

Even on the Web, we must move
beyond the idea of having
someone in front of us...
to having a
brother or sister
in front of us.

Fr. Paolo Padrini



DEAREST SISTERS...

PAULINE PANORAMA

Calendar of the General Government

The Circumscriptions

Angola: Proclaiming the Word

Bolivia: Book Center Inauguration in Santa Cruz de la Sierra

Colombia: Assembly of the *Service to the Latin American Apostolate* (SAL)

Italy: Turin International Book Fair

Carlo Urbani: A Hero of Our Times

Palermo: Book and Reading Festival

Portugal: New Pauline Book Center in Lisbon

Romania: Biblical Itinerary

Great Britain: Receptive Ecumenism and the Route of the Catholic Synod

Our Studies

The *Teaching Nature* of the Institute in Today's Digital Environment

Work in the Thought of Fr. James Alberione

Sanctification of the Mind: a Fundamental Dimension in Religious Formation
within the African Digital Culture

Sanctification of the Mind: "You shall love the Lord with your whole mind"

AN ECONOMY OF LIFE

The Civilization of a Hundredfold

MOVING AHEAD WITH THECLA

"I thank God that I knew her"

SHARING OUR STORIES

"If my life had been different, I wouldn't be who I am today"

AGORÀ OF COMMUNICATIONS

What does the Gospel and Evangelization of the Web mean?

THE PAULINE FAMILY

Italy: Day of Celebration for the PF in the *Castelli Romani*

Italy: Communications Week

IN THE SPOTLIGHT

Window on the Church

Presentation of the Synod's *Work Document*

Toward the Jubilee of 2025

Window on the World

Meeting on Fraternity

Rajagopal Wins 2023 *Niwano Peace Prize*

Window on Communications

Spei Satelles Space Mission

Pope Francis Meets with Artists

EVENTS AND APPOINTMENTS

New Professions

CALLED TO ETERNAL LIFE

"LET US SEEK TO REINFORCE OUR UNITY WITH THE 'CEMENT' OF LOVE"



Dearest Sisters,
In the letter I sent you for the recent *Solemnity of St. Paul the Apostle*, I briefly reflected on the *qualities of love*. In this period, as I thought about the theme to be discussed on this page

of *Paulines Online*, I wondered how Prima Maestra Thecla would urge us, her Daughters, to walk "the best path of all" today—the path of a love that "rejoices in the truth, that is greater than the gift of prophecy and the knowledge of all mysteries, that makes personal and communal discernment possible. For only those who love are able to look at things with the eyes of God, and therefore they possess a penetrating gaze that sees things deeply, beyond appearances.

I want to cede this page to Maestra Thecla, so that she can share her wisdom with us and help us make our communities "oases of peace and love."

Our dear Mother places gratitude for the gift we received by means of our call to the Pauline consecrated life at the foundation of the ability to live in mutual love, "the holiest and most difficult thing we must do" (CSAS 59/1).

Let us thank the Lord without ceasing for calling us to this Congregation. Religious life is a great grace and the Pauline religious life is an even greater grace. Let us feel at home in the Congregation. Some [sisters] live in it as if they were in a hotel where they simply eat, sleep and are present. They are not interested in anything; they do not take part in the initiatives of the Congregation; they do not rejoice in the good that is done, and they are unmoved by what goes wrong. Instead, we have to put our heart into the Institute! (CSAS 24/2)

Fundamental to this is prayer, "so as to obtain the grace to practice the virtues, especially the most necessary ones. And what are the most necessary virtues for us? The family virtues of humility and love" (CSAS 58/3).

We must try to practice humility and love because if these two virtues are lacking, there is no peace in a community. And what is more beautiful than peace in a community? What can be more beautiful on earth? The Divine Master himself came to bring it to us: "Peace on earth to all men (and also all women!) of good will." And we have good will, don't we? Let us try to practice humility and love among ourselves. There will always be diverse ways of seeing things—always! Don't think we'll ever reach the point where they no longer exist, where we won't have to deal with sisters we dislike, who have different characters, who are a bit difficult. We will always have to carry these crosses. The more people we are, the more faults we have to bear because if we are ten, we put together ten faults; if we are fifty, we put together fifty. This is how we make merits; this is how we work to make ourselves holy (CSAS 58/3).



In the letter I wrote on 30 June 2023, I reminded everyone that "Fr. Alberione had signs posted in our community and apostolic environments listing the characteristics of love according to St. Paul." Maestra Thecla, in one of her conferences, refers to this fact, and then goes on to warn us:

The characteristics of love are displayed on the walls of all our communities, but what is the value of having them pinned to the wall? We must not only memorize them but also interiorize them and put them into practice. "Love is patient." During our examination of conscience, let us ask ourselves: Am I patient? "Love endures all things." Am I able to endure things? Not always, because I put up with this sister but not that one. I am telling you this not because it is necessary to point out that you bicker or disagree with one another, but so that you will always keep this in mind and be more careful (CSAS 59/5).

Prima Maestra Thecla mentions St. Paul often, many times precisely in reference to his entreaties to love one another, which his daughters must welcome and put into practice.

St. Paul tells us to imitate him. Do we want to do this? This morning I want to recommend just two things to you. Since St. Paul says, "Imitate me," I say we should imitate him in love, indeed even in the nuances of love. But to imitate him in the nuances [of this virtue], we have to imitate him especially in its most important aspects. Do you know what the nuances of love are? It means being kind to one another, responding to one another politely, treating one another well (CSAS 6/1).

Maestra Thecla was convinced that "the more we love each other [in the community], the more we will do good to others [outside the community]" (CSAS 6/7). She insisted on love as the source of our apostolate. We do good to others to the extent that we live this virtue at home. To love each other gratuitously, to be understanding toward each other, to forgive each other, to begin again every day...this is the premise for "doing good," for living "the charity of the truth."

We will do good to the extent that *we live in a family spirit*. There is so much hatred in the world: may we, of all people, sincerely love each other! Let us also do this as a reparation for love and as a way of fostering it. By doing this, we will please the Divine Master, who came to earth to teach us to live in love: to forgive, to be compassionate, to love even those who do not want our love, to do good! In short, to live in a family spirit (VPC 81).

This kind of love includes correction, "but never criticizing or murmuring about others" (VPC 60). Prima Maestra frequently warns us *to be careful with our tongues*, using them "to preserve unity and charity" (VPC 83).

It is an act of love to correct a sister, but it is also an act of love to accept a correction and not be offended by it; to welcome it in the same spirit in which it is made. If we are warned that we are doing something wrong, we should be grateful for that information. Those who deliver a warning are already making a sacrifice just by lovingly voicing the correction, and we should accept this act of love. Let us believe that



those who correct us do it for our good. If we were to always see the positive side of a correction and listen to it thinking, "This person said what she did because she loves me and did it to please God," then we would accept everything and there would be no more arguing, nor would we do things that put others in a bad mood. The cause is always our ego, our self-love (CSAS 57/8).

