

*“Speak with meekness,
using the gift of communication
as a bridge
and not as a wall.”*



DEAREST SISTERS...

PAULINE PANORAMA

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At the service of the ecclesial community and civil society

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SHARING OUR STORIES

...And yet I met her!

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CALLED TO ETERNAL LIFE

MAY THE FACE OF THE LORD SHINE UPON US!



Dearest Sisters,

We have said farewell to a year that was not easy for the whole of humanity and have taken our first steps in 2023, trusting in the God who dwells in our homes, streets and squares, “fostering solidarity, fraternity and the desire for goodness, truth and justice” (EG 71). He is fulfilling his promise of peace: “I know well the plans I have in mind for you,” says the Lord, “plans for your welfare, not for woe! plans to give you a future full of hope” (Jer. 29:11).

God fulfilled his promise in the Word-made-flesh. Jesus rekindled life when all hope seemed gone, banishing all fear.

A miracle for our journey this new year is to feel God’s gaze upon us and upon the world—a gaze which, from the crib, becomes a blessing for humanity, for us...every day, until the end time. The most beautiful way to thank God for this incredible gift is to make every day of our lives a *blessing* of God for everyone.

Mary, the first disciple of Jesus, is also the first dispenser of God’s tenderness, compassion and blessing. From her we learn the art of “pondering everything in our heart” to find its meaning, as Blessed Christophe Lebreton, a Trappist monk of Tibhirine, indicates very clearly in an intense Christmas homily:

What have we seen and heard that can be proclaimed, in imitation of the shepherds? The Word of Life. Before finding Mary, Joseph and the Child, the shepherds searched for him. At night. And Mary, who pondered everything in her heart, what does she do? What does the Church do? In the night of faith, Mary searched for meaning. Where? Wherever peace seems to be vanquished. And what proclamation is possible? The night is filled with too many nightmares, but if Christmas is not a dream, if God sends us his Son, we have only to discover, together with Mary, this proof of God’s I LOVE YOU. [...]. God so loved the world... “Prove it!” the world shouts back. We must find the proof of his love in ourselves, in wounded, sore-

ly-tested and threatened humanity. Jesus gave us the proof of God’s love up to the very end of his human life. In his gaze we see the tenderness of the Father, along with the human tenderness of Mary and Joseph. In his gaze we are given the proof we are seeking. Mary, who searched for meaning, found it at the foot of the cross. The proof that God sent his Son is *our very own lives*, because our simple existence is endowed with paschal meaning, filial meaning. God’s great love needs us so that, in us, his I LOVE YOU, his I AM, can be fulfilled on the human level. It is he himself, dwelling in us, who provides this proof.

In these difficult days marked by grief and sorrow, by a senseless war in the heart of Europe that, “together with all the other conflicts scattered around the globe, represents a defeat for all humanity, not only for the parties directly involved” (cf. Message for the World Day of Peace 2023), the words from the book of Numbers resound in the Liturgy of the first day of the year: “*May the Lord bless you and keep you./ May the Lord let his face shine upon you and be gracious to you./ May the Lord look upon you kindly and grant you peace*” (Nm. 6:24-26).



Dear sisters, the program of our journey for this new year can be capsulized in these two words: *blessing* and *face*.

It is possible for us to bless one another because we are daughters of a God who blesses (“speaks well of”) his children and gives us the Good we truly need. *Blessing* is a powerful act, a creative act that brings dreams to fulfillment.

And blessing is first of all *the face* of God—tender, bright, smiling, benevolent, compassionate. It is the Face that has been revealed to us by Jesus. May this Face accompany us throughout the year, enabling him to bless everyone through us. Thus our own face, transformed by God's blessing, will manifest God's light and enable us to welcome other faces—all faces—freely, compassionately, in a spirit of solidarity and *peace-building*.

In his homily of 1 January 2010, Pope Benedict XVI, who was called to fullness of life on the last day of the year that has just ended, emphasized how "meditating on the mystery of the Face of God and on the human face is a privileged path that leads to peace":

It starts, in fact, with a respectful look that recognizes a person in the face of someone else, whatever the color of his/her skin, nationality, language or religion. But who, other than God, can guarantee, so to speak, the "depth" of the human face? In fact, only if we have God in our hearts are we able to perceive in the face of another person a brother or sister in humanity, not a means but an end, not a rival or enemy but another self, another facet of the infinite mystery of the human being. Our perception of the world and, in particular, of others, depends essentially on the presence of God's Spirit within us.

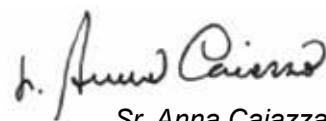
I would like to end with the words of our Founder:

We start this new year with the confidence that we will receive much, but also with the courage to give much. Be generous in giving. Let us place our entire being at the service of God. In this way, our year will be truly happy, because when we are with God, there is always peace deep down inside us, even though it sometimes co-exists with worries. And it will also be a holy year, because every moment of it will be sanctified. The minutes pass, but we can fulfill God's will in each one of them. A minute passes, but the merit remains for all eternity. Thus a fleeting minute is eternal because the reward is eternal (FSP50, pp. 228-229).

My very dear sisters, at the beginning of this new year God's first words to us are those of blessing. May that divine blessing profoundly impact each and every one of us today.

Thank you for the gift of your reflections and sharing, which stimulate my research and nourish my prayer. My thanks especially to our elderly and sick sisters, who swiftly send in wise feedback to my words.

Happy New Year, in communion of joy and hope,



Sr. Anna Caiazza
Superior General

CALENDAR OF THE GENERAL GOVERNMENT

8-11 January 2023

Meeting of the General Governments of the Pauline Family
The St. Paul House, Rome

23 February – 3 April 2023

Fraternal Visit to the USA-Esc Province

Sr. Anna Caiazza
Sr. Bruna Fregni
Sr. Anastasia Muindi
Sr. Micaela Pae
Sr. Shalimar Rubia

from 10 March 2023 onward:
Sr. Annamaria Gasser



INDIA

GROWING WITH THE WORD OF GOD



The Daughters of St. Paul of Mumbai are guiding a Bible study course entitled *Growing with the Word of God* (GWG). The initiative, which is dense with meaning, was organized in response to Pope Francis' invitation to our last General Chapter to get involved in biblical animation since biblical ministry is at the heart of our charism. The purpose of the course is to provide the members of the Province with ongoing formation in this field, aimed at their spiritual growth. The year-long certificate course is divided into twelve parts, held on the fourth Saturday of each month.

