

# FROM THE BEES TO THE ROSES



The Magazine  
of Saint Rita of Cascia

BIMONTHLY  
OF THE AUGUSTINIAN  
MONASTERY  
OF SAINT RITA  
OF CASCIA

NO. 2 MAR-APR 2015

INTERVIEW WITH DON GUARINELLI

**Against gossip,  
Direct communication**

DIALOGUE WITH THE MONASTERY

**The testimony  
of Christian proclamation**

THE ABBESS RESPONDS

**Are our deceased  
watching us from up there?**



## THE VALUE OF WORDS

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**up there?**

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*The Nuns of the Monastery  
of Saint Rita of Cascia*

## FROM THE BEES TO THE ROSES

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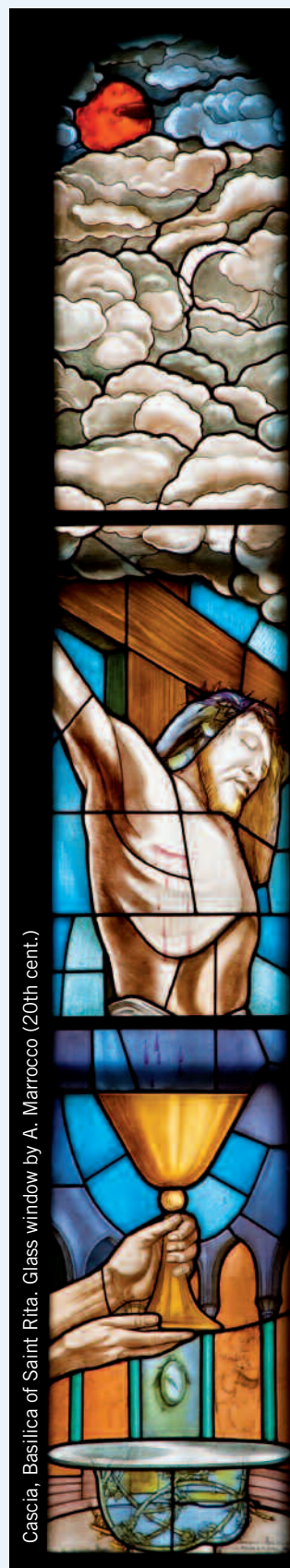
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# The process

“ find no fault in this man”. Three times the judge pointed out to the jury and the mob that there is no evidence that the man right in front of him is guilty and that they can justify their condemnation. But they insist loudly, asking that he be condemned; And their voices grow. The judge then decides that their request be carried out. The judge knows that the man is innocent, but he also knows that if he dissatisfies “one too many”, he could be held personally responsible. His career could suffer some backlash. Yes, it’s true, it seems a bit hasty, it almost seems like “playing” with the life of a man, but he is only one man, in the face of collective feeling, is that not the case? No one will ask questions about the superficiality of the investigation, the inconsistency of the evidence, the jury’s preconceived belief that the man is guilty. All shout the same thing, why should the judge damage his position of power in the face of an accusation without foundation? Based on the chatter of the people? Is it not all subject to interpretation? *“It grows, it’s contagious and it justifies itself. It starts off slowly, but it grows”* (Pope Francis). Prove me wrong and I will stop. Prove me wrong and I will not ratify condemnation of this man. The sentence is ratified and executed. The man does not escape his fate, but does not stop telling his truth. Once the show is over, reflecting on the reaction of the man in front of the sentence, the crowd goes back home beating their breasts. Perhaps they had exaggerated. Perhaps the man was not so guilty.

I have not forgotten to include the names of the protagonists of this story that is history – Jesus, Pontius Pilate, the crowd that sacrifices the innocent man, the priests. I have preferred to paraphrase it, a bit novel-like, just to make it bare enough to be able to see human behaviour that is close to us and is repeated, after millennia. The point is: can my backbiting, the rumour that I put around, the offence that I do not counter become a knife and strike, without me, who fuelled it, answering for the consequences? What is my contribution so that the use of words is responsible, that is, does not infringe the freedom of others? What weight does my free will have in issuing judgment? The point is that words have a specific weight, a meaning, a value which those who utter them cannot ignore. Jesus was sentenced under the weight of words of indictment based on fear, ignorance and the desire for power of someone else. Under the weight of human smallness, which is part of us, with which we deal when we find ourselves going along with a rumour, that can also mean simply ignoring it, not giving it the right importance. Because words become concrete, real actions, which influence the context in which I live. And, because of the history that proves it, the Love in which I believe, the society that I need, and the relations on which I feed, I will do everything to ensure that the use I make of it does not become a weapon from which a shot is fired, slipping out of my hand.

May this be a Holy Easter. Best wishes to all of you, from our community, the Augustinian Fathers of Cascia, the Beehive and the Saint Rita of Cascia Foundation non-profit organisation.



Cascia, Basilica of Saint Rita. Glass window by A. Marrocco (20th cent.)

# Against gossip, Direct communication

Don Stefano Guarinelli, psychotherapist and professor of Psychology at the Archdiocesan Seminary of Milan, interviewed by Rita Gentile

**D**on Stefano, why do we like to speak ill of others? I'm not sure whether we like to speak ill of others. We like to be the subject of a story. Deforming something is a bit like allowing ourselves to be somewhat the directors of a narrative. The fact that these small changes may often assume negative connotations is because in some way they diminish a person. In this sense, we like to speak ill because it helps us to redimension all those who are doing well in life and we cannot do the same.

**So how can we learn to respect others?**

Above all, getting ourselves used to direct communication. Direct means that things are said as they are, even straight out. Gossip is oblique communication: I chat about the person but when the person is not

*We like to be  
somewhat the  
directors of a narrative*





TAKE  
AND READ

Gossip can hurt, hurt a lot ... It is the sign of an abnormality in social functioning that leverages on hardships and insecurities, it is a signal and a call to take care of the group.

Don Stefano Guarinelli, priest, clinical psychologist and professor of psychology, analyses the world of “gossip”, asking himself questions about the *function* that “chatter” plays with respect to the individual and the group, which comes back together against the “target” of gossip.