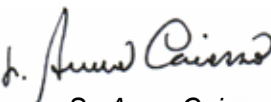
So let us be prudent in speaking. Let us not participate in or permit harmful chattering, which offends charity and gives rise to distrust and discouragement. We should not do this even in a joking way. Let us not become disoriented by unfounded chattering. Let us do what we are told by those who speak to us in the name of God, and let us serve the Lord in serenity and trust, carrying out with ever-greater intelligence and good will our beautiful apostolate in its three parts: writing, printing and diffusion (VPC 138/1).

I want to end by making my own the loving plea of Maestra Thecla:

*May we always be one in a single feeling
of union and mutual charity:
all sisters, all daughters of the same Father.*
(VPC 156)

Dearest Sisters, as always I await your valuable feedback. Thank you.

With affection, in communion of joy and hope.


Sr. Anna Caiazza
Superior General

ANGOLA

PROCLAIMING THE WORD



The 10th Ordinary Assembly of the Catholic Biblical Federation (FEBIC) took place in the beautiful city of Mar del Plata, Argentina. The theme of the encounter was *Proclaiming the Word*, and its motto was “Source of Life for a Fragile World” (cf. Rom. 8:22-23). 141 delegates from 70 countries participated in the event.

The Catholic Biblical Federation was created as a response to the Vatican Council II directive to promote and develop biblical ministry in order to make the Word of God a dynamic source of inspiration for all areas of the Church’s life and mission in the world today.

Through conferences, round table discussions, workshops, times of prayer, Eucharistic Celebrations, and sharing sessions according to regions and continents, the FEBIC Assembly invited its participants this year to proclaim the Word of God in their concrete situations.

In the final two days of the meeting, the members of its executive committee were elected and a work plan was sketched out for the next six years. The Daughters of St. Paul of the Congregation’s Southern Africa region were elected associate members of the FEBIC. While this is an acknowledgment of all the work done by the FSPs in the biblical field around the world, it also challenges us to make the Word of God ever more central to our lives and, as missionaries, to continue to proclaim it as a gift of life to our fragile world.

Some of the priorities chosen by the Assembly for the next six-year period are closely related to the Pauline charism, including biblical formation as a fundamental aspect of Christian formation, an emphasis on digital communication, and the search to find creative ways to spread the Word and knowledge of it.

BOLIVIA

BOOK CENTER INAUGURATION IN SANTA CRUZ DE LA SIERRA



On 27 April 2023, Bishop Emeritus Sergio Gualbeti blessed the new FSP Book Center in the city of Santa Cruz de la Sierra. After several years of searching, dreaming and worrying about the need to continually move their existing Center from one place to another, the day finally came when, blessed by God and supported by the sisters of the circumscription and the Institute’s General Government, a beautiful and suitable locale was found. Sr. Gabriela Santon, delegation superior, thanked God for all the Daughters of St. Paul present in Bolivia and for this new and very functional center, “which we consider a ‘temple,’” she said, quoting Blessed James Alberione, “from which to carry out our mission of communicating the Good News of the Gospel to the people of Santa Cruz, in communion with the Church present in this part of the world.”

Our best wishes to our sisters can be summed up in these words of Pope Francis: “Look to the past with gratitude, live the present with passion, and embrace the future with hope.”

COLOMBIA

ASSEMBLY OF THE SERVICE TO THE LATIN AMERICAN APOSTOLATE (SAL)



On Wednesday, May 10, Paulines of the American continent gathered in Bogota, Colombia, to participate in the Ordinary General Assembly of the *Service to the Latin American Apostolate* (SAL), an organization charged with proposing and articulating apostolic initiatives of a continental character. Present at the Assembly were the seven superiors of the circumscriptions of the American continent, two general councilors, the Bursar General, the sisters in charge of SAL and the sisters who develop its apostolic projects. The purpose of the Assembly was to renew SAL's leadership team and coordinators, evaluate the progress of its initiatives and discern new paths for the Gospel.

The Ordinary Assembly of SAL culminated on Friday, 12 May with the election of its new officers and the presence of Sr. Anna Caiazza, Superior General.

ITALY

TURIN INTERNATIONAL BOOK FAIR



The 35th edition of the Turin International Book Fair, Italy's most important publishing event, was held from 18-22 May 2023, and involved every category of the book community: publishers, authors, booksellers, librarians, illustrators, teachers, students, professionals and many, many readers.

The Fair's pavilions hosted large, small and independent publishing houses, along with the stands of public and private institutions. This annual trade show, which is both an exhibition and a cultural event, featured lectures, performances, book presentations and numerous educational initiatives.

As always, the Daughters of St. Paul participated in the Fair with an array of interesting publishing proposals and an invitation to meet the authors of some of their publications.

Particularly rich this year was their stand's program of events, some of which took place

in the convention halls, and others in a new extension to the Fairground's space, which was added in anticipation of a great influx of participants, and which indeed drew record crowds.

CARLO URBANI: A HERO OF OUR TIMES



On 18 April 2023, an evening charged with great emotional impact unfolded at the FSP International Book Center in Rome. The reason for this was the presentation of the book, *The Legacy of Carlo Urbani: A Protocol that Saved Millions of Lives*, written by Vincenzo Varagona and published by FSP Editions Italy.

In the text, the author recounts the story of the "SARS doctor," recalling his personality, charismatic figure and legacy to humanity.

An Italian physician and microbiologist, Carlo Urbani was the first to identify and classify SARS (Severe Acute Respiratory Syndrome), which broke out between 2002 and 2003 in Hanoi, Vietnam.

The physician believed it was not a form of influenza as others thought, but rather a new and dangerously contagious viral disease. His prompt warning to the World Health Organization triggered a swift global response credited with saving numerous lives. Urbani himself contracted SARS while treating victims of the virus in Hanoi in 2003 and he died three weeks later. He is acknowledged internationally as a true public health hero because he understood that swift action was needed to contain the spread of the virus, and his anti-pandemic protocol (isolation and screening) significantly changed the way countries would, in the years that followed, deal with infectious diseases.

PALERMO: BOOK AND READING FESTIVAL

This year, Palermo's annual Book and Reading Festival, which has been held in the heart of the city's historic center since 2015, focused on an important and timely theme,



namely, *Citizenship and Humanity*. A six-day series of book presentations, interviews with authors, read alouds, debates, and conferences all explored the relationship between humanity, the individual and the State.