The overall response to the initiative, which began with 143 participants, has been very satisfactory. Unfortunately its schedule was interrupted by the coronavirus pandemic and the encounters could not continue. However, on 25 June 2022, GWG enthusiastically recommenced its itinerary with 103 participants. The organizers of the course hope to make it a regular and enriching educational offering for their sisters for a long time to come. In fact, they plan to extend its program for two more years on the themes: *Encountering the Word of God in the Old Testament* and *Encountering the Word of God in the New Testament*.

May Prima Maestra Thecla, who rejoiced over every new initiative of her daughters, bless the Province's commitment to formation and proclamation.

ITALY

WORLD MISSION DAY IN BRESCIA

"*You shall be my witnesses*": this was the slogan of World Mission Day 2022, celebrated on Sunday, 23 October. The Daughters of St.

Paul of Brescia wanted to commemorate this anniversary in union with the other parishes of their diocese, fostering the desire to be close



through prayer and offerings to the people of Pakistan, affected by severe flooding.

In order to spread awareness and enthusiasm for the missionary life, the FSP Book and Media Center of Brescia programmed a number of events. First, a book exhibit of publications about the missions was proposed to the parish communities, many of which collaborated very willingly with this project. Priests and volunteers prepared book stalls where parishioners could leave an offering for Pakistan and choose good reading for themselves. Because witnessing is so important, the sisters invited two non-Italian FSP missionaries currently living in Italy—Sr. Emma Umurerwa from Rwanda and Sr. Anna Matikova from Slovakia—to participate in this initiative. Both sisters visited three parishes to give a personal face to the missionary experience, recounting their stories of life in the missions during the various Eucharistic Celebrations. They also made themselves available to the people by working in the book stand alongside Sr. Veronica Bernasconi and the other members of the Brescia community and their helpers. In addition, Sr. Emma and Sr. Veronica met with a group of children during their Sunday catechism lesson and reflected with them on what it means to be *good news* for people today, that is, a living Gospel for others. Finally, during the Mass for teenagers and young adults, Sr. Veronica shared with the young people her brief experience as a missionary in Africa.

Our sisters thank the Lord for their encounters with the parishioners of Brescia, for all the good they experienced there, and for the chance to see the joy and generosity with which so many local people participated in this significant anniversary of the Church.

AT THE SERVICE OF THE ECCLESIAL COMMUNITY AND CIVIL SOCIETY



The Pauline Book Center in Potenza is turning 90 years old, and to commemorate this anniversary our sisters scheduled a number of cultural events during November and December to underscore the significance of our Pauline presence at the service of the ecclesial community and civil society.

Particularly significant were several liturgical and catechetical formation meetings, organized in collaboration with diocesan offices and city parishes, all of which followed a program derived from some of the publishing guidelines that the founder of the Pauline Family, Blessed James Alberione, left as a "golden road" for the FSPs and SSPs to travel. He said that the Bible, the Liturgy and catechesis should be the great sources of our inspiration and should serve as indicators for our Pauline publishing activities, along with St. Paul's invitation to the Philippians: "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is excellent and whatever is worthy of praise, think about these things" (Phil. 4:8).

MORE BOOKS, MORE FREEDOM



The National Fair of Small and Medium Publishing Houses, promoted and organized by the Italian Publishers Association (AIE), took place this year in Rome from 7-11 December. The event, dedicated exclusively to independent publishing, highlighted the important issues of our time, starting with the war that has returned to bloody the heart of Europe, reminding us that never has it been as urgent as it is today to strive for freedom against repressive regimes.

In keeping with its purpose, the Fair approached the theme of *Freedom* through use of the formidable weapon of *books*. About 500 exhibitors from all over the country were present, offering the public an intense cultural program of more than 600 events over the course of five days, geared to all tastes and all ages. The agenda gave the public the chance to meet and dialogue with authors, attend readings and debates, participate in initiatives for the promotion of reading, and enjoy live music and performances. A particularly rich representation of national and international guests brought to Rome input concerning major social and political issues, fascinating literary strands and evocative interweavings of styles and content. The FSPs, who have participated in this annual Fair from its very beginning, were present this year too with a wide variety of publications, including material suitable for Christmas.

KENYA

DELEGATION MEETING ON THE APOSTOLATE



The Delegation of East Africa/South Sudan/Zambia/Malawi held an Apostolic Meeting in Nairobi from 19-24 September 2022, on the theme *Accounting Systems and Digital Marketing*.

The Delegation Superior and the sisters in charge of the book centers, apostolic sectors, and the circumscription bursar's office all participated in the event. They reflected in

the impact of the coronavirus on the Delegation's apostolic activities and the challenges facing the Pauline apostolate today.

In her opening remarks, Sr. Rosemary Mwaiwa, Delegation Superior, said: "We have gathered in the spirit of synodality: communion, participation and mission as apostles spreading truth and Christian thought. We continue to trust in the Lord because he who has called us is faithful to his promises and will make our apostolate fruitful and effective even in these difficult times."

NEW FOUNDATION IN KISUMU



26 November 2022 was an important day for the FSP East Africa Delegation, and in particular for the Nairobi community, because it marked the opening of a new apostolic community in Kisumu, a city in western Kenya, which is the seat of the region's archdiocese. The new *James Alberione Community* was opened in response to repeated requests from the Archbishop Emeritus of Kisumu and his successor Archbishop Maurice Muhatia Makumba.

The four sisters chosen to staff this new community—Sr. Hellen Joseph Ndiang'ui, Sr. Pushpa Cheerramkunnel, Sr. Noel Lucy Nangira and Sr. Catherine Ocharo—traveled to Kisumu in early September to prepare the new book center and also the community's living quarters. The local Dominican Fathers offered our missionaries the hospitality of their house and their full cooperation with the Pauline mission.

In the lead-up to opening day, the four sisters dedicated themselves to the itinerant apostolate, visiting parishes, schools and meeting places in the Archdiocese and neighboring dioceses in order to make our Pauline presence known in the territory and also promote our publications.

NIGERIA

MISSION SUNDAY



The Daughters of St. Paul in Abuja celebrated Mission Sunday this year in a small parish in the village of Tasha, where most people speak Hausa, an Afro-Asiatic language widely used in northern Nigeria.

Sr. Josephine Idowu and Sr. Oluwakemi Akinleye had the opportunity to inform parishioners about the scourge of human trafficking. Their input was delivered in Nigerian pidgin, an English-based language, which the pastor translated into Hausa.