**La Gente Mormora.**  
**Psicologia del pettegolezzo**  
**(People murmur.**  
**The psychology of gossip)**  
Stefano Guarinelli  
Ed. Pauline, € 14



there, On the other hand, very often gossip does not know that it's gossip and even thinks that gossip comes from others. But where there is even a glimmer of awareness of being a little bit gossipy, well, there's room for an examination of conscience, because it means that there is something in the person's life that's not good. That is, if someone always finds himself speaking ill of others, there is something missing in him.



Don Stefano Guarinelli.

***Wrong words lead to a distortion of reality.  
The power of words is neglected***

**If people are gossiping in our group, what can we do to stop it?** The most spontaneous reaction in front of someone who speaks ill of another is to counter that voice by putting a positive one around, which is good as a reaction in intention but uses the same vehicle: you engage in bad gossip, I'll engage in good gossip. In the case of the group, the best reaction is just to drop the chatter.

**And for the victim of gossip, what suggestions would you give?** It would be a deadly mistake to peddle counter-voices to disconfirm. The best thing is not to give rise to it. If I had the feeling of being involved in some form of gossip about me, the risk would be to try to deny it, fomenting other gossip. I believe that one of the reasons why gossip is so durable is precisely its ability to self-regenerate.

### SUBSCRIBE TO THE NEWSLETTER

If you wish to receive the prayers of St. Rita or know more in real time about the charitable works of the St. Rita Monastery, send an e-mail with your name and surname to [newsletter@santaritadacascia.org](mailto:newsletter@santaritadacascia.org)

And for the victim, I would say to always act in a transparent way, never refuse the relationship, do not give up on having a relationship with those who gossip about you, because if I became resentful, I would no longer speak to them and this is a bit like playing into the hands of gossip.

*Things should be said straight out.*

*Gossip is oblique communication*

How important is the “light” use that is made of words? I’m thinking of the word ‘friend’ which has lost its original meaning with social networks, So *friend* is said even of those who do not greet each other. Similarly, the insult is also used lightly: “I called him an idiot, but I was joking” ... Wrong words lead to a deformation of thought and ultimately reality. The power of the word is neglected. Not surprisingly, in the Scriptures, the word is the creator of experience, even in a negative sense. Because it creates reality and can also create parallel worlds that are worlds of evil, worlds that are wrong. I think that in this, the network

## GOOD LANGUAGE

*by Father Vittorino Grossi and Monica Guarriello*

When a gossipmonger offends me, he is able to do so because I allow him to. It is as if a raw nerve had been touched, there, at that precise point where my self-esteem is clearly not protected. There are offences that hurt more than others. But this makes me think that if I work on the real reason why that particular word or phrase hurts me, maybe I can learn to handle my frustration. So, instead of reacting to bad words, unnecessarily answering negativity with negativity (because in the end the frustration remains, how can that be denied?), I could invest in my reasoning ability to reverse the trend.

We are talking about going to the heart of the question and saying and telling oneself the truth.

**We are talking about ego.** And mine has been hit hard. What bothers me in what happened? What do those words mean for me? Does the opinion that I have, in general, about those who have spoken come into it?

**Then I check the context:** the situation, the place, the presence or absence of third parties ... to what extent do these external factors have an impact on my reaction?

**I take a step backwards:** am I sure that what mortified me is in the here and today? Is it not that that word or that attitude awakened unresolved insecurities in me? And are we sure that I should resolve them with the gossipmonger in front of me? Or is there someone else with whom I should face the reason for why I feel hurt?

**I take a step forward:** what is it that pushed the gossipmonger to offend me? What can happen if I ask him directly? He may claim not to have done it on purpose. He may deny having done it. He may say why he did it. Assuming that the third option rarely occurs like this, on the spot, and that the first presupposes no intention to hurt me in, let us evaluate the “middle ground”: he denies having had the intention to offend me. But we all know that is not so. And so, more pressing than ever, the question is: did I give this person a reason to offend me? May I have offended in my turn? And further: are we sure that it is me, as me, that is his target? Doesn’t he also have problems of self-esteem? Are there two of us who are insecure?

It is likely that, responding in writing to these questions (the truth must be looked in the eye), we will be well placed to recover the good language hiding in the insulter or, at least, we will have awakened ours. That is already a start.

## *The best reaction is to drop the chit-chat*

(internet, *ed.*) is a bit more vulnerable than interpersonal, face-to-face communication, because all it is emotional, affective colouring in interpersonal communication disappears in network communication. I could talk about entire marriages that have broken up because of mobile phones. It's fine sending a short message from time to time, but don't think that the short message replaces face-to-face communication, the spoken word with the glance, because these are things we need. And that also goes for gossip, which is words without a face. I see that many people on the internet say terrifying things. If they were forced to put their face, I don't know if they would have the strength to say it in the same way. If you realise that communicating with others is now done only in a virtual way, "get a grip on yourself" because the most humanising thing you can do is rather interact with others looking at them in the eye, listening to their live voice.

**According to you, will we manage to rediscover the pleasure of face-to-face conversation?** I think so, already I see some who are starting to ask "but are we sure?". ■

### SAINT RITA IN ENGLISH

From today, the site of Saint Rita of Cascia [www.santaritadacascia.org](http://www.santaritadacascia.org) is also available in English.

To learn more about your beloved saint, go to the homepage and at top right choose the language of your choice, between Italian and English, or access the English version directly at [www.santaritadacascia.org/en/](http://www.santaritadacascia.org/en/)

## CYBERBULLYING

(curated by Moige)

**WHAT IT IS** - Just as there are bullies who use physical or psychological violence against school friends in real life, **in virtual life there are people who use the Internet to exercise their arrogance.** In Europe, on average, 19% of adolescents have been bullied (6% of these incidents took place online). Italy is at the lowest levels: the percentages are, respectively, 11% and 2%. In France, on the other hand, the bullies are 26% (7% of these act on the network). In Eastern Europe, the percentages increase: in Estonia, 43% of students are bullied (of these, 14% are victims of cyberbullying). In Romania, 41%, of whom 13% victims of cyberbullying. In the United States and the United Kingdom, the percentages of young people who are victims of cyberbullying are 5% and 9% respectively, while in Canada it even climbs to 72%.