In addition to setting up a display in front of their book and media center, the FSPs participated in the event by presenting two new Pauline editions to the public. The first, by Roberto Mistretta, was entitled *Rosario Livatino: Man, Judge and Believer*. The author discussed his book with Antonio Balsamo, a retired judge who worked for four years with Rosario Livatino, journalist Roberto Greco, who moderated the discussion, and Fernanda di Monte of the Daughters of St. Paul. The second new publication was *Ventuno: Le donne che fecero la Costituzione*, by Romano Cappelletto and Angela Iantosca. These authors had already traveled to Palermo to present their book in some of the city's schools. In fact, the teenagers of the Giovanni Falcone National Boarding School had asked that the new book be presented precisely to their academy. The event opened in Palermo's main square with a flute rendition of Italy's national anthem, followed by a precise and profound presentation of the text, enlivened by excerpts from it.

PORTUGAL

NEW PAULINE BOOK CENTER IN LISBON



On 27 April, the Daughters of St. Paul, better known in Portugal as the *Paulinas*, invited their collaborators and friends to joyfully celebrate with them the inauguration and blessing of the circumscription's new book center in Lisbon. The new locale, which is more accessible to the public, offers a warm and welcoming environment to those who enter the shop in search of books, religious articles or simply cards and leaflets bearing a Christian message.

The inauguration ceremony, highlighted by meaningful gestures, was presided over by Father João Paulo da Silva of the Society of St. Paul, who commented on some excerpts from the writings of the Apostle Paul chosen for that occasion and particularly relevant to it. He stressed above all that we are all called to proclaim the Word of God and to witness to it in our daily lives, especially to those who have never heard the Good News of Christ.

The blessing concluded with a musical performance by violinist João Canto e Castro, which heightened the joyful atmosphere, followed by a time of cordial socializing among those present. It also served as a sign of hope that the new FSP Center will continue its mission of evangelization in the heart of the city of Lisbon for many years to come.

ROMANIA

BIBLICAL ITINERARY



To commemorate the 10th anniversary of the publication of the Catholic edition of the Bible in Romanian, the Daughters of St. Paul of Bucharest say they will continue the journey they have been pursuing in the past years with the laity on the subject of the Pauline spirituality.

In fact, they recently launched a program of in-depth biblical encounters on the theme, *Let's Read the Holy Scriptures*.

By way of introduction to this theme, the meetings held in February, March and April 2023 broke the subject down into 3 stages: *What Is the Bible? Why Read the Bible?* and *How To Read the Bible*. The conferences were guided by Fr. Lucian Dinca, an Assumptionist priest, who is a professor at the Faculty of Roman Catholic Theology in Bucharest and the author of two books for Pauline Editions. The catechetical sessions, presented from the biblical perspective and enriched with the teachings of the Church Fathers, aroused great interest in the participants, who participated in them enthusiastically.

Each encounter consisted of three moments: a conference, a Eucharistic Celebration and a time of fraternity and sharing.

The FSPs of Bucharest are eager to continue their journey with the laity along the paths of the Bible, helping the participants to read, meditate on and pray with the Scriptures in order to get to know Jesus better, love him, and be transformed by him.

GREAT BRITAIN

RECEPTIVE ECUMENISM AND THE ROUTE OF THE CATHOLIC SYNOD



A symposium of ecumenical leaders, clergy and collaborators gathered in Great Britain to respond to the call of Pope Francis and the Catholic Church by inviting other local Churches to take part in the synod process. Among the participants from the Catholic Church were representatives of the various components that contributed to the work of the Synod, among them religious, priests, bishops, theologians and Catholic women's groups. Also present were small sharing groups made up of national and internation-

al representatives of the various Churches, including Anglicans, Baptists, Methodists, Pentecostals, Quakers and the United Reformed Church.

As a member of the national synthesis team for the Synod, Sr. Elaine Penrice of the Daughters of St. Paul attended the event. She had helped prepare the national report that was to be presented to the bishops of England and Wales and sent to Rome prior to the start of the continental phase.

Sr. Elaine writes: "At the end of the symposium, I would like to emphasize two things that touched me: the first is that all the Churches said a big thank you to Pope Francis and the Catholic Church for having the courage to start this synodal process and by inviting them to participate in it. The second thing that touched me was that everyone appreciated the experience and the sharing of individual gifts."

PERPETUAL PROFESSIONS

May-June 2023



BURKINA FASO: 6 May

Sr. Yolande Koila

SEOUL, KOREA: 25 May

Bona Sr. Bona Yoon

Hye Jung Sr. Rosa Oh

Eun Young Sr. Camila Ahn

LAHORE, PAKISTAN: 27 May

Sr. Nomi Slamit

Sr. Rukhsana Salamat

EL HATILLO, VENEZUELA: 27 May

Sr. Geraldine Flores

LUANDA, ANGOLA: 28 May

Sr. Fátima Da Conceição Lobato

PASAY CITY, PHILIPPINES:

15 June

Sr. Lourdes Cabugwas

THE TEACHING NATURE OF THE INSTITUTE IN TODAY'S DIGITAL ENVIRONMENT

PURIFICACION BARRIENTOS, FSP



In her final work for the Course on the Charism of the Pauline Family, Sr. Purificacion Barrientos explores the subject: *The Teaching Nature of the Institute of the Daughters of St. Paul*—a very significant and up-to-date theme in this time of technological innovation because today's digital environment offers many challenges to the teaching nature of the apostolate of communication.

The first part of the author's thesis sketches out the development of the Pauline mission and then explains why we are a teaching Institute, the significance of being a teacher, and the integral formation FSPs require in order to carry out their mission.

The second part of the text explains the teaching nature of the Institute in the light of the Church's magisterium, focusing on what this has to say with regard to the importance of communication tools in the work of evangelization.

In Part Three, the author presents her personal insights, identifies some challenges, and offers several recommendations in the areas of formation and study; media education and information literacy; the production of content and active engagement in social media.

Sr. Purificacion concludes her exploration of the topic by emphasizing that Fr. Alberione considered the teaching nature of our Institute to be an integral part of its identity. Therefore, every member of the Congregation is a teacher, no matter what apostolate she carries out and no matter where she works. The digital era has given our teaching ministry completely new dimensions. In fact, today we face the challenge of communicating the Faith effectively to people who spend much of their time online. Our vocation compels us to actively engage with the always-changing world of communication, and to use its evolving instruments to preach Christ to the whole world in order to lead the whole person—mind, will and heart—to God.

WORK IN THE THOUGHT OF FR. JAMES ALBERIONE

YOKO TOMITA, FSP



Sr. Yoko Tomita's final thesis for the Charism Course delves into Fr. Alberione's thought on work, based on the text *Work*, which the Founder wrote in 1953 and that can be found in the volume, *Soul and Body for the Gospel*.