Our sisters write from Nigeria: "Our message to the people was simple and clear—we must protect children and vulnerable adults from the enticements of traffickers who target rural areas and poor communities. Thanks to the contribution of the Pauline Communication and Culture Association of Italy, we translated two books on child protection into Hausa so that the message could be spread to many more families. Our presence and contribution were appreciated by everyone, and the parish community asked us to visit them again soon."

NEW BOOK CENTER IN CALABAR

The small book and media center opened by the Daughters of St. Paul in Calabar, Nigeria on 18 October 2022 was blessed by the Archbishop of the diocese, Joseph Efiiong Ekuwem. After months of searching, waiting and praying, the modest building has been transformed into an apostolic center of light from which to spread the Word of God.



People who kept asking where they could find a good book now have a place to provide them with strength and support on their journey of faith. May this new center be a place of spiritual nourishment and renewal for all.

TAIWAN

TWO NEW PAULINE COOPERATORS MAKE THEIR PROMISES



On 30 October, the Pauline Family around the world celebrated the Feast of Jesus Master. In the small FSP community in Taichung, this day took on a climate of special joy. The festive atmosphere intensified with the arrival of many Daughters of St. Paul from Kaohsiung and Taipei, as well as their Cooperators. All looked forward eagerly to greeting the Bishop and two new Pauline Cooperators, Mr. Zhuo Ming Hong Francis and Mrs. Zong Fang Xue Joan of Arc, who after two years of formation were ready to make their Promise to live Jesus Master, Way Truth and Life, and give him to others in their particular contexts.

After Mass, Mr. Zhou thanked the Taichung FSPs for the formation he had received through the various study aids and instructions with which they had provided him, saying that they served as a “golden thread” to help him discover the vocation of lay people to use the new media to make the Lord known because so many of them do not yet know him yet.

THAILAND

GOLDEN JUBILEE OF FABC



A special event for *Ecclesia in Asia* (the Church in Asia) was held from 12-30 October 2022 to celebrate the 50th anniversary of foundation of the Federation of Asian Bishops' Conferences. The theme of the encounter was: “And they took another way” (Mt. 2:12).

17 cardinals, 125 archbishops and bishops, 25 priests, 6 women religious and about 25 lay people representing youth institutions, social institutions, support staff, Vatican dicasteries and media teams all took part in the event.

At the invitation of Cardinal Oswald Gracias, Archbishop of Mumbai and president of the Bishops' Conference of India, and Fr. William LaRousse, assistant secretary general of the FABC, Sr. Joeyanna D'Souza, of the Indian Province of the Daughters of St. Paul, also attended the 19-day program, which took place in Bangkok, Thailand.

Sr. Joeyanna was assigned to the team of women religious from 19 Asian countries that prepared the prayer video introducing each daily session. Daughters of St. Paul from the Philippines, Malaysia, Pakistan and India also collaborated with this service. In addition, as a member of the Liturgy committee, Sr. Joeyanna helped to coordinate the daily Eucharistic celebrations.

Sr Bernadette Reis, fsp, representing the Vatican News Service, was present to cover this important event for the Vatican media.

The final message of the Bishops' Federation to the peoples of Asia is available online via the FABC2020 YouTube channel.

THE MEDIA AND THE CHURCH YESTERDAY AND TODAY: Contribution to Evangelization in the Time of Covid-19

CECILIA BOLUNDA BAAMBO, FSP



The purpose of Sr. Cecilia's dissertation, which concluded her studies at the Faculty of Theology in Kinshasa/Kintambo, DR of Congo, is to analyze the relationship between the Church and the media before and after the Second Vatican Council, and to

emphasize the importance of this relationship during the Covid 19 period.

Before Vatican Council II, the Church manifested a certain fear and caution toward the media. Nevertheless, her gaze was always alert and attentive to scientific, technological and digital advances in the world of communication. Above all, she recognized its possibilities for the good of the person and society, and her attitude to the use of the media today is distinctly positive. Not only that, but the Church also feels a great responsibility to enhance and integrate the media in the spheres of evangelization, Christian culture and pastoral care.

The dissertation is divided into three chapters:

Chapter One sketches out the history of the media in the Church through the writings of various thinkers in the field of social media, beginning with Guttenberg's invention of the printing press, which sparked freedom of expression, and moving on to the Reformation initiated by Martin Luther and the birth of Protestantism.

Chapter Two explores the integration of the media into the Church, starting with the Decree *Inter Mirifica*, which underscores the need and importance of a healthy and responsible use of the media.

Chapter Three illustrates how use of the media was effective, creative and essential during the Covid-19 lockdown because it encouraged the Church to find new ways of transmitting the message of the Gospel and reinforcing the Faith.



per analyzes the relationship between a dependent adult and his/her caregiver and examines the important elements that indicate whether such a rapport can develop beyond the realm of assistance into one of friendship.

The dissertation is divided into three chapters:

Chapter One discusses the concept of old age and aging according to the phenomenological view of Jean Améry's dialectic of familiarity and estrangement, which says that when we grow old we live in the dialectic of estrangement to such an extent that a person can become "I" and "not-I" simultaneously, meaning that the self is alienated from the "being" that was previously familiar to him/her through the memory of his/her existence.

Chapter Two focuses on therapy for the elderly, through an examination of illness and its connections according to Lain and Gadamer, who suggest dialogue as an important element in medical therapy.

Chapter Three is an exploration of the relationship that develops between a dependent elderly person and his/her caregiver, so as to grasp how he/she becomes a friend.

The lines of research and methodology followed by the author are theoretical-practical in nature and seek to develop the theme from a concrete perspective.

Sr. Adelaida affirms that dialogue between the dependent person and his/her physician and caregiver is an invaluable premise for appropriate treatment and healing because it generates love and understanding and is a beneficial experience on both sides. It provides the caregiver with greater competence in managing interpersonal skills to better meet the patient's needs, while it helps the dependent adult develop greater trust in the caregiver's humane and skilled accompaniment. Therefore, she concludes, friendship is a valuable therapeutic resource when the caregiver is able to relate to the dependent adult from that perspective, thus facilitating the healing process.