**HOW TO REACT** - **The boy injured virtually should avoid insults and thus ignore them, refusing any kind of relationship with the bully,** not offend to avoid encouraging arrogance, not exchange his personal information (telephone number, home address) and, above all, **talk to his parents about the incident.** They will know how to intervene, perhaps warning the administrator of the site and, in the case of serious or constant threats, also the Postal Police. Since 1997, **Moige** (Italian Parents Movement non-profit organisation) has been striving to improve the lives of minors and their families.

To learn more, you can contact the headquarters in Rome: tel: +39 06 3236943 email: [segreteria@moige.it](mailto:segreteria@moige.it) site: [www.moige.it](http://www.moige.it)



FONDAZIONE  
SANTA RITA  
DA CASCIA onlus  
Fiore di carità

# For a secure web

by Roger Bergonzoli,  
Saint Rita of Cascia Foundation  
non-profit organisation

In the Beehive of Saint Rita, we help our young Little Bees surf the internet safely.

In the Beehive of Saint Rita, each with their own responsibilities, we have been taking care of children for 77 years. A very long time, during which the socio-economic scenario of Italy has changed as have the needs of our Little Bees and Wildflowers.

“Taking care” means, among others, being concerned about the safety of the young people entrusted to us, thus working on prevention capable of eliminating dangers and risks of all kinds. In 2015, this translates into attention to the relationship that our girls and our boys have with the web, which offers countless new opportunities for knowledge and communication but, on the downside, also many dangers.

How many times did our parents warn us not to trust strangers? That advice also applies today, but we must provide our young men and women with the tools to distinguish virtual strangers and dangers

***“Taking care” means  
being concerned  
about the safety  
of the young people  
entrusted to us***

of the web, to prevent finding them in real life.

This means that we must educate them in correct and responsible use of the network to prevent violence, racism, paedophilia or bullying from becoming their fellow travellers. Moige (Italian Parents Movement), which was born from these considerations, has been engaged for 4 years in the national “For a secure web” campaign to raise awareness and prevention aimed at children, parents, grandparents and teach-





Mother Natalina (centre), in the photo souvenir of the "Feast of the Abbess" with the Little Bees, Wildflowers and Fr. Mario Di Quinzio.

## FEAST OF THE ABBESS

On January 18, **Feast of the Abbess**, we Little Bees celebrated the anniversary of the birth in heaven of the Abbess who founded the Beehive of Saint Rita: Blessed Mother M. Teresa Fasce. This year, the anniversary fell on a Sunday. So, since we would all be absent because we would be back with our families, we decided to celebrate it on January 21.

On this occasion, we recalled the figure of the Mother Abbess who is currently Sister M. Natalina. We Little Bees and the children of the Wildflowers had lunch with the Abbess, the Vicar, Sr. M. Rose, Sr. M. Melania (who is the sister who lives with us) and with the chaplain of the Beehive, Father Mario Di Quinzio.

Then, in the afternoon, we changed to get up on stage and perform the recital for all the sisters. They were curious to see what we had prepared, they had great fun and it was a really nice time spent together!

*(Little Bees of Saint Rita)*

ers, and which involved more than 40,000 people in 2014. We have understood how to turn a potential risk into a real opportunity, indeed a double opportunity. On the one hand, the Beehive of Saint Rita will join the campaign by training Little Bees, Wildflowers, educators and parents with the help of professionals and teaching aids, and by

## *We have been taking care of children in the Beehive for 77 years*

making use of the valuable collaboration of the Postal and Communications Police. On the other, through all available communication channels, the Saint Rita of Cascia Foundation will give voice to the "For a secure web" campaign because we want to allow our children and grandchildren to make safe and responsible use of Internet. Thus, a concrete commitment directed inwards in favour of our Little Bees and Wildflowers and outwards to our children and grandchildren.

## SUPPORT THE BEEHIVE PROJECT WITH US

The Beehive is a structure that lives solely through the donations of people who make their devotion concrete, through aid to the weakest.

A donation, however small, is enough to support the Little Bees and Wildflowers, through:

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### **Credit Card**

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## **I also help the Little Bees**

If you also support the Little Bees of the Saint Rita Beehive and want to share your personal experience of charity with the readers of "From the Bees to the Roses", send us your testimony at [redazione@santaritadacascia.org](mailto:redazione@santaritadacascia.org)  
Thank you!

Lets give  
a nest to  
those that  
have none.

**SUPPORT THE WORK OF THE HIVE OF ST. RITA WITH A DONATION**

It is here that every day the nuns and educators lovingly take care of our young Bees. Girls between the ages of 6 and 18 who have a left difficult past behind them and for whom, thanks also to your help, we can ensure the warmth of a home and a better future.

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# Rita, patroness of our Parish

Giuseppe Serafini,  
Saint Rita Pious Union of Albina (Grosseto)



edited by Natalino Monopoli

leaders and participants from all over Italy. We realised that the devotion to Saint Rita is not marginal popular veneration, but behind her example of wife, mother, nun, there is a great project for practical charity, which attracts many faithful. Very important for us were the meet-

I am 57, come from Piancastagnaio, Siena, on Monte Amiata, and, together with many devotees of the territory I have always had a great devotion to the saint from Umbria. On entering his new parish, Don Antonio, pastor of the Church of Albinia, took up as his own the appeal of the many faithful loyal to worship of the saint, venerated in the Church of Albinia with a beautiful statue: the official request for Saint Rita to become the patron saint of our Parish.

The act was solemnly confirmed last May 22, in Albinia, in the presence of our Bishop Guglielmo Borghetti. However, for Don Antonio, the simple acceptance of placing the country under the protection of Saint Rita, was not enough, and so he decided to join the Saint Rita Pious Primary Union Saint Rita of Cascia. To do this, he wanted to know that

reality personally. For this reason, on Friday October 11 last year, we left for Cascia, where a general meeting of the leaders of the Pious Union was to be held.



Giuseppe Serafini in Cascia, together with the Abbess of the Monastery of Saint Rita and the parish priest of Albinia, Don Antonio Scolesi.

Arriving late in the evening at the House of Spiritual Exercises, we were greeted by the Chaplain General of the PPU, Father Ludovico Centra, and the Secretary General, Alessandra Paoloni.