Fr. Alberione, a tireless and intelligent worker, gave us the example and taught us the value and merit of work, saying that it imitates the activity of God the Creator, brings us closer to him, ennobles the human person, and has great social relevance. She says that in our Pauline life, work becomes *apostolate* when it meets three indispensable criteria: upright intention, a spirit of penance, and union with Christ. Sr. Tomita dedicated much research to the writings of the Founder in her attempt to determine the conditions that must pervade the work of the Daughters of St. Paul so as to transform it into apostolate.

An important chapter of Fr. Alberione's text is devoted to teaching our sisters how to work. For the Pauline Family, this must be carried out with a supernatural spirit marked by order and progressiveness, dedication and constancy, good use of time and balance.

The author writes that Fr. Alberione's thought finds confirmation in a number of Church documents, in particular St. John Paul II's Encyclical, *Laborem Exercens*.

SANCTIFICATION OF THE MIND: A FUNDAMENTAL DIMENSION IN RELIGIOUS FORMATION WITHIN THE AFRICAN DIGITAL CULTURE

ANNE KABURA KIRAGU, FSP



The thesis of Sr. Anne Kabura Kiragu, submitted at the end of the 2022-2023 Charism Course of the Pauline Family, is a reflection on the sanctification of the mind in reference to the

digital environment that today pervades the entire world, including Africa. This continent, in fact, which is rapidly becoming digitized, is manifesting all the positive and negative effects of modern technology on traditional African cultures and values.

The author seeks to offer an antidote to the negative elements by presenting how Fr. Alberione suggested that the human mind be sanctified through a faith that purifies, preserves and defends every culture.

She draws on several philosophical, psychological and biblical points found in Fr. Alberione's text to sketch out a natural and supernatural path to personal holiness and mission, supporting her thought with reference to the teaching of the Second Vatican Council on holiness.

The author strongly recommends digital media education as an essential link between the Gospel and current technological progress in Africa. She says that media education is imperative for religious who are committed to forming individuals and the continent's various cultures according to Gospel values. The text concludes on a hopeful note, offering challenges and prospects for the future.



SANCTIFICATION OF THE MIND: "YOU SHALL LOVE THE LORD WITH YOUR WHOLE MIND"

THÉRÈSE TSHIBOLA NSAKA , FSP



Sr. Thérèse Tshibola Nsaka's thesis at the end of the 2022-2023 charism course of the Pauline Family is the result of her in-depth study of Blessed James Alberione's text, *Sanctification of the Mind*.

An intensive reflection on this work led her to examine various diseases of the mind and a possible therapy for them, inspired by Romans 12:2: "Do not be conformed to this world, but be transformed by the renewing of your minds."

The thesis is structured around several key points: thoughts and their impact on life, diseases of the mind and their remedies, pride as the root of all diseases, and the teachings of St. Paul which, when lived on a daily basis, gradually lead to the transformation of a person's heart and mind.

Sr. Thérèse invites her readers to re-discover the desire to change their lives by drawing inspiration from the actions of a very bold person: Zacchaeus.

The thesis concludes with a reflection on Jesus Master Truth, who heals and liberates human beings.

The author has enriched the investigation of her theme with extracts from contemporary writers who have enlightened and confirmed Fr. Alberione's teaching on the sanctification of the mind.

CALENDAR OF THE GENERAL GOVERNMENT

(June-September 2023)

10 June - 10 July	Visit to Pakistan	<i>Sr. Anastasia Muindi</i>
13-15 July	Visit to the community of Bucharest, Romania	<i>Sr. Anna Caiazza</i>
22-30 July	Spiritual Retreat	<i>General Government</i>
2 August - 2 Sept.	Visit to the Southern American Province	<i>Sr. Donna Gaiamo</i> <i>Sr. Clarice Wisniewski</i>
5-20 September	Interchapter Meeting (Sao Paulo, Brazil)	<i>General Government</i>

THE CIVILIZATION OF A HUNDREDFOLD



I was in Nairobi, Africa when I first heard the expression 'the civilization of a hundredfold'. We were far from comfort and wealth. I was surrounded by so much poverty, and my missionary friend (Piero), speaking of

this reality, said: 'We must show the world that there exists a civilization of a hundredfold - a hundredfold - 'one hundred times greater' - than that promised to the disciples in the Gospel. And from that May of 2010 I began to think differently and more profoundly about this first and mysterious beatitude: 'blessed are the poor, for theirs is the kingdom of heaven'. I felt as if I understood it a bit better.

The poverty of joy that Europe and the West have known for some time now is a direct consequence of having forgotten the logic and the unique happiness of the beatitudes. The beatitudes incorporate and express all those values rejected and despised by our world. A world increasingly built on the image and likeness of the god of business. Meekness, the building of peace, poverty, mercy, purity, are not the words of a capitalist economy and its finance.

For almost two centuries the *Sermon on the Mount* has been battling the attacks of those who have tried and continue to try to reduce the significance of this teaching to simpler things or merely common sense, to the point of ridicule. This battle against the simple radical nature of the beatitudes is particularly strong for this first beatitude, which is, not by chance, the first. A simplification that began very early on, when an over emphasis was placed on the words blessed are the poor *in spirit* (cf. Matthew 5:3) thrust the "actual poor" in the background. Thus, as far back as the time of the Church Fathers, we have written and proclaimed that the 'blessed' are not so much the real poor but simply those who experience spiritual detachment from wealth, those who share goods, or those who use them for the common good. While this is very true and also present in the Bible, we risk distancing ourselves from the very sim-

ple and profound meaning of: 'blessed are the poor'. This beatitude must be reserved entirely to the poor: it should be entirely and only for them. If the poor possess this bliss all to themselves, then they are not always and only poor, because they possess at least this type of wealth, which is countless. It's theirs; let's not take it away from them.

After all these centuries we know well that it is not easy to understand and love this first beatitude. How can we call the poor *blessed* when we see them as victims of poverty, abused by the powerful, dying in the middle of the sea, looking for food in our garbage cans? What type of beatitude do they know? Why are we reluctant to exclaim: 'blessed are the poor' while we are sitting with them in the rubbish dumps of our cities?

For this reason, I have often seen that the first and most severe critics of this first beatitude are precisely those who spend their lives alongside the poor to free them from their misery. The greatest friends of the poor often end up becoming the greatest enemies of the first beatitude. But we must understand the poor, and also thank them for having shocked us and pressed us into a discussion on new and daring terrain.

How can we love and appreciate this teaching of 'blessed are the poor'? To do this, it is necessary to cross their paradoxical and scandalous terrain - how many 'rich gluttons' have found in the beatitude of the poor an alibi to leave the Lazarus' in society happy in their conditions of deprivation and misery, and perhaps identify themselves as 'poor in spirit' because they gave crumbs to the poor?