CARE OF DEPENDENT ADULTS

MARIA ADELAIDA LEÓN MONTAÑEZ, FSP

This is the topic of the dissertation Sr. Maria Adelaida León Montañez submitted to the Faculty of Humanities and Education in Bogotá, Colombia in partial fulfillment of the requirements to obtain a degree in philosophy. Her pa-

THE ECOLOGICAL CRISIS AND THE THEOLOGY OF CREATION

ALIDA PATRICIA MADZA, FSP

Sr. Alida's thesis, submitted in partial fulfillment of the requirements for a Master's degree in Fundamental Theology from St. Augustine University's Faculty of Theology in Kinshasa,



DR Congo, discusses a very hot and current problem: today's ecological crisis, the ominous effects of which threaten to make the earth, our common home, an uninhabitable place. It is a problem that not only concerns the environment, but also touches on important human and social issues.

The author explores the meaning of ecology as a theology of the indwelling of God and his Spirit in creation, which goes beyond the current conception of the human being's technological domination of the world.

The thesis is divided into four chapters. The first analyzes the emergence of the ecological crisis (a true mega-crisis), whose main vectors are the economy, technology and uncontrolled industrial development, exploited by the current mentality, in which humans use nature for their own profit, thus denying the indivisibility of human beings and the world in which they live and which they have an obligation to protect and guard.

The second chapter takes a biblical-theological approach to the theme, which is to envision all creation as the home of the triune God in the light of the Old and New Testaments.

The third chapter offers a systematic study of theologian J. Moltmann's reflection on creation, which finds its origins and fulfillment in God. According to Moltmann, everything is in God, but not everything is God. However, everything that is not God is an indicator of him and must be safeguarded.

The fourth chapter questions the future of the earth—a great challenge for the Catholic Church, especially the debate of the universal Church concerning Africa. The author explores how to find the language to speak about the theology of creation, and how to sensitize the Congolese people to the country's serious and growing ecological crisis.

JESUS' ENCOUNTER WITH THE SAMARITAN WOMAN

YOLANDE KOILA, FSP

Sr. Yolande Koila's thesis for a Licentiate in Biblical Theology from St. Francis de Sales Institute of Theology in Katanga, DR Congo, is an examination of the value and importance of women manifested by Jesus during his ministry, beginning with his encounter with the Sa-



maritan woman in John 4:1-42. The purpose of the thesis is to help open new avenues of pastoral research in the debate on the role of women in the contemporary Church.

In her text, which is divided into three chapters, the author draws inspiration from the major stages of the literal-historical-critical method.

The first chapter focuses on the literal-historical context of the pericope John 4:1-42. It demonstrates, through the comments of various biblical scholars, that this Gospel passage, with its autonomous and distinct literal unity, is illuminated by parallels and contrasts found in other parts of the Gospel.

The second chapter analyzes the presence of women in their socio-economic and religious context, starting from the Old Testament and then moving to the Palestinian and the Greco-Roman world up to the time of Jesus. This enables readers to interpret the Johannine account and message in its proper social and historical context.

The third chapter develops the themes of Jesus the universal Savior, the theological significance of worshiping in Spirit and truth, and the role of the Samaritan woman as a disciple and apostle. The author also examines the place of women in the evolving ministry of the Word at the time of Jesus and explores this role in the contemporary Church. According to Sr. Yolande, this means that women—especially African women—need integral formation so that they can live their ministry as apostles to the full and enable their God-given gifts to bear fruit through collaboration and shared responsibility with men as workers in the Lord's vineyard.

FIRST PROFESSION

December 2022

TAIPEI, TAIWAN

3 December 2022

Pei Ru Teresa Wu



THECLA: A WOMAN OF THE COVENANT



Is it possible for us to think of our beloved Prima Maestra, Sr. Thecla Merlo, as a woman of the Covenant? Stepping outside the sacred texts, can a woman of our time follow in the footsteps of the great feminine figures of the Bible? What prompts us to consider the first Superior General of the Daughters of St. Paul to be a “woman of the Covenant,” without running the risk of unduly stretching the biblical category that binds God to his people? To discover the answer to these questions, please patiently read on and allow the Word of God itself to illuminate the life of Thecla Merlo. She can be called a woman of the covenant for several reasons, but we want to focus here on the two most important ones: her trust in God and her gratuitous offering of her life “so that all the Daughters of St. Paul might become saints.” The same two qualities can be found in the apostle Paul and the other great figures of the Bible, but they are most characteristic of Jesus of Nazareth. Thecla was able to concretize, as a woman, the two main prerogatives of the Covenant: trust and the gift of self for the sake of others.

Let us go back a step so as to better grasp what this means through a closer examination of the word *covenant*, which the Hebrew Bible calls *berit*, a word not easy to translate because it can be found in widely-differing contexts in Holy Scripture. Bible scholars say that to come to a better grasp of the word’s meaning, we need to take into consideration the Akkadian language spoken in ancient Mesopotamia. In Akkadian, *berit* is *biritu*, which means *between two*. A covenant is based on a relationship of trust between two parties: two individuals, two peoples, two kings, and even between a people and God. The latter, however, is something new! Only Israel seems to have envisaged the idea of a covenant between God and his people. This novel idea is not present in any of the other religions in the regions surrounding Israel at

that time. What encourages the emergence of a covenant? *Trust*, or rather an environment of trust—a vital stimulus that drives a group to accomplish new, beautiful and lasting things. It is trust that opens people to life, weaves relationships, and above all makes a covenant possible. Seen through this lens, it is very understandable that the words *trust*, *faith* and *fidelity* are closely connected by the very meaning of covenant. The future of life, of one’s relationships and of a covenant between a people and God are all staked on trust. Unwavering trust in God, even when everything seems to be contrary to this, is the fundamental attitude that opens one’s heart to covenant. The prophet Isaiah urges his people to have trust: “Trust in the Lord always, for he is an everlasting Rock” (Is. 26:4). The Psalmist does the same: “Though an army encamp against me, my heart does not fear; though war be waged against me, even then do I trust” (Ps. 27:3).

Thecla Merlo, one of the marvels of our time, cultivated trust in every dimension of her life: human, relational, spiritual and apostolic. She said: “Let us be courageous and let us grow in trust, because spiritual graces are precisely those to which God’s promises are linked... Let us pray with faith. God’s words are infallible; we are the ones who doubt him.... The promises of the Lord are true and right. So let us confidently pray to the Lord and not be discouraged. Let us have great trust in the mercy of God” (*One in Heart and Soul*, 9.12). Prima Maestra often prayed in this way: “I am written on your hands, my God. I *trust* in you and *entrust* myself to you.” Life—much less faith and covenant—is not possible without trust.