During the day of our stay, we experienced the warmth and friendship of

ings with the monastic community of the Augustinian nuns, and even more with the Mother Abbess; finally, a visit inside the chapel which houses the uncorrupted body of the saint was very moving. I can say with joy that Saint Rita speaks to the heart of all her devotees. ■

## JOIN THE PPU

Whether you are an individual or member of a group, join the PPU! In this way you will take part in our meetings, getting to know people like you devoted to the beloved St. Rita. For information, you can contact the Secretary General Alessandra Paoloni: [piaunione@santaritadacascia.org](mailto:piaunione@santaritadacascia.org)



# The thumbs up of Pope Francis

by Father Mario De Santis OSA, Rector of the Basilica of Saint Rita

One of the most significant and original gestures that Pope Francis has adopted immediately in his contact with the crowd, especially of young people, is the *thumbs up*. It is a gesture that commonly indicates consent and approval of a message, adherence to a programme, a project of life, and why not, even a sympathy immediately captured and linked to the courage of innovations enthusiastically received and long awaited by the world today, such as the white skullcap, often exchanged with the people in St. Peter's Square, inviting the faithful to climb on to the Popemobile, the acceptance of the typical South American drink (mate) and the various gestures and fragments of an out of the ordinary pontificate, thus generating an unmatched planetary popularity, tripling the attendance of pilgrims from around the world at events in St. Peter's. At one time, popularity was measured only by the applause or pats on the back, now this gesture that some call the "barometer of popularity" is *in vogue*. With his spontaneity and frankness, Pope Francis has made it a symbol of "proximity": first of all, towards himself,



because it is the closest finger, as he himself says, in prayer, and stands for evocation of that interior joy that starts in his heart, and is printed on his radiant face. But it is also a symbol of "proximity" to others, because through it he enters the heart of each one and brings forth joy and happiness, receiving consensus and approval for his message. Behind the gesture of the *thumbs up*, Pope Francis, with impetuous speed, has suggested and is implementing the fact that it is time to present oneself joyously in the missionary ap-

proach "because an evangeliser should not have a funeral face" (*Evangelii Gaudium*, No. 10). Echoing the words of Paul VI in *Evangelii Nuntiandi* (No. 80), Pope Bergoglio's invitation is "to conserve the sweet and comforting joy of evangelising, even when it is necessary to sow among tears. May the world of our time, which is searching, sometimes with anguish, sometimes with hope, be enabled to receive the Good News not from evangelisers who are dejected, discouraged, impatient or anxious, but from ministers of the Gospel whose lives glow with fervour, who have first received the joy of Christ". Here it is, gestures, attitudes, expressions which, according to public opinion have created the "Bergoglio Style", that is, a new, natural and spontaneous way of signifying the Papacy, suddenly stripped of every symbol of sovereignty, proposing and supporting a journey of a Universal Church that no longer closes in on itself, but that opens up and goes out into the periphery, approaching those who suffer, those who are poor and "tenderly" caressing those who are in moral situations that clamour for love and mercy. ■





In this second issue of the year, we continue the Feature on The Special Year of Consecrated Life, touching a theme dear to my heart: the value of words, how we use them and the luxuriant benefit that they can bring to people's lives, of each one of us, if handled with respect and sense of sharing.

To all, good reading and good reflection.

Father Vittorino Grossi  
Executive Director of "From the Bees to the Roses"

# The right words

by Mons. Domenico Pompili

Director, National Office for Social Communications of the Italian Episcopal Conference (CEI)

“Expect you to wake the world up”, Pope Francis told the consecrated at the opening of the Year dedicated to them at the end of November.

I like to think that this "wake-up" can begin to ring starting right from everyday speech. "Out of the abundance of the heart, the mouth speaks" (Mt 12, 34b), says the Gospel.

If a heart that has promised itself entirely to the Lord is really nourished by His Word, it contemplates His Presence every day, I look for it in every situation, the words that will bloom from his lips will only be a prophecy of new heavens and the new earth.

The world is hungry for this prophecy. Words that call things by their name, uncompromising of little importance yet even without the inflexibility that betrays justice; words that are able to sow sympathy and smiles, without resorting to vulgarity and profanity; which are not afraid to express affection and tenderness, but without ever fuelling the shadow of a misunderstanding.

The people who daily cross the path of consecrated life need to find refreshment in dialogue with them. Maybe they will not admit it, but they expect words that exude mercy, without slipping into the rhetoric of the lessons learned by heart. They want to be able to think that there is still someone able to speak of God as if it were the most normal thing in the world, with the ease of one who has nothing else in the heart. They wish to find men and women with clear eyes and frank talk.

Religious people have an extraordinary gym for exercising themselves and letting themselves be found up to expectations: fraternal and community life. It would be really sad if in the secrecy of refectories or vestries, corridors or rooms of religious houses, the weeds of gossip and chatter were to take root. Rather, it is right there that you can really learn to cherish the silence in which dissonant voices drown and from which bloom the right words.

## FEATURE: THE YEAR OF CONSECRATED LIFE

**W**hat do a monastery of contemplative life and the University of Urbino have in common? Not much, apparently. But the thirteen Augustinian nuns (eleven professed and two novices, to be precise) of the Monastery of Saint Catherine of Alexandria, "neighbours" of the university, every day help to make physical closeness with students fruitful, cultivating a relationship of mutual exchange made up of growth and self-seeking, thanks also to the "A monastery in the city" project launched in 1996 for young people and for all citizens. Sister Maria Lucia, 53, abbess of the monastery, accompanies us in this corner of contemplative consecrated life that has been able to accept the challenge of encounter and confrontation with the social context that surrounds it ...

# That monastery in the city

Sister Maria Lucia Giacchella,  
Abbess of the Monastery of Saint Catherine  
of Alexandria (Urbino),  
is interviewed by Monica Guarriello

**Mother, what is the distinctive feature of the consecrated life led by the Augustinian nuns of Saint Catherine?** The "hallmark" might be that of having privileged the belonging to their community, as a place where God has placed us and reaches us every day, by sending his gifts for a progressive assimilation of the feelings of Christ. In fact, we have always believed that it is one's family that is the normal place and the natural agent, the providential mediation for the formation of the consecrated. This explains the particular importance we attach to permanent formation, mother and womb of the initial one, its horizon of meaning.

