various languages.

WINDOW ON THE WORLD

EARTH DAY 2022



Earth Day is the day when we focus on the environment and the preservation of planet Earth. The United Nations celebrates this event every year on 22 April, one month and one day after the spring equinox. Celebration of the Day aims to involve as many nations as possible and presently 193 countries take part in this event.

Founded on 4 October 1969 as a university movement aimed at emphasizing the need for conservation of the earth's natural resources, *Earth Day* has become, over the years, an educational and informational event. Ecological groups use it as an opportunity to assess the planet's problems: air, water and soil pollution, the destruction of ecosystems, the thousands of plants and animal species that are disappearing, and the depletion of non-renewable resources (coal, oil, natural gas).

With the passing of time, *Earth Day* has become an opportunity for world leaders to discuss common strategies and concrete measures to drastically reduce greenhouse gas emissions.

AWARD TO THE ROYALS OF JORDAN



The royals of Jordan, King Abdullah II ibn Al Hussein and Queen Rania Al Abdullah, were honored in New York, USA, at the 2022 edition of the Path to Peace Award. Archbishop Gabriele Caccia, permanent observer of the Holy See's mission to the UN and president of the Path to Peace Foundation, explained that the award was conferred on the couple in recognition of their work "in the service of peace and harmony between different faiths in the Middle East and throughout the world." Caccia praised Jordan's role in welcoming refugees fleeing conflicts such as those in Palestine, Iraq and Syria. "On our path to peace," King Abdullah said at the award ceremony, "we must travel to Jerusalem, which must be an anchor of peace and coexistence, not one of fear and violence."

FINESTRA SULLA CHIESA

WORLD PRESS FREEDOM DAY 2022



3 May, World Press Freedom Day, was celebrated all over the world this year as an occasion to reflect on the importance of defending the principles of freedom of speech and the right to information, pluralism and media independence. The anniversary also served as a reminder to ask what we can do to strengthen journalism by recognizing that information is a public good to be protected.

The United Nations General Assembly proclaimed 3 May as World Press Freedom Day to highlight the importance of press freedom, recall governments to their duty to uphold and enforce the freedom of speech enshrined in Article 19 of the 1948 Universal Declaration of Human Rights, and mark the anniversary of the Windhoek Declaration concerning media pluralism and independence, promulgated by African journalists in 1991.

According to the UNESCO Observatory, 76 journalists were murdered in 2020-21, while many more around the world experienced arrest, harassment and/or threats.

WITH THIS LIGHT: THE STORY OF SISTER MARIA ROSA LEGGOL



The documentary film *With This Light* recounts the life and heritage of Sr. Maria Rosa Leggol, who, in her more than 70 years as a Franciscan nun, helped almost 90,000 Honduran children escape from abject poverty. Prior to the film's public release, a private screening of it was held in Rome by the Honduran Embassy to the Holy See in collaboration with the Spanish edition of *L'Osservatore Romano*.

Sr. Maria Rosa opened her first orphanage in 1964 and two years later she started the non-profit organization Sociedad Amigos de los Niños (SAN). Since then, more than 500 homes for needy children have been opened throughout Latin America. From the start, SAN adopted a comprehensive approach to child welfare, providing social, health and educational programs for the children, and even reaching out to create jobs for their relatives and communities—something that was truly visionary in the second half of the 20th century.

Armed with unshakable faith, this intrepid woman and her collaborators did not allow dictatorships, military coups or environmental disasters to interrupt their struggle to end childhood poverty. After a lifetime spent working in countless ways and with great creativity to improve the lives of these most vulnerable members of Honduran society, Sr. M. Rosa died in 2020 at the age of 93.

The film *With This Light* brings her inspiring story to life through the eyes of the young people whose lives she changed forever.