If there is a word (or rather a reality) that runs through and sustains the Scriptures from beginning to end, it is the word *covenant*. If this word is the golden thread of the Bible, then why do biblical scholars refer to the Scriptures as the Old and New *Testaments*? Why the change? Should it be covenant or testament? Synthesizing and simplifying the whole historical, linguistic and semantic journey of the Bible as much as possible, we can simply say that covenant and testament are different words with different consequences! In a covenant, two parties enter into a pact with utmost trust. A *testament*, on the other hand, is unilateral. In the case of a covenant, a partner is involved; instead, a testament is

made by only one person. When using the word covenant it is always necessary to clarify if one is speaking about a bilateral agreement or a testament. In the Scriptures, the line of covenant as a testament (and therefore unilateral) runs from Abraham to Jesus, while the bilateral agreement between God and his chosen people begins more decisively with Moses.



Genesis 15:1-21 is the key text for grasping the meaning of the covenant/testament made by God. Abraham is in a trance as the Lord passes between the parts of the slain animals and pronounces the clauses of the covenant. God passes *alone* among the animals, thus making himself the guarantor of the covenant in a complete and unilateral way. Thus the covenant he makes with Abraham rests fully on his (God's) shoulders. This reality is infinite: God makes a covenant with Abraham, but it is not a bilateral one. A direct

thread connects the covenant God makes with Abraham to the covenant he will manifest in Jesus of Nazareth. Paul of Tarsus understood the life of Jesus in the light of covenant as testament, and he speaks about this clearly and strongly in his Epistles to the Romans and Galatians. God himself, in Jesus, will pay the price of the eternal covenant with his own blood. This is why we can say that Jesus became a covenant for us and for everyone—a covenant he fulfilled for the sake of others.

Thus, from Abraham to Jesus, entering into a relationship with God is God's *gift* to all peoples. In other words, God wants nothing in return for the covenant he made with his people; he only asks that they listen to his Word with trust and accept his infinite love. Circumcision, sacrifice and the observance of suffocating precepts are no longer necessary: "I want love and not sacrifice, the knowledge of God more than burnt offerings" (Hosea 6:6).

In this very biblical perspective, Thecla's *offering of her life* takes on enormous and profound significance. A woman of the covenant, a woman of trust and gratuitous love, she offered her life for the sake of others. United to the Trinity, whom she often invoked, she made herself the guarantor of the path of evangelical holiness that the Daughters of St. Paul of all times and places are called to follow. For them, she asked for and obtained infinite graces. It is up to us to ensure that she did not make this magnificent gift in vain!



Francesca Pratillo, fsp

WORLD DAY OF PEACE 2023: "No one can be saved alone"

On the 56th World Day of Peace, which the Church celebrates on 1 January, we are asked to reflect on starting afresh after Covid in light of the global consequences of the war in Ukraine: "The virus of war is more difficult to defeat than those that affect the human organism, because it does not come from outside, but from within the human heart, corrupted by sin." This is an extract from the message of Pope Francis for the Day, entitled: "No One Can Be Saved Alone. Combatting Covid-19 together, embarking together on paths of peace."

In his message, which takes its cue from the passage in the First Letter to the Thessalonians in which St. Paul writes that "the day of the Lord will come like a thief in the night" (1 Th. 5:1-2), the Pope takes stock of the situation left by the pandemic, inviting us to reread it in relation to the war in Ukraine and all the other conflicts around the globe, calling them "a setback for the whole of humanity, not merely for the parties directly involved".

MY MOTHER IS HOLY!



I never imagined I'd ever be writing a testimony about Maestra Thecla, even though she has always been someone I love very much and have felt close to me as a sister and a Mother and,

more specifically, as a point of reference due to the many years I have spent in the service of governing in our Congregation.

Maestra Thecla flew to heaven on 5 February 1964. My sister Adele and I entered the Congregation on 11 February that same year, only six days after her death.

As a girl, I was not familiar with the life of Thecla Merlo. Those who spoke to us about her simply referred to her as the Superior General of the Congregation. Since we had several aunts who were members of religious Institutes, I instinctively grasped that Sr. Thecla had a very special job. When I arrived in Alba as a postulant, I found it filled with the Congregation's major superiors, who had come to Italy from all over the world to attend Maestra Thecla's funeral and they told us a lot about her when they visited our formation groups. Thus it was that their repeated declaration, "Prima Maestra is a saint," which they voiced with great conviction, made a profound impression on me. This unanimous testimony of the sisters who had known her closely left me with the desire to get to know Maestra Thecla better so as to understand their reason for saying this.

Among our Mother's personal characteristics, the elements that struck me most deeply about her were the love, humanity and sensitivity she manifested toward all people, her firm resolve to correspond to what the Lord was asking of her, and her desire to become holy. Her yearning for holiness and to do as much good as possible for the salvation of her brothers and sisters was unwavering—a desire she expressed very clearly in the face of even difficult apostolic choices, when she would ask, for instance, "Will these records do good? If so, then go ahead with this initiative!"

When I was a Junior, I was sent to France to carry out summer propaganda, and one

morning I was in a serious car accident that immobilized me for a long time. At a certain point, I found myself impatient about having nothing to do, so I welcomed the visit of a sister who had lived with Maestra Thecla for many years. This sister possessed several of Prima Maestra's manuscripts and personal journals. She brought an armload of this precious material to my room one day and said, "Here. Read this. You will find it helpful." That material was a huge gift for me because it allowed me to get to know something about Prima Maestra's interior life. What she wrote helped me discover how to live in total adherence to Christ the Master, and how to live in a spirit of faith, self-surrender and obedience to the Founder. Her notes revealed her immense love for the sisters, the needs of humanity that pressed on her, and her urgent desire to make Jesus known to everyone.



I would like to speak to you about Maestra Thecla with the same heart with which one speaks of one's mother, but, as I have already said, I belong to a generation that did not live with her. She is, however, a vital presence in my life and her spiritual message is her legacy of love to every Daughter of St. Paul. Her personal writings offer us wonderful glimpses into her spiritual journey, her profound roots in Christ and her passion for the good of souls. *Have faith*, was Prima Maestra's constant recommendation. In every letter she wrote, especially to our missionary sisters, she would repeat with great firmness: *Have faith. Pray. Stay serene. Trust God.*

In her fifty years of Pauline life, Maestra Thecla focused her message to us on a single goal: *our personal and communal vocation to become holy*. This goal was the secret



of her spiritual life and at the same time the heart of all her teachings to the Daughters of St. Paul. She insisted that holiness is the sole and essential condition for ensuring that evangelization through the means of social communication will be effective: "Apostles of the press should all be saints!" she would exclaim. "Do we at least have the unwavering desire to reach this goal?"