**It is now nearly 20 years that your community has been engaged in an original, if not unique, initia-**

**tive: the "A monastery in the city" project. What is it about?** It is an initiative that sprang from the heart of our community. We asked ourselves: how can an Augustinian monastery help people - especially young people - to grow toward the meaning of their lives? What can it offer that is different and "Augustinian" compared with the usual retreats or spiritual exercises or Bible courses that are commonly held? And so, this initiative came about which, through a pathway of training, offers meetings aimed at self-knowledge, of one's own journey of human and spiritual maturity. An aid to "return to ourselves" in search of one's inner life, where St. Augustine says that truth lives, the place where the Lord chooses to meet the person. The project is our way of talking to the outside world, the place where we can translate our Augustinian spirituality into "local dialect". Many people, especially young people, who are participating and over the years have participated in the meetings have been built, trained and some have been helped to make their vocational choices. For carrying out the meetings we also use the aid of psychology, following the training school of the Pontifical Gregorian University, and there is also the monastic community that offers the dimension of prayer and hospitality. We must thank our Mother Angela M. Tamanti, who died a year ago, for having had the insight, along with our friend and collaborator Rita, to start this initiative and carry it forward, tackling understandable difficulties with courage and determination. In the light of the facts, they had reason to believe that this formula was more than valid. It is also very well received in the dioceses and is blessed by our Archbishop, Mons. Giovanni Tani.



Sister Maria Lucia, in front of the Basilica of Cascia.

## FEATURE: THE YEAR OF CONSECRATED LIFE



The Community of the Monastery of Saint Catherine of Alexandria, in Urbino.

**Your monastery, named after the patron saint of students, is located near the University of Urbino. Two “neighbours” so different from one other have shared a common history over the years?** The fact that our monastery is located next to the University was not considered a coincidence. It resulted in our choice to direct our proposal towards young people, who are so in need of training today and we felt fully involved in the educational emergency declared by our Bishops. Yes, we can truly say “neighbours” with the University and this also prompted us to take prayer into the academic world, both that of students and of teaching and administrative staff. Lately we have also established a beautiful friendship with the Rector, who greatly admires our work and appreciates this twinning. For a number of years now, on November 25 for the Feast of Saint Catherine of

Alexandria, we have been organising special celebrations for students, which have now become regular appointments.

**Pope Francis said that “consecrated life can help the Church and the whole of society bear witness to fraternity, showing that it is possible to live together as brothers despite diversity“. In this context, what can a community of contemplative life like yours do?** I think that no one who takes a realistic look, devoid of personal interest, at today’s society can deny the analysis of Pope Francis. It is precisely the monasteries, among others, that can give valid testimony, because they are often the privileged place where loneliness, first and painful result of a self-centred life, finds relief. What can be done about this by a community of contemplative life which lives in this social context? Above all, live contemplation truly, which is not to be

confused with a “statuary” attitude, with folded hands and twisted neck, but is a dimension of life that goes continuously from the centre to the periphery and vice versa. It is the recovery of an ever deeper relationship with oneself and with God, a continuous exploration of the inner life, in which the centre for every man is the image of Christ himself. It is also to bring into this movement the concrete life of others, the joys, the sorrows of those who knock at the door of our hearts and our homes to seek solace, to hear the true word that heals. It is not at all an easy journey, but it is fascinating. Each Order expresses this dimension of life embodying it according to their charisma. One way to experience all this for a contemplative community is, among others, to offer itself as a point of reference, a privileged place in which the person may find himself and God as the meaning of life.

# God's workers

by Pina Milana

Director General of the "Maddalena Aulina" Parish Workers Secular Institute

*Born in 1951, Roman by birth, Pina Milana heads the Barcelona headquarters of the Parish Workers Secular Institute named after its founder "Maddalena Aulina". In addition to consecrated lay persons, the Institute relies on the Aulinian Family, comprising co-workers, friends and the Fraternity. Today, the Institute is present in Spain, Italy, France, America (Puerto Rico and Paraguay), Africa (Equatorial Guinea and the Democratic Republic of Congo).*

**O**ur name, Parish Workers, indicates the choice of the field and, most importantly, emphasises the lay and secular nature of the Maddalena Aulina Institute to which we belong. **Workers:** this is the condition of the working breadwinner and of who operates in the ecclesiastical community and civil society. **Parish:** the term was adopted in its broadest sense, anticipating by far the teaching of Vatican II, which sees in the Parish the maternal face of the Church in the midst of the homes of its sons and daughters, sharing their life.

**We are lay women**, so we can exercise any profession, but living it as "consecrated" persons, that is, with the strength of the beatitudes and trying to convey, "to infect with" the values of the gospel values, in such a way as to be "leaven" in the midst of people. A leaven which, though invisible, releases its qualities precisely it is mixed *in and with* the mass. We Workers we carry out the programme of evangelisation in the place where we live as the founder, Maddalena Aulina, wished: "serving the needs that arise in the Church (God's people)," in the midst of the realities of this world, through the promotion of a laity conscious of its baptismal responsibilities.

**As members of a Secular Institute**, we can live in groups, or in our respective families of origin, or even alone (according to personal or professional needs). The motto of Maddalena Aulina was **Making Church** to promote the Christian life in families, because *"only through a renewed Christianisation of the family, that is, through recovering the fundamental values of the gospel, may the improvement of society come about"*.

The **Come and follow me** of Jesus was the classic thunderbolt that seduced me from a young age, and today – by the grace of God – I continue to be a consecrated person who allows herself to be continually surprised by His love, His tenderness and His invitation to go out around the world, among the people, even more so among the hearts of people, of families to bear the love, hope and joy of Jesus and his message. This ideal – this strong attraction – was made possible by the secular institute of Maddalena Aulina, which welcomed me. With this, I was given meaning and I was able to realise the passion of my life, passion for Christ and passion for men. I feel "alive", enthusiastic, and continually looking to find appropriate ways and means that adequately address the needs of the people around me, and to convey the beauty and relevance of the message of Jesus.