The words of the Gospels offer us some clues to enter into this paradox. The first clue is very beautiful, it is *the kingdom of heaven* - ... *because theirs is the kingdom of heaven*. Perhaps then, happiness for the poor lies entirely in the fact that they are *already* living in the kingdom, in this unique kingdom. The kingdom "is" theirs today, it will not "be" theirs



only tomorrow in heaven. The beatitude of the poor does not experience the 'not yet': the 'already' is sufficient.

The poor are blessed because they are already inhabitants of the kingdom of heaven. Among the poor called blessed were the rejects, the homeless, those who had little or nothing to live on. There were lepers, widows (almost all women), orphans (almost all children), people who, not surprisingly, were Jesus' closest friends and companions during his lifetime. Most of his disciples who had met him on the streets of Palestine were poor, ordinary people who had started following behind and then together with Jesus. They were already poor or became so by encountering another kingdom, following another type of happiness. In saying 'blessed are the poor' Jesus spoke to his friends, and still speaks to his friends: he observed them, watched over them, and the first beatitude was born in them: blessed are the poor, because theirs is the kingdom of heaven.

Only the poor live in the kingdom of heaven, that kingdom inhabited by the men and women of the beatitudes: the meek, the pure, the persecuted, the merciful, those hungering for justice, those who are afflicted, all of whom are poor by choice or who have become poor as a result of their meekness towards their persecutors, so as to build peace. It is a unique kingdom that has never ceased to be among us. A kingdom where providence is known. It is a hundredfold, which only the poor know and recognize (stupendous is the joy of the poor for the gifts received). Providence is for Lucia, not for Don Rodrigo (cf. *The Betrothed* by Manzoni); and for Cosette, not for the Tenardiens (in *Les Misérables* by Victor Hugo).

The most beautiful feasts are the feasts of the poor, and perhaps there is no greater joy on earth than the marriages and births celebrated by the poor and their friends, who are temporary guests of their kingdom. The guests, even though they may not be poor, know how to esteem and love the poor. Children who are poor also love parties and gifts simply because they are poor.

The rich do not enter this realm. It's not a punishment. They don't enter simply because they don't understand it, they don't see it, and they don't want it. They are interested in the kingdoms of this earth and not in the kingdom of heaven. If the kingdom of



heaven belongs to the poor, then it is not for the rich, unless they become poor by leaving behind their many idols. The poor are in the kingdom simply because they are poor. They do not require much effort to enter it, they don't have to become Christians, they don't have to become good: no, they exist because and as long as they are poor. Let us not reduce "blessed are the poor" for theirs is the 'kingdom of heaven'. Instead, we have been saying for centuries that not all the poor are in the kingdom, but only the good ones, those who love, those who live the Gospel; we might say this, but Jesus didn't say it. He just said: *'Blessed are the poor', and that's it.*

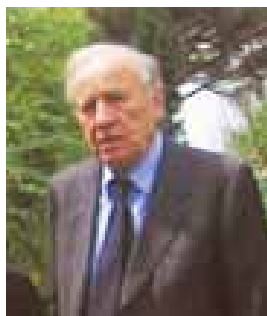
Blessed is Francis, who chose poverty, but also blessed is Job, who did not want poverty and only suffered it. They are both inhabitants of that unique kingdom, and if we too want to enter it, there is only one way: to become poor. How? For those who are not poor, there are two main paths: to become poor and to follow Jesus (cf. 'the rich young man'), or to put wealth in common (cf. Acts 4). Only the poor, by choice or fate, are inhabitants of that unique realm. Therefore let's try to imagine who might be living today in the heavenly kingdom of Jesus, who has already come. They are all the rejected, the forgotten, the victims, the abused, those without rights, the migrants on the boats. If we were able to see the world with the eyes of the Gospel, we would see the world differently, very differently, perhaps not really understanding it. There must be something wonderful about 'blessed are the poor'. We do not understand the many men and women religious who take the vow of poverty if we do not see them as people who want to enter that unique kingdom, because they first saw it and understood it, they saw and understood and desired the civilization of a hundredfold, which only the poor know.

Blessed are the poor, for theirs is the kingdom of heaven.

Luigino Bruni

Italian economist and academic

I THANK GOD THAT I KNEW HER



Venerable Thecla Merlo's life was an example of a missionary of the Gospel and of one familiar with the supernatural. She exemplified joyful love for God. When speaking of her, it is as if one intones the "Magnificat", giving thanks to God for the marvels accomplished in his servant.

And I thank God that I knew her.

My first encounter with Maestra Thecla was in the crypt of the Queen of the Apostles Temple. It was on the occasion of a historical Pauline event which was witnessed by others who were present, especially other Daughters of Saint Paul. It was the year 1950; the crypt was being used as a studio for producing catechetical documentaries and the religious films: *The Son of Man* and *Mater Dei*. It was in these years that Fr. Alberione embraced new apostolic works with an equation that was already cherished by the Paulines working in the editorial and Book Center sectors: "The *Sanpaolofilm* production studio is our church, the editing machine and the counter of the agencies our pulpit, the film is a page of the Bible". More than ever the comparison: "the church is the same as one's place of apostolate" became even more prominent. The crypt was transformed

into the temple of Jerusalem where the production of *Mater Dei*, the first Italian color film, was completed. We young Pauline men and women were often invited to participate, that is, to dress in costumes for the crowd scenes. We did this especially on Thursdays, the day off from school, dedicated entirely to the works of the apostolate. This memory is always alive in me: in the morning the scene of elderly Simeon was filmed. He held the Child in his arms and sang his final canticle. In the afternoon, at the door of the Temple, Maestra Thecla looked out, being filmed in the role of the prophetess Anna, amidst the enthusiasm of her Daughters present in the stands. The scene, which was shot several times, was an opportunity for us to exchange a few words with Maestra Thecla who, with simplicity and professionalism, gave us the example of one who firmly believed in this new means of apostolate. She, who used to say: *Let's lend our feet to the Gospel*, lent her appearance to Luke's story. When I asked the director Fr. Cordero if it had been difficult to convince Prima Maestra to participate in the film, the answer was that it had been sufficient to say that Fr. Alberione too had been willing to participate, not in costume but as a priest who administered Baptism. Once again, the disciple had followed in the footsteps of the master. Later on, in the *Sampaolofilm* archives, I found more than one letter from the Founder in response to Fr. Cordero, who felt overwhelmed not only by economic challenges but by the various difficulties in initiating this new apostolate.





The Founder invited Fr. Cordero to speak about these matters with Maestra Thecla, who was understanding and sensitive to the new apostolate.