Maestra Thecla loved to contemplate Mary, who generated the Word, meditated on it and kept it in her heart. Let us entrust our journey to Mary, Queen of Apostles, ask-

ing that each one of us may approach Prima Maestra with a daughter's heart, enter her spiritual climate, imitate her apostolic courage and allow her to lead us to holiness.

I would like to end with the testimony of Cardinal Larraona, who knew Maestra Thecla well. In his homily at her funeral, he said: "Whenever I was in Prima Maestra's presence, I sensed that she felt God, that she united contemplation and action in a marvelous way.... Not two lives, but a single life, simplified and synthesized—a life in which everything was aimed at seeing God, serving God, communicating God. That was your Prima Maestra. Her very intense life was made up of work, worries, apostolic inspirations, concern for many daughters and communities, constant travel.... Her eyes were like twin headbeams on a car, illuminating her path. She carried God in her heart. She found him in his creatures.... She was a competent, soft-spoken woman. But along with her sweetness and serenity, she possessed great strength—a strength that made itself felt without imposition, but which was irresistible. She was a holy religious, a holy superior, a holy apostle of the press!"

Thank you, Jesus Master, for gifting us with Primo Maestro and Prima Maestra Thecla—the Founder and Co-foundress of our beloved Congregation!

Giovannamaria Carrara, fsp

ITALY: ASSEMBLY OF SUPERIORS

From 7-11 October, the annual Assembly of Superiors of the Italian Province was held in the St. Paul House at the Generalate, Rome. The gathering revolved around two main conferences, the first on the theme *The Daughters of St. Paul: between the bond of fraternity and the exercise of synodality*, by Fr. Salvatore Fari, a Vincentian and an expert in consecrated life, who among other things made us once again appreciate the richness of our Constitutions by highlighting some of its articles in reference to the three specifications of the title of the Synod: communion, participation, mission. The second was the talk of Sr. Anna Caiazza on the theme *Embracing Vulnerability: Guidelines for the Service of Authority*, who cited Pope Francis' address to the worldwide gathering of Women Superiors General during their Congress last May. "Religious life, too, recognizes its vulnerability today," the Pope said, "although at times it accepts it with difficulty. We were used to being significant in numbers and in our works; of being relevant and well regarded by society. The crisis we are going through has made us feel our frailties, and invites us to assume a minor position...."

What changes is the Spirit urging us to make in this period of history? According to Sr. Anna, it does not concern programming as much as it does *transformation*, understood as a process of continual conversion, openness to the presence and action of the Spirit....

...AND YET I MET HER!



My name is Sr. Mariangela Tassielli. I was born in 1976 in Lecce, a small town in southern Italy, right at the tip of the Italian “boot,” where two seas meet and legend says that deep abysses can be found in the waters below them. I spent the first 19 years of my life in a town called Salento, which has three features that in a certain way characterize all of us who have roots there: the sun, the sea and the wind.

I met Maestra Thecla on 28 July 1991, in Castagnito, over a thousand kilometers from my home. I was 15 years old at the time and I remember that day as if it were today, because the morning I met her was also the day I discovered the face of God. And ever since then, nothing has been the same for me.

I know that those of you who love dates will have perplexed expressions on your faces right now, because it is obvious that the math doesn’t add up. How could I meet Maestra Thecla in 1991 when she died in 1964? Yet I assure you I really did see her on that precise day. There she was, with one arm resting on the half-open window of a departing train, a broad smile on her face. And her words to me—a teenager totally locked in her own fears, unsure of everything, but curious—opened wide the gates of heaven to me. “Lower yourself so much that you draw God to you,” she said. “In order to do this, it enough to think of your nothingness. And, trusting in him, raise yourself so high that you can reach him.”

Her words breached my heart, and day after day, with her figuratively at my side, I came to discover the beauty and fullness of

the charism that was growing within me. That charism—the Pauline charism—encouraged me to look with fresh eyes at the future every teenager thinks and dreams about. It was a charism that would make me different, complete, both strong and fragile, and incite me to yearn every day, as she had, to have a thousand lives to “lose” for the Gospel.

I thank God repeatedly for allowing me to meet Maestra Thecla that day because now, thirty years later, I can say that it is her presence in my life that has made all the difference in the many yeses that God and history have continued to ask of me. I have encountered her tenderness in the solicitude of the FSPs who have taught me how necessary it is for a Daughter of St. Paul to witness to humanity, care, gentleness and concern for others. I have encountered her apostolic passion in the enthusiasm and totality with which many sisters have taught me to approach and live the apostolate. I have encountered her maternal spirit in the compassion with which they have dried my tears. I have encountered her determination in the strength and tenacity of the yeses of the countless sisters who have taught me and continue to teach me the immense value of an “amen” said in fatigue at the end of a long, tiring day, but with deep faith and unshakable trust in God.

Maestra Thecla, alive in so many of the sisters I have had the good fortune to meet and get to know, continues to be an important presence in my life, helping me to transform all that I am into a gift, reminding me that the only criterion for a life of self-offering is goodness. She patiently pulls me out of myself, urging me to move courageously toward God and toward the self-transcendence that he is pointing out to all of us.

Today I know that our vocation is as beautiful as it is demanding, because as Daughters of the Apostle Paul the wisest thing we can do is avoid the comfortable “couches” of the familiar and reassuring apostolate we have already experienced and push ourselves toward the risky and unknown peripheries of a proclamation kneaded with humanity, with the sharing of our charism, with new modes of investing in the future.

In my heart, I can hear Maestra Thecla’s voice advising me: “Don’t ask yourself if something is possible. Just ask yourself, ‘Will it do good?’ And if the answer is yes, then do it!”

Mariangela Tassielli, fsp

JOURNALISM'S "THIRD STAGE"



Two major events have tested contemporary journalism, but have we taken the time to reflect on what happened? *Pandemic* and *war* are the magnets that, because of their enormous reach, have attracted news coverage, renewed languages and distorted every televised "liturgy."

Another element—the digital one—has corroded the usual "modes" of televised journalistic reporting: deserted studios replaced by webcam connections from the studio and even from one's car; concerts with no audiences; debates with experts and their polar opposites; news broadcasts (or programs) conducted from the presenter's home. *Smart working* even for journalists.