# "SAINT RITA" HOUSE OF SPIRITUAL EXERCISES COURSE PROGRAMME 2015

## FOR PRIESTS AND DEACONS

July 6 (lunch) - 11

"Augustinianum" Patristic Institute  
*"Men capable of waking the world  
up. Priesthood as prophecy"* (Pope  
Francis)

September 14 (lunch) - 19

Msgr. Giovanni Scanavino OSA  
*In Christ the New Humanism: "Priest  
of true humanity"*

## FOR RELIGIOUS/CONSECR ATED PERSONS

March 22 - 28

Sisters of the Sacred Heart -  
Lombardy

March 29 - April 5

Augustinian spirituality course (in  
English)

April 24 - 26

Handmaids of the Sacred Heart -  
Cariati

August 2 - 8

Oblate Sisters of the Holy Child Jesus

August 17 - 27

Oblate Sisters Chapter of the Holy  
Child Jesus

October 17 - 21

German Franciscans

October 5 - 8

Augustinian nuns  
*International Assembly for the  
Augustinian Contemplative Life*

## FOR LAY PERSONS

March 20 - 22

Saint Rita Pious Union - Lombardy

June 27 - 28

Milan catechists

July 4 - 5

Diocese of Livorno

July 27 (lunch) - August 1

Fr. Remo Piccolomini OSA  
*"Rejoice ... we have become Christ  
himself"*

August 10 - 14

Msgr. Giovanni Scanavino OSA  
*A Rule for All: "Christ, model of our  
humanity"*

August 28 - 30

Don Gianmario Pagano

*Course for fiancés*

Contact: Sophie Alicino - Mob.

333.81.80.301; Email:

amicidisantapudenziana@gmail.com

September 7 (lunch) - 10

*Friends and collaborators (including  
potential collaborators) of the  
Augustinians*

Fr. Joseph Pagano OSA

*"Rejoice"*

October 9 - 11

*Heads of Saint Rita Pious Unions*

Fr. Ludovico Centra OSA

October 18 - 21

German group

October 22 - 26

Fr. Francesco M. Giuliani OSA

*"One thing I know: I was blind, now I  
see." Signs of faith in the Gospel of  
John*

## MALE VOCATIONS

Young men in search of their vocation  
can spend periods of prayer and  
meditation on the Word of God and on  
fraternal life with the Augustinian  
religious communities.

Boys can contact phone number  
074375091.

**In free time, the House willingly  
hosts groups organised by  
others**

Courses for **priests** begin at 13.00  
(lunch) on Monday and end on  
Saturday morning. Participants  
undertake to follow the entire course.

Courses for **lay persons** have a  
different duration. The first date  
indicates the starting day (in the  
evening), the second date indicates  
the departure (in the morning).

The participation **fee**, including all  
living expenses, is **40** euro per day  
all inclusive (single room  
supplement **8** euro).

**Reservations** must be made by:

**E-mail:**

[casasercizi@santaritadacascia.org](mailto:casasercizi@santaritadacascia.org)

**Mail:**

Manager, "Saint Rita"

House of Spiritual Exercises

- 06043 CASCIA (PG)

The House **telephone** - operated only  
during the courses - is 074371229;

**fax** 0743 76476. At other times use

**telephone number** 0743 75091;

or **fax** 0743 76476.

# The voice and the word

by Father Remo Piccolomini OSA

**T**he voice and the *word* are two completely different terms, but are in relation to one another. The voice without the word has no content, it is empty, it is only the emission of sound and, once uttered, disappears. The *word* without the vehicle of the voice remains locked in the depths of the person, is not transmitted to others, has value in itself, but is sterile. With the *voice*, the word travels from the person who pronounces it and arrives inside the person to whom it is directed.

Augustine speaks of this in Sermon 288, 3, and continues his explanation in Sermon 289, both pronounced in Carthage, on the occasion of the feast of the Nativity of John the Baptist. But let us hear what Augustine says: "What is the voice? What is the word? What is it? Listen to that to which, in yourself, you can give consent; ask yourself the



Cascia, Lower Basilica. L.-Filocamo, Sacred Heart of Jesus (20th cent.)

*Voice without word  
is empty*

## MOTHER FASCE

### WRITING IN THE NIGHT

by Cristina Siccardi

Mother Teresa Fasce knew how to use the word best and she did so, in particular, through correspondence. She wrote thousands of letters: not having time available during the day, she wrote at night, taking pen and paper and on a miserable shelf wrote words of overflowing and blazing good aimed at everyone: young, old, poor, rich, dispossessed, prisoners, rulers, sovereigns ... She was capable of writing 30/40 letters all in one go. She wrote by candlelight: responding to the cries, the tears, the torture of the mind and soul of those who lived beyond the cloister and she even did so during her painful illness, cancer, with which she lived for decades. She always had words not only of feelings but also of appropriate and wise counsel. To Sister Carmela, for example, she wrote: "Maybe in your lonely hours, or out of natural passion, or out of envy of the devil, you are distressed ... But know how to win by looking at the crucifix, that to save us he died on the Cross. Tell him, more with your heart than with your lips: your wounds are my merits".

question from your side, then give yourself the answer. The *word*, if you cannot have a means to express it, is not called word.

On the other hand, the *voice*, although it is nothing but a sound and gives rise to messy clamour – as happens in those who shout not in those who speak – can be called voice, but cannot be called word. It is a certain indefinable sound that spreads noise and deafens the ears without any trace of intelligibility. So, as I said, if you shout, it is voice; if you say, *man*, it is word; so also if you say: *cattle*; if *God*; if *world*, or something else. In fact, I have expressed all these sounds with an indicative content, not empty. So, if you have already understood the distinction between voice and word, listen to what should astound you in these two, John and Christ. The word is of great value even without a voice; the voice is meaningless without the word” (*Sermons* 288, 3).

In the Gospel of John, it is written. “I am only the voice of one crying in the wilderness. Among you stands one whom you do not know. It is he who comes after me, the thong of whose sandal I am not worthy to untie” (cf. Jn. 1, 19-28). In other words the Baptist says of himself: I am the voice crying, Jesus Christ is the *Word*. He forwarded it, giving the task to the Apostles and their successors to do the same, until the end of time. The *Word*, therefore, has an important value, because it repeats the message of Jesus who is the salvation of mankind. In imitation of Jesus, our *word* should be used to praise, to transmit values, never to offend. ■

## PRAYER

### For our needs

Lord, place in our heart and that of our neighbour the sense of honesty and charity. Watch over our family which, in faith, expects its daily bread from you. Calm our bodies. Brighten our lives, so that when we awake we feel your love as Father. I beseech you for the intercession of Saint Rita.

## SMILING AT LIFE

Send photos of your children to [monaster@saintritadacasaria.org](mailto:monaster@saintritadacasaria.org) with the consent of both parents for publication. Photos with incomplete or illegible consent will not be considered.