Venerable Maestra Thecla walked in the footsteps of Fr. Alberione in every circumstance. She was his interpreter, and she knew how to mediate and complete his works in a way that perhaps has not yet been fully explored.

Fifty years later, in 1965, when Maestra Thecla had already received the reward for her labors, Fr. Alberione confessed to the Daughters of St. Paul: "I too owe a lot to Prima Maestra because she enlightened and oriented me in both happy and painful moments. She was a comfort in the difficulties that at times hindered the (Pauline) journey..."

I believe that the entire Pauline Family should continually remember how Fr. Alberione summed up Venerable Thecla's life: "Maestra Thecla directly or indirectly, and not

only with many prayers, but in various forms and ways, contributed to the other institutions of the Pauline Family: the Pious Society of St. Paul, the Pious Disciples, the Pastorelle Sisters, the Apostoline Sisters (he also lists the consecrated Institutes and the Cooperators). She had a *big heart!* A heart conformed to the heart of Jesus. She felt the difficulties and she rejoiced in the progress made". This important testimony of the Founder reveals M. Thecla's greatness of soul. When Alberione looked back on his apostolic works, he confessed that it had been an immense grace to have had this great woman near him.

Certainly, Maestra Thecla was above all a faithful disciple, who knew how to carry forward the Pauline ideal in herself and in her Daughters, even when it cost her suffering and trials. Our Founder wrote. "The two secrets of Maestra Thecla, which are also the secrets of the saints and the apostles, are humility and faith: *humility* which leads to docility, and *faith* which leads to prayer. Everyone knew of her spirit of prayer.

I think it was due to the Divine Master's benevolence that at the end of M. Thecla's earthly journey, Fr. Alberione was next to her, leaning down to listen to her. She had heard that same voice, speaking in the name of Jesus, in the sacristy of Alba, inviting her: "Come", and now it was making a final suggestion: "Offer your life, Prima Maestra".

Not much time has passed since Fr. Alberione, while inviting us to always pray for Maestra Thecla, confessed that he often prayed to her for the Pauline Family.

Fr. Attilio Monge, ssp
Homily of 5 February 2009

FIRST PROFESSIONS (June 2023)

NAIROBI, KENYA: 30 June

Maness Jailosi – Maria Flavia Ndaagano

BANDRA, MUMBAI: 30 June

Delsey Joseph Pulimootil

LIPA, PHILIPPINES: 30 June

Imelda Samuing

FIANARANTSOA, MADAGASCAR: 30 June

Marie Joséphine Zanajaza – Sylvie Ravohasina



IF MY LIFE HAD BEEN DIFFERENT, I WOULDN'T BE WHO I AM TODAY



I was born into a family of 9 children, two girls and 7 boys. When I was born, my parents weren't practicing Christians, but I studied in Catholic schools and went to Mass, a compulsory practice at school. I was baptized and made my first communion when I was nine years old.

In 1990 my father fell ill and, feeling that he was close to death, he decided to return to the Church. He even became very involved in various parish ministries. During this time, I began to exercise the service of lector.

My vocational story is a true adventure of God and with God. I never dreamed of becoming a religious Sister. My dream was to be a good wife and mother. In my parish, there were Sisters from a diocese in the Congo. One of them, the principal of the school, was very harsh with the children. She mercilessly beat those who arrived late for class. The women who knew her said she was like that because she never had children. But in spite of this, at the end of secondary school, I felt the desire to become a Sister. I was inspired by God's Word: "The harvest is plentiful, but the laborers are few" (Lk. 10:2). This statement of Jesus awakened in me the desire to be a worker in the Lord's vineyard. This would not be easy; there were obstacles to overcome. I wondered if my parents would agree; and then there was my uncle, who held a prominent role in our cultural tradition and who believed that the second daughter was expected to marry and the dowry be handed over to him. Therefore, I needed his permission to free me from these obligations so that I could enter the convent! I announced the news to my dad, who was now a devout pastoral worker. He accepted my decision but told me to finish my studies first. Instead, my mom was hesitant to agree because of my tribal obligations to my uncle. She reminded me that I had to ask my uncle for permission to be

set free of these obligations. It wasn't easy, but after prayer and reflection I went to speak to my uncle, who fortunately did not object.

As mentioned above, I knew nothing about religious life nor about the different religious Congregations that existed. I knew however that I didn't want to join a Congregation whose mission was teaching in schools or working in hospitals. I felt called to do something different. I spoke to my parish priest, and he gave me a booklet with the names of the various Congregations in the Congo and their mission. It was in this booklet that I learned about the mission and charism of the Daughters of St. Paul.

But why did I choose the Daughters of St. Paul? First because their mission was unique and different from the communities I knew. I was very excited with what I discovered even though I didn't understand much. The second thing that attracted me was the name "Daughters of St. Paul". I said to myself: "Even when I'm old I will always be a 'daughter' of Saint Paul". That is what confirmed my choice: mission and name.

In the year 2000 I started my formative journey; in 2005 I made my first profession and in 2012 my perpetual profession.

A PERIOD OF DARKNESS, BUT THE HAND OF GOD WAS UPON ME

After four years of perpetual vows, I experienced a period of severe crisis. Religious life no longer meant anything to me. Everything—apostolate, prayer, community life—no longer made sense for my life. In 2016 I asked for a leave of absence from the Congregation. I left for almost three years, to experience life outside the convent. But I soon realized that when God wants a person, even if he leaves us free to choose, he always finds a way to bring us back to himself. "Go, sell everything you have.... Then come, follow me" (Mk. 10:21). These words were a second call for me. I felt once again God's invitation to leave everything: "leave your job, your home, your host country, your friends, and return to the Congregation".

Yes, I had to "sell everything" for him, because I understood now that I just wasn't running away from personal difficulties but from the One who died for me on the cross. So, in 2019 I returned to the Congregation. I am serene and happy in living my Pauline religious life. I thank the Lord for this beautiful adventure that continues. As long as he leads, I am at peace and open to his will, because he loves me so much that he won't permit anything to harm me.

Thérèse Tshibola Nsaka, fsp

WHAT DOES THE GOSPEL AND EVANGELIZATION OF THE WEB MEAN?



Evangelizing is the mission of the Church. It is not only for some, but it is mine, yours, our mission. Everyone must be an evangelizer, especially with their life!

These are the words of Pope Francis, words that we all need to make our own in the Church. We always say that evangelization is the duty of every Christian, and that one cannot live without evangelizing, but then it happens that we quit at the first obstacle or, even worse, we think that we can do it alone... in comfortable places.

The Web is an open space: ideas meet, or rather...often collide. It is a space in which one sometimes gets the impression that people talk on top of each other, thus confusion, disorder and anarchy reign.

But isn't it here that the Lord calls us to be present? He said: "I am sending you like lambs among wolves".... For this reason, we cannot stop evangelizing.