There are a lot of questions and not enough answers. Let's go back to what happened in late 2019 and early 2020. An invisible enemy impacted every social reality like an earthquake, a tremor that did not erase social inequalities but ended up accentuating them. Television—by definition a screen of "images"—found itself recounting the consequences of a nameless, faceless virus that was subsequently given the acronym *COVID-19* and the image of a crown of spikes to represent it.

The journalistic world's reliance on experts, time pressure with regard to breaking news about the progress of the pandemic, reports on advances in science and the availability of vaccines, and the economic and social consequences of the covid virus were all limitations that challenged the status won by television in its early days as a medium that could provide all the answers.

The second event concerns the explosion of a new war in Europe, namely, the Russian invasion of Ukraine. If, some thirty years ago,

the Gulf War was the first to be transmitted "live" on TV and is often remembered by the static picture of a night visor with the sky behind it streaked by luminous bombardments, today it is even more appropriate to reflect on how "war in the media" and "the media in war" function.

Social media have been used as alternative and direct channels of information. Unfortunately, they also circulate alternative narratives and, through the use of *likes* and sharing, magnify the spread of fake news.

But how has the world of journalism changed in the face of tests like these? Let me offer my perspective. After journalism's "first stage" (producing a news report) and its second one (airing and publication of the news) I want to suggest that we have now reached a "third stage" of information, namely: one in which we listen to, compare ideas and reflect on them, thus initiating a circular process that incorporates these considerations into the production of new services. Looking at the Ukraine conflict from the outside, it can be viewed as a laboratory affected by languages and experiences, rather than one that takes encounter and listening as its starting point, as Pope Francis proposes in his Message for WCD 2022.

At a time in history in which the number of digital screens has surpassed television screens, the digital world has been caught up in this war as well. But in the face of the painful consequences of the Ukraine conflict, we must take into consideration the power that is bestowed on or appropriated to varying degrees by individual news outlets.

Having fled across the border, Ukrainian refugees were able to remain in touch with those they left behind through the Web, keeping them informed about what was happening as they took their first steps in search of a new future.

Re-reading Pope Francis' Message today, we see the Holy Father's desire to apply the search for listening "with the ear of the heart" to events that have perhaps changed, or at least reaffirmed, the art of journalism, which in turn is challenged by the demand for continuous updating by the digital world seeking a home in this new "third stage."

Fabio Bolzetta

President of the *Italian Catholic Webmasters Association* (WECA) and journalist for TV2000

ITALY: SPIRITUAL ITINERARY OF THE PAULINE FAMILY 2023

The retreat inaugurating the spiritual itinerary of Pauline Family 2023 was held, as usual, in the St. Paul House (San Giovanni Eudes), Rome, from 14-22 November 2022, on the theme, "Let your minds be transformed to discern the will of God" (Rom. 12:1-2). The theme, with its distinctly Pauline coloring, was competently developed by the animators of the course: Fr. Stefano Ripepi, a biblical scholar and pastor of the Archdiocese of Reggio Calabria, who accompanied its biblical aspect, and Sr. Sandra Pascoalato of the Pastorelle Sisters, who is also a biblical scholar and a passionate expositor of the magisterium of Blessed James Alberione (for the charismatic aspect). Both animators offered the participants profound and concrete reflections on the theme.

The itinerary prepared by the Pauline Family team for 2023 is in close harmony with the journey of the universal Church and Pope Francis' pastoral desires with regard to *synodality*. It was nice to note that chapter



15 of the Acts of the Apostles is the golden thread of this year's itinerary. Indeed, it is precisely from the Council of Jerusalem that we can still learn today the challenging arts of listening, discernment, courage and communion. The charismatic aspect of the theme, which involves the commitment to synodality, offers the Pauline Family sure paths for growth and adherence to the Gospel, including sanctification of the mind, the study of Sacred Scripture and conformation to Jesus through the indisputable mediation of the Apostle Paul.

The 31 retreatants, representing the five Congregations and aggregated Institutes of the PF (nine of the latter as first-time partici-

pants), experienced and confirmed the joy of being members of the Pauline Family. The course filled them with fresh enthusiasm for their Pauline journey, along with the beautiful experience of walking together and living their vocation of evangelization in a Family wholly dedicated to synodality.

UKRAINE: SOLDIER SAVED BY A COPY OF THE GOSPEL



Gospel 2022: A Word for Every Day, a Pauline publication, was in a backpack on the rear seat of a military vehicle, when its Ukrainian driver, Yuri Bovt, was suddenly caught under a hail of Russian artillery. To his amazement one of the bullets, which could have fatally wounded him, penetrated the center of the book in his tote bag and lodged there. Although wounded, Yuri survived the gunfire and recounted this event with fervent thanksgiving for the divine intervention that had saved him.

"When I was sent to the front lines," he said, "I wanted to take the Gospel with me: a small, pocket-sized text containing a thought for every day. I've had that little book with me since the beginning of the war...." *Gospel 2022: A Word for Every Day* is published by the SSP community in Lviv, on the Ukrainian side of the country's border with Poland. When the time came to print this year's edition, their typographers found it hard to purchase paper. So as to keep the price of each copy as low as possible, our Pauline priests asked their employees to use paper that was thicker than usual. Although not pleased with this decision, the staff complied. After learning that the thickness of the book had saved a soldier's life, they now look back on that printing run with hearts filled with gratitude to God.

WINDOW ON THE CHURCH

THEME FOR
WORLD COMMUNICATIONS DAY 2023



"Speaking the truth in love: *Veritatem facientes in caritate* (Eph. 4:15)" is the theme of World Communications Day 2023. In the Vatican press release, the Pope says that we must "speak with meek-

ness, using the gift of communication as a bridge and not as a wall."

The invitation captures his desire for a media system that knows how to go against the tide, especially in a time marked—even in ecclesial life—by polarization and exaggerated debates that exacerbate tempers.

"It should be a type of communication that is open to dialogue with the other," the Pope continues, "that promotes integral disarmament, that strives to dismantle the 'war psychosis' that lurks in our hearts.... This effort is required of everyone, but in particular of communication workers, who are called to carry out their profession as a mission to build a more just, more fraternal, more humane future."

On the day on which the Church celebrates the Feast of the Archangels, including the Archangel Gabriel, patron of communications, the Pope also let it be known that Valdir Jose De Castro, former superior general of the Society of St. Paul, who was appointed Bishop of Campo Limpo, Brazil on 14 September 2022, will be one of the new members of the Vatican Dicastery for Communication.