1. Adelaide De Santis (Olbia. OT - Italy)
2. Agostina and Martina Listello (Colonia Almada, Córdoba - Argentina)
3. Alessio Calandrelli (Benevento - Italy)
4. Angelo Mainella (Rome - Italy)
5. Anna and Pietro Viola (Cavedago, TN - Italy)
6. Antonella Grimaldi (Salerno - Italy)
7. Arianna Riva (Milan - Italy)
8. Aurora Sacilotto (Maerne di Martellago, VE - Italy)
9. Aurora Vasciaveo (Frascati, RM - Italy)
10. Carlo Maria D'Ambrosio (Benevento - Italy)
11. Chiara Viola (Cavedago, TN - Italy)
12. Gaia Rita Mattei (Saltara, PU - Italy)



# Vigilance!

by Father Giuseppe Caruso OSA

**H**ow often does it happen in all small towns (but also in parishes, city condominiums or groups) that everyone ends up knowing each other, more or less well.

This neighbourliness has a very positive side: in a limited context, as might have been the town of Cascia in the days of Rita, there was never a face without a name, but a person around whom others grew closer to support him/her in times of need. But there is also a slightly less pleasant side to this: where everyone knows everyone else, everyone feels entitled to be informed about

what is happening to the others, a bit out of interest, a bit out of curiosity, a bit for being able to use him/her when needed.

We can imagine that the experiences of Rita, starting with the violent death of her husband up to her entry to the monastery, were the subject of gossip, perhaps whispered at the crossroads or in front of a roaring fire.

Words can do much harm: in addition to the direct offence which, precisely because it is openly aggressive is somewhat neutralised by itself, there are words that act in less obvious ways, and for this reason are perhaps

more deceitful: provoking divisions and resentments that poison human relations, or giving a distorted picture of reality, interpreting in imaginative or malevolent ways gestures that instead have quite a different intention, and finally misleading and false words that simulate what does not exist ...

How to defend oneself? Like Rita did: from her we should learn a threefold vigilance: vigilance over the ears, so that they do not pay heed to what is not useful (and gossip is never useful!); vigilance over the mouth, so that it never utters useless or harmful words; and finally, vigilance over thoughts, so that they never wander, even in the midst of a thousand chores of everyday life, from the one thing that really matters: the certainty that God loves me and everyone. ■

## THEY LIVE IN CHRIST

*Lord, humbly we recommend our deceased to you, that they may participate in the eternal Joy of Heaven. Amen*

Ada Piccoli (Carmignano di Brenta, PD - Italy)  
Sr. Agostina Maria Galli OSA, Monastery of the Presentation of Virgin Mary in the Temple (Milan - Italy)  
Andreina Trocito  
Antonella Masi (Rutigliano, BA - Italy)  
Bruna Giangrossi (Ripatransone, AP - Italy)  
Elisa Bruna Pellizzari (Vestenanova, VR - Italy)  
Emilia Di Marco (Fano a Corno, TE, Italy)  
Enrico Cardinali  
Enzo De Braco (Porto Cesareo, LE - Italy)  
Ernesto Sessa (Arzano, NA - Italy)  
Flavio Bizzo (Montecchia di Crosara, VR - Italy)  
Imelda Benini (Verona - Italy)  
Letizia Leoncilli (San Pellegrino di Norcia, PG - Italy)

Lina and Ruggero Covre (Vittorio Veneto, TV - Italy)  
Luca Di Pietra (Rome - Italy)  
Lucia Casoni (Bologna - Italia)  
Marcello Di Curzio (Cascia, PG - Italy)  
Maria Grimandi Lucchi (Bazzano, BO - Italy)  
Maria Mincione (Tavenna, CB - Italy)  
Maria Luisa Marzanti (Gubbio, PG - Italy)  
Sr. M. Nicolina Dozio OSA, Monastery of the Presentation of Virgin Mary in the Temple (Milan - Italy)  
Michelina Carlevaro (Genoa - Italy)  
Michele Antonelli (Grumo Appula, BA - Italy)  
Paolo Di Porzio (Cascia, PG - Italy)  
Piera Manfreda (Novara - Italy)  
Renato Curzi (Milan - Italy)  
Rosina Borel (Zoppola, PN - Italy)  
Salvatore Mundula (Sorso, SS - Italy)  
Sandra Sargentoni (Potenza Picena, MC - Italy)  
Teresa Polito (Torre Annunziata, NA - Italy)  
Vincenza Guerra (Hectorville - Australia)  
Virgilio Grappasonni (Rome - Italy)



# Recognition of the holy body

by Sr. M. Natalina Todeschini OSA, Abbess of the Monastery of Saint Rita

**O**ur community experienced moments of emotion and gratitude on January 12 for the third recognition examination (in the last sixty years) carried out on the body of Saint Rita, presided over by our Archbishop, Mons. Renato Boccardo. Emotion, in being able to touch and kiss this holy body in sign of reverence, and for some of us it was the first time. Gratitude, for a treasure that the Lord has given us in Saint



Angelo Gentili, the doctor who examined the body of Saint Rita, next to the Mother Abbess and Mother Vicar. (Photo by Francesco Carlini)



Mons. Renato Boccardo, Archbishop of Spoleto-Norcia, together with the Community of the Monastery of Saint Rita. (Photo by Francesco Carlini)

Rita, which continues to urge us into good. Being beside her, in silence and prayer, has helped to fuel our faith in God, He who loves us and never tires of man despite his sins, who encourages us to respond with ever greater love to reciprocate the gift received

and, through the Holy Spirit, transmit it with life to the many brothers and devotees of our beloved Saint. The moments of prayer were intense in asking for all humanity spiritual and corporal graces, strength throughout trials, and peace and love that make everyone's life

beautiful, joyful and holy. Besides our Archbishop, some Augustinian fathers were also present, including: Mons. Giovanni Scanavino, Bishop Emeritus of Orvieto-Todi, the Rector of the Basilica of Saint Rita, Father Mario De Santis, the Prior of the Community of the Augustinians of Cascia, Father Mario Di Quinzio, the doctor who examined the body of the Saint, Dr. Angelo Gentili (our dear friend and benefactor, always available to alleviate through medical science the physical sufferings of us Nuns); also present were volunteers of the Sanctuary and all of us Sisters of Saint Rita. Thanks be to God, good Father, always generous in extending wonderful gifts to us, his children. ■

# APPOINTMENTS

by Fra Paolo Zecca OSA

## Cascia (Italy)-Dbayeh (Lebanon), from March 12 to May 22

### Twinning of faith

For the 57th edition of the **Twinning** in which the **Municipality of Cascia** unite in faith with another town in the world devoted to Saint Rita, **Dbayeh** in Lebanon has been chosen. The Twinning starts with the official visit of the delegation from Cascia to Lebanon from March 12 to 17, in which the Beehive of Saint Rita will also be represented this year through its director Violanda Lleshaj. To seal the union of the two peoples in the name of Rita, the Lebanese delegation will then be guests in Cascia for the feast of the saint, from May 20 to 22.