EVANGELIZING THE WEB MEANS "BEING THERE"

But above all it means "being there" as disciples of the Master, of Jesus: it means, in the end ... bringing the presence of the Lord who never had a problem meeting anyone, sinners, tax collectors, because he loves everyone, he wants to meet everyone, and to save everyone.

Asking oneself how to bring the Gospel to the Web means starting from an important premise: the Gospel is not just a book (or a collection of books). It is not a page on which words are written.

The Gospel is a Person: it is Jesus the Savior who explains himself to us through the living testimony of those who have already experienced the "yes" of faith, i.e. the Church.

If we begin from this, we can understand and experience together that evangelizing means first of all living like Jesus, growing in a relationship with him. And this is the first duty of the "digital evangelizer".

Then it means being witnesses of the Gospel, living it first ourselves through our concrete actions: on the Web this translates into being a presence that is significant.

We must not waste time on the Web, but live it by giving the best of ourselves, putting our faith in it even when a good dose of courage is needed.

On the Web we must offer values and truth in our encounters, even if we don't always know who we are dealing with. And even if this is the case, we must always search for the truth in the other, overcoming anonymity with love!

Even on the Web we must move beyond the idea of having someone in front of us... to having a brother/sister in front of us. Therefore, let's search for additional moments to go beyond the digital meeting, opening up spaces for a direct, in-person encounter. Also because it must always be remembered that communication is "symphonic", and cannot simply be limited to the use of a single channel.



The web is made up of encounters, of relationships (even if not always at its maximum potential). Therefore, time on the Web, to be time for evangelization, must increasingly be "donated", dedicated time... not simply time spent together. Creating a beautiful site, writing a good post, finding the right words for social networks, means taking care of the place you want to create, and valuing the communication you want to activate. Communicating badly, hastily, without substance... does not serve the "good", and in the end, does not help evangelization.

We can conclude with a slogan: Whoever prays, whoever lives the Faith, evangelizes twice!

Evangelizing the Web means that we are the first to live the Gospel as a proclamation of salvation, and in doing so testify to it with our good life in the places—even digital ones—that we are called to inhabit. We have the task of finding, with imagination born of the Holy Spirit, suitable forms of evangelization that are faithful to our mission as Christians, as evangelizers passionate about Christ and the Church.

Fr. Paolo Padrini

WECA advisor - www.weca.it

ITALY COMMUNICATIONS WEEK



The 18th edition of *Communications Week*, promoted and organized by the SSPs and FSPs throughout Italy, was held from 14-21 May 2023.

The objective of this annual event is to bring the themes of World Communications Day to the attention of the general public through a wide variety of initiatives: conferences, presentations, workshops, activities for children and young people, musical events, etc.

During the Week, a Communications Festival is also held, each time in a different diocese, which this year happened to be Catania.

Both the Week and the Festival were centered on the Message of Pope Francis for World Communications Day (May 21), entitled *Speaking with the Heart the Truth in Love* (Eph. 4:15).



ITALY DAY OF CELEBRATION FOR THE PF IN THE CASTELLI ROMANI



On 25 April, the Pauline Family in the *Castelli Romani* (Albano area) gathered at the Divine Master Retreat House at Ariccia for a day of “in presence” contact and festivities. In addition to enjoying each other’s company and sharing their experiences and testimonies, the group participated in a Eucharistic Liturgy, followed by a conference on the theme, “Go into the whole world and proclaim the Gospel to everyone.”

Making the most of the presence of Fr. Vito Fracchiolla, who, as an SSP general councilor, participated from the outset in the drafting of the new *Statutes of the Pauline Cooperators*, the organizers of the encounter asked him to tell everyone about the new features contained in the text.

Fr. Vito concluded his input with a description of the type of apostolate he felt the members of the Pauline Family in the *Castelli Romani* area could carry out very effectively today: namely “to serve as ‘supply troops’ for Pauline communities operating on the front lines,” given their location on the outskirts of Rome.

The day ended with a festive meal and warm leave-takings until the next gathering.

WINDOW ON THE CHURCH

PRESENTATION OF THE SYNOD'S *WORK DOCUMENT*



The *Instrumentum Laboris* (Work Document) of the Synod of Bishops was designed as a practical tool to facilitate this major ecclesial event, scheduled for October 2023. It does not, therefore, provide answers to the stages of the synodal process, but rather raises questions to help promote listening and dialogue both within the Church and outside it.

The document pinpoints three fundamental issues for today's Church: communion, mission and participation. For each of these three areas, it offers outlines that include questions and prayers to foster discussion and identify concrete steps the Church can take to remain "leaven" in the contemporary world. The summary of this input will then be submitted to the Pope.

This very rich and well-organized *Work Document* talks about ecumenical and inter-religious dialogue, the role of women, the figure of the bishop, the laity, environmental concerns and the common good. It concludes by saying that the Holy Spirit is the real protagonist of the Synod and that nothing has already been established by its preparatory documents, which only provide the Synod "fathers" (and "mothers") with paths that can foster discernment.

TOWARD THE JUBILEE OF 2025



Preparations for the Holy Year of 2025, centered on the theme of hope, have been underway for months now and are proceeding well. To facilitate the estimated 32 million pilgrims anticipated to flock to Rome for this major ecclesial event, the official Jubilee website (www.iubilaeum2025.va) was launched on 10 May 2023. The portal, accessible in 9 languages,

offers key information for learning about the Holy Year. It is a window on the Jubilee that is agile and easy for everyone to use: children, youth and adults.

At a recent press conference, Archbishop Rino Fisichella, Pro-Prefect of the Dicastery for Evangelization, presented the winner of the competition for the official Jubilee Hymn. The text was written by Italian theologian and musicologist Pierangelo Sequeri and set to music by Francesco Meneghello from Mantua, Italy. The winning hymn was one of the 270 songs submitted by contestants from 38 countries. A recording of the hymn, sung by the Sistine Choir, was played for those who attended the press conference, and the journalists present reported that it is an evocative and engaging work that is easy to learn but by no means trivial in either text or music.

WINDOW ON THE WORLD

MEETING ON FRATERNITY

The *World Meeting on Human Fraternity*, entitled "Not Alone," took place on 10 June in St. Peter's Square and simultaneously in eight other squares around the world linked by television.



Inspired by the Encyclical *Fratelli tutti* and organized by the Vatican Foundation that bears the same name, the Meeting sought to promote the meaning of fraternity and to demonstrate how it can be constructed in society through encounter and dialogue, knowledge, shared words and gestures, common languages and the experience of beauty. The 30 Nobel Peace Prize winners who participated in the initiative met with each other and with personalities from the spheres of science, culture, law and international organizations to draft a document to be presented to Pope Francis and to the people around the world who feel called to take up the service of fostering friendship in society based on a model of justice and peace.