DAUGHTERS OF ST. PAUL

- Sr. M. Annunziata Angelina Vigorelli, age 96 02.04.2022 Albano TM, Italy
- Sr. M. Redenta Santonicola, age 88 04.04.2022 Albano GA, Italy
- Sr. Mary Margaret Jennie Lanovara, age 87 06.04.2022 Boston, USA
- Sr. M. Adeodata Camilla Dehò, age 98 15.04.2022 Albano, Italy
- Sr. Lucienne Catudal, age 80 15.04.2022 Trois-Rivieres, Canada
- Sr. Doris Rodrigues, age 89 30.04.2022 Mumbai, India
- Sr. M. Isabella Albertina Bagnacani, age 91 09.05.2022 Alba, Italy
- Sr. M. Dolores Ester Bruno, age 95 12.05.2022 Rome DP, Italy
- Sr. Rosa Maria Megdessian, age 68 22.05.2022 São Paulo, Brazil
- Sr. M. Margherita Rosa Fornaro, age 92 31.05.2022 Albano GA, Italy
- Sr. M. Alice Teresinha Gregolini, age 91 02.06.2022 São Paulo (Hospital), Brazil
- Sr. M. Ida Nelsi Cappellari, age 90 13.06.2022 São Paulo, Brazil
- Sr. Maria Clelia Correia Nogueira, age 94 21.06.2022 São Paulo, Brazil
- Sr. Maria Hortensia Lizama Hermosilla, age 74 23.06.2022 Santiago FL, Chile
- Sr. Salvina M. Croce Rotolo, age 82 24.06.2022 Verduno (Alba), Italy
- Sr. Veronica Doss, age 57 29.06.2022 Mumbai (Hospital), India

PARENTS OF OUR SISTERS

- Sr. Genesia Yun kyong Choi (Father, Seo Ho Joseph), Suwon community, Korea
- Sr. Tomasina Jae Kyoung Choi (Mother, Chang Rae Columba), at home, Korea
- Sr. Ancilla Yong Ye Oh (Mother, Sun Nam Rosaria), Incheon community, Korea
- Sr. Edima Dos Santos Enedina (Mother, Maria), São Paulo SP community, Brazil
- Sr. Filippa Castronovo (Mother, Angela), Rome DP community, Italy
- Sr. Maria Ienni (Mother, Anna), Düsseldorf community, Germany
- Sr. Crescentia Lee (Mother, Monica Doo Jo), Daegu community, Korea
- Sr. Graciela Sanchez (Mother, Elba Maria), at home, Argentina
- Sr. Susanna Young Ok Song (Mother, Pyong Yop Cecilia), Seoul-Miari community, Korea
- Sr. Josephina Sun Lee (Mother, Sunrae Maria), Seoul-Miari community, Korea
- Sr. Zuleica Aparecida Silvano (Mother, Maria Aparecida), Belo Horizzonte SAB community, Brazil
- Sr. Maria Geun Sil Oh (Father, Michael), Seoul-Miari community, Korea
- Sr. Maria Leonor Galindo Cruz (Mother, Ludivina), CP community, Mexico City, Mexico
- Sr. Luisa Yvonne lelonimo (Mother, Yvonne), Los Angeles community, USA
- Sr. Elvie Rafaela (Father, Vicente), Pasay CP community, Philippines
- Sr. Liria Grade (Mother, Ildegard), Boston community, USA

PAULINE FAMILY

- Sr. Dolores Rita Floris, sibp, age 84 25.03.2022 Ariccia (Hospital), Italy
- Fr. José Bento Bernardo Duarte Nunes, ssp, age 88 02.04.2022 Laveiras, Portugal
- Sr. M. Laura Mercedes Martin Gutierrez, pddm, age 85 06.04.2022 Mexico City, Mexico
- Br. Giuseppe Samuele Capurso, ssp, age 79 10.04.2022 Alba, Italy
- Fr. Angelo Stefano Rodari, ssp, age 77 13.04.2022 Alba, Italy
- Sr. M. Giorgina Maria Butano, pddm, age 88 24.04.2022 Rome, Italy
- Sr. M. Andreina Clementina Lobina, pddm, age 87 30.04.2022 Albano Laziale, Italy
- Fr. Sebastian Aloysius Kokkatt, ssp, age 86 05.05.2022 Kochi, India
- Sr. M. Judith Elisa Vargas Carrion, pddm, age 76 14.05.2022 Bogotá, Colombia
- Fr. Isidoro Giacomo Traffano Millo, ssp, age 100 29.05.2022 Bogotá, Colombia
- Sr .Maristella Bertilla Baggio, sibp, age 83 04.06.2022 Mogliano Veneto, Italy
- Sr. M. Palmira Stefana Regina Santalucia, pddm, age 88 07.06.2022 Rome, Italy
- Sr. M. Domizia Giovanna Vignoli, pddm, age 80 10.06.2022 Ariccia (Hospital), Italy
- Sr. M. Immaculée Olivette Fournier, pddm, age 86 16.06.2022 York (Toronto), Canada