WINDOW ON THE WORLD

ITALY: PAPER ARCADES



After several years of absence due to covid, *Portici di Carta* (*Paper Arcades*) has now resumed—a two-kilometer (mile-long) open-air book salon set up along the arcades of Turin. The 2022 edition of this yearly celebration offers the public 140 book-related events featuring international authors.

Portici di Carta is a 2-day literary event that each year transforms the Piedmontese capital into one of the world's longest outdoor book salons—an extraordinary celebration of the joy of reading by the city's book lovers.

This year's rich cultural program features meetings, dialogues with authors, publishing events, book signings, literary walks around the city, as well as a sampling of the abundant titles available through read-alouds, literary workshops for children, painting sessions in the main square, etc.—all organized with the help of writers, librarians, teachers and volunteers.

WINDOW ON COMMUNICATIONS

WORLD AND MISSION:

150 YEARS OF MISSIONARY VOICES



World and Mission, the monthly magazine of the Pontifical Institute for Foreign Missions (PIME), is celebrating its 150th birthday. Italy's oldest missionary magazine, it chronicles the life of the Church in Asia, Africa, Latin America and Oceania, offering a glimpse into the peoples and soci-

eties of these continents through the stories of missionaries. The periodical also provides commentary and insights on current events via its website, mondoemissione.it.

The magazine's strong point lies in the significance of its content, which is very wide-ranging and includes in-depth missiological and theological studies, articles from a universal perspective on Christian Churches and non-Christian religions, attention to ecumenism and dialogue with cultures and religions, new modes of evangelization, and a treatment of issues like justice, peace, solidarity and development. In recent years, *World and Mission* has increased its efforts to tell the story of the world from the standpoint of those who work silently and tirelessly on a grass-roots level, dedicating space to voices from the peripheries, both geographical and existential.



*"I am the resurrection
and the life.
The ones who believe
in me will live,
even though they die.*

John 11:25

DAUGHTERS OF ST. PAUL

Sr. M. Gemma Erminia Priante, age 88 - 02.10.2022, Verduno Hospital (CN), Italy
 Sr. M. Generosa Akiko Wakita, age 90 - 06.10.2022, Tokyo (Hospital), Japan
 Sr. M. Giovanna Yoko Imamichi, age 93 - 30.10.2022, Tokyo (Hospital), Japan
 Sr. Berenice Santa Dell'Aquila, age 102 - 08.11.2022, Albano GA, Italy
 Sr. M. Letizia Venerina Sansone, age 95 - 13.11.2022, Albano TM, Italy
 Sr. Vincenza Rina Salvà, age 105 - 16.11. 2022, Albano TM, Italy
 Sr. Maria del Rosario M. Guadalupe, age 93 - 19.11.2022, Mexico Capri, Mexico
 Sr. M. Aurora Mitsuko Hirai, age 92 - 25.11.2022, Taipei, Taiwan
 Sr. Anna Liccardo, age 87 - 26.11. 2022, Albano, Italy
 Sr. M. Julia Veloteri Carmen Elida, age 84 - 29.11.2022, Buenos Aires, Argentina
 Sr. M. Santina Hisako Tajima, age 93 - 02.12.2022, Tokyo, Japan
 Sr. M. Chiara Teodula Cabaluna, age 86 - 03.12.2022, Pasay City, Philippines
 Sr. Romi Auth, age 74 - 08.12.2022, Belo Horizonte, SAB, Brazil
 Sr. M. Lucia Margarita Gonzalez, age 89 - 26.12.2022, Bogota (Hospital), Colombia
 Sr. M. Antonietta Vivian, age 95 - 27.12.2022, Albano TM, Italy
 Sr. M. Piera Giuseppa Gipponi, age 91 - 28.12.2022, Alba, Italy

PARENTS OF OUR SISTERS

Sr. Elisabetta Kap Suhn Choi (Mother, Ok Youb Maria), of the Seoul-Miari community, Korea
 Sr. Regina Keum Soon Seo (Mother, Hee Jib Lucia), of the Seoul-Miari community, Korea
 Sr. Mirolsawa Koprucha (Mother, Krystyna), of the Warsaw community, Poland
 Sr. Liria Grade (Father, Arthur), of the Boston community, United States
 Sr. Janet Shidoo Anande (Mother, Veronica Anapine), of the Abuja community, Nigeria
 Sr. Leah De Los Santos (Mother, Eva), of the Zamboanga community, Philippines
 Sr. Catherine Ntanda Mungongo (Mother, Jaqueline), of the Kinshasa CD community, Congo
 Sr. Godelieve Mastaki Ngalula (Mother, Monique), of the Kisangani community, Congo
 Sr. Joan Paula Arruda (Father, John), of the St. Louis community, United States

THE PAULINE FAMILY

Sr. Bianca Maria Bruna Ballerini, sjbp, age 93 - 25.09.2022, Verona, Italy
 Sr. M. Joseph Angelina Obinu, sjbp, age 95 - 26.09.2022, Albano Laziale, Italy
 Sr. M. Carola Lina Bragioto, sjbp, age 92 - 04.10.2022, Albano Laziale, Italy
 Sr. M. Stefania Giuseppina Piumatti, pddm, age 92 - 11.10.2022, Sanfrè, Italy
 Fr. Luigi Giuseppe Gelmini, ssp, age 94 - 19.10.2022, Alba (Hospital), Italy
 Sr. M. Anunciación Angelina Ballesteros Gutiérrez, pddm, age 80 - 20.10.2022, Mexico City, Mexico
 Sr. M. Michelina Scalercio, pddm, age 82 - 26.10.2022, Sanfrè, Italy
 Sr. M. Gracia Mag-Uyon, pddm, age 70 - 28.10.2022, Davao City, Philippines
 Br. Vittorio Davide Codato, ssp, age 86 - 28.10.2022, Alba, Italy
 Sr. M. Laurentina Teresa Bertero, pddm, age 94 - 30.10.22, Sanfrè, Italy
 Sr. M. Gervasina Raffaella Potenza, pddm, age 89 - 25.11.2022, Santiago, Chile
 Sr. M. Scholastyka Antonina M. Szymanska, pddm, age 85 - 02.12.2022, Warsaw, Poland
 Sr. M. Clorinda Rosina Dissegna, pddm, age 91 - 03.12.2022, Sanfrè, Italy
 Sr. M. Angela Maria Marinangeli, pddm, age 70 - 10.12.2022, Sanfrè, Italy
 Sr. M. Orsolina Teresa Rigoni pddm, age 92 - 25.12.2022, Albano Laziale (Hospital), Italy