The event was attended by an international gathering of young people, including representatives from Russia and Ukraine. At the conclusion of the day, the participants all held hands with one another in a big embrace within the colonnade of St. Peter's Square, an architectural symbol of the universal embrace of the Church.

RAJAGOPAL WINS 2023 NIWANO PEACE PRIZE



74-year-old Indian activist Rajagopal, a descendant of Mahatma Gandhi, has introduced a non-violent method of approaching conflict among youth gangs and farmers' marches for land rights in India. On 11 May 2023, he received the Niwano Peace Prize, a prestigious annual recognition for peace efforts conferred by the Foundation of the same name.

Rajagopal, who goes by only his first name in public to avoid being identified with a caste, has been fighting for the rights of the poorest and most marginalized people of the country for fifty years, based on the Gandhian principles of non-violent activism. He began his efforts in this regard by dedicating himself to the members of the *dacoits*, the violent youth gangs present in the most underprivileged segments of the Indian population. He was able to negotiate the reintegration into society of some of these groups while at the same time initiating national programs to educate young people to service of India's neediest people.

Considered the "Nobel prize" in the area of religion, the Niwano award—which commemorates Nikkyo Niwano, the first president of the Buddhist organization Risho Kosei-kai—was officially presented to Rajagopal in Tokyo in recognition of his extraordinary work in the service of justice and peace. The list of contenders for the award consisted of 600 individuals, as well as organizations representing 125 countries and numerous Faiths.

WINDOW ON COMMUNICATIONS SPEI SATELLES SPACE MISSION



Messages of hope for all humanity will soon be sent on a mission into space. The messages are stored in immensely small objects: a nanolibrary in turn sent by means of a nanosatellite. The *Spei Satelles* Space Mission is a joint endeavor born on the third anniversary of Pope Francis' *Statio Orbis* event in St. Peter's Square at the height of the pandemic. It is the brainchild of Monsignor Lu-

cio Ruiz, secretary of the Vatican Dicastery for Communication, in collaboration with the Italian Space Agency, the Polytechnic University of Turin, the National Research Center's Institute of Photonics and Nanotechnology, and the Digital Apostolate of the Archdiocese of Turin. The "*Spei Satelles* (*Guardians of Hope*) Mission will be fulfilled on 10 June 2023 when its messages are launched into the immensity of space.

Speaking at a Vatican press conference, Paolo Ruffini, the first lay person to serve as prefect of the Dicastery for Communication, noted that "it is significant that in an era of change such as the one we are currently experiencing, a community composed of scientists, researchers, academics and communicators has gathered today to tell us about the work they produced together as a small sign of unity and hope in a very divided and desperate world."

POPE FRANCIS MEETS WITH ARTISTS



On the occasion of the 50th anniversary of the inauguration of the Modern Art Collection of the Vatican Museums, Pope Francis received in audience in the Sistine Chapel more than two hundred artists from all over the world: directors, actors, writers, poets, painters, sculptors, architects and musicians.

The Pope offered an important invitation to all those present: "With your talents, you bring to light something exceptional; you enrich the world with something new. The creativity of the artist can thus be said to share in God's own passion for creation. You are sharers in God's dream! Yours are eyes that see, eyes that dream. It is not enough simply to see; we also need to be able to dream!». The event is part of a series of similar meetings between the Popes and artists, initiated by St. Paul VI in order to "re-establish friendship between the Church and artists," as he said during his homily at the "Artists' Mass" he celebrated on 7 May 1964 in the Sistine Chapel, a venue that reinforces how fruitful the encounter between art and faith has been over the centuries.



*"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. Amalia Ayako Yamada, age 93 - 18.04.2023 - Kanagawa, Japan
Sr. M. Innocenza Assunta Funari, age 90 - 21.05.2023 - Albano GA, Italy
Sr. M. Tecla Angelina Rosa Silva De Jesus, age 86 – 28.05.2023 – Lisbon (Hospital), Portugal
Sr. M. Joseph Keiko Yamano, age 89 - 13.06.2023 - Kanagawa (Hospital), Japan

PARENTS OF OUR SISTERS

Sr. Maria Chikanari (Father, Yutaka) of the Tokyo, Japan community

PAULINE FAMILY

Sr M. Roberta Teresa Lazzaro, pddm, age 81 - 22.04.2023 - Rome (Hospital), Italy
Sr M. Innocente Sato Sakamoto, pddm, age 90 - 02.05.2023 - Nagasaki (Hospital), Japan
Fr. Ouseph Felix Vadakkedath, ssp, age 68 - 11.05.2023 - Kozhikode, India
Sr. M. Renata Assunta Calabrò, sjbp, age 83 - 17.05.2023 - Ariccia (Hospital), Italy
Fr. Domenico Paolo Cascasi, ssp, age 86 - 19.05.2023 - Rome, Italy
Fr. Vincenzo Carmine Viccione, ssp, age 96 - 21.05.2023 - Rome, Italy
Br. William Aloysius Milella, ssp, age 94 - 25.05.2023 - Youngstown, Ohio, USA
Sr. M. Josephina Pil Sun Kim, pddm, age 79 - 29.05.2023 - Seoul (Hospital), Korea
Sr. M. Giuseppina Maria Menghi, pddm, age 81 - 29.05.2023 - Albano Laziale, Italy
Fr. Ignazio Erminio Cau, ssp, age 77 - 03.06.2023 - Paris (Hospital), France
Sr M. Pierrette Marie Cecile Anna Landry, pddm, age 77 - 04.06.2023 - Montreal, Canada
Sr. M. Bianca Maria Porco, pddm, age 97 - 07.06.2023 - Albano Laziale, Italy
Br. Paolo Angelo Ocelli, ssp, age 89 - 08.06.2023 - Rome, Italy
Fr. Giovanni Battista Giacomo Perego, ssp, age 91 - 08.06.2023 - Rome, Italy
Fr. Teofilo Bernardo Perez Rojo, ssp, age 87 - 16.06.2023 - Rome, Italy
Fr. Swamy A. Anthony, ssp, age 40 - 17.06.2023 - Bangalore, India
Sr. M. Clementina Assunta Manca, pddm, age 86 - 20.06.2023 - Albano Laziale, Italy
Sr. M. Teresita M. Herminia Lechuga Castañeda, pddm, age 87 - 21.06.2023 - Guadalajara, Mexico
Sr. M. Pierpaola Caterina Pettiti, pddm, age 94 - 28.06.2023 - Sanfrè, Italy
Sr. M. Carmen Anna Di Maio, sjbp, age 84 - 01.07.2023 - Nemi RM (Hospital), Italy