## Cascia (Perugia), from April to October Holy Mass with passage to the urn

At **18.00** on every last Thursday of the month, from April to October, we await you at the Sanctuary of Saint Rita for **Holy Mass**. At **18.30**, the **passage to the urn** will take place, an opportunity for devotees to gather in prayer **in front of the saint's body**, without the physical separation of the grating. For those who cannot attend, the ceremony can be followed in **live streaming** on the Augustinian Saint Rita of Cascia **YouTube** channel [www.youtube.com/monasteriosantarita](http://www.youtube.com/monasteriosantarita)

Here are the dates: April 30, May 28, June 25, July 30, August 27, September 24, October 29.

## Cascia (Perugia), May Marian Month

For celebration of the Marian month, we are waiting for you every evening in May for the **Holy Rosary** at **21.00**, in the Basilica of Saint Rita.

## Cascia (Perugia), May 3 Feast of the Family

**Holy Mass for families** will be celebrated in the Basilica of Saint Rita at **16.00**. During the celebration, couples who are celebrating 10/20/25/30/35/40/45/50/55/60 years of marriage in 2015 will receive the Souvenir Parchment of Saint Rita and a rose. **To receive the Parchment**, it is necessary to be present and to book at the Information Office of the Sanctuary, by calling + 39 0743 75091.

## Cascia (Perugia), May 12 to 20 Novena of Saint Rita

From May 12 to 20, in the Basilica of Saint Rita, we recite the **Novena** that prepares us for the great celebration of May 22. Here are the times: **15.30** - Reception of pilgrims; **16.00** - Confessions; **17.00** - Guided tour of the Monastery; **18.00** - Holy Mass and, in conclusion, prayer before the urn of Saint Rita.

## Cascia (Perugia), May 17 Procession of the Banner

The traditional **Procession of the Banner** starts from the Basilica of Saint Rita, at **21.00** on May 17. Established by the Municipality in 1731, the procession gives thanks to the saint, to whom the inhabitants turned for protection from earthquakes in the eighteenth century. The seventeenth century banner carried in procession depicts the entry of Rita to the monastery. Local participants will include schools, humanitarian and religious associations, and the Beehive of Saint Rita.



# FEAST OF SAINT RITA AT THE SANCTUARY OF CASCIA

from Wednesday 20 to Friday 22 May

## ► MAY 20

### *Hall of Peace*

#### • 21.00 - Presentation of the Saint Rita International Recognition Award 2015.

Simona Branchetti, journalist of TG5 (Mediaset), presents the women of Rita to the community (that is, women whose life is close in example to that of the saint of Cascia). For 2015, the following have been chosen: **Claudia Francardi**, widow of carabinieri Antonio Saintrelli, attacked during a checkpoint control in the area of Pitigliano (Grosseto) on 25 April 2011; Together with the mother of the young assassin of her husband, in a journey of forgiveness and reconciliation, she founded the "AmiCainoAbele" association to help others on the same journey. The **Sisters of the Holy Family of Spoleto** (Perugia), dedicated to the support of families in need; the Superior General, Mother Agnes Grasso, will receive the award. **Lucia Fiorucci** of Gubbio (Perugia), who transformed the pain of the death of her daughter Elizabeth, the victim of a car accident, into real hope for other lives, with the donation of her daughter's organs, and for having entrusted herself to God in the pain caused to her by breast cancer. **Franca Pergher**, for having forgiven the person responsible for the accident that destroyed the life of her son, hit on the head at the age of six by a concrete beam, for caring for him for 36 years and for having faced with trust in God both her husband's death and her own illness, **leukoencephalitis**.

## ► MAY 21

### *Basilica of Saint Rita*

#### • 16.30 - Solemn Eucharistic Mass of the Augustinian Family,

Presided over by Father Alejandro Moral Antón, Prior General of the Augustinian Order.

#### • 17.30 – Ceremony for the Saint Rita In-

ternational Recognition Award 2015. Father Moral hands over the parchment to: Claudia Francardi, Mother Agnes Grasso (for the Sisters of the Holy Family of Spoleto), Lucia Fiorucci, Franca Pergher.

#### • 18.30 - Solemn Celebration of the Transit of Saint Rita, presided over by the Archbishop of Spoleto-Norcia, Mons. Renato Boccardo.

### *Square of the Basilica of Saint Rita*

• 20.15 - Celebration of the 57<sup>th</sup> Twinning of Faith, with the arrival of the Torch at 21.30. Having left the town twinned with Cascia (this year, Dbayeh in Lebanon), the Torch arrives on the "hill of the hope" the night before the feast of Saint Rita.

## ► MAY 22, FEAST OF SAINT RITA

### *Hall of Peace*

• 8.00 - Concelebration presided over by the Prior General of the Augustinian Order, Fr. Alejandro Moral Antón

### *Square of the Basilica of Saint Rita*

• 10.00 - Arrival of the Historical Parade in fifteenth-century costumes and the Procession carrying the statue of Saint Rita. Departing from Roccaporena, the birthplace of Rita, at 8.30, the two processions meet up with that of Cascia at 9.30, at the foot of the town.

• 11.00 - Solemn Pontifical presided over by Cardinal Gualtiero Bassetti, Archbishop of Perugia and Città della Pieve, followed by the Supplication to Saint Rita and the Blessing of the Roses (12.30).

### *Basilica of Saint Rita*

• 18.00 – Eucharistic Concelebration for Benefactors of the Sanctuary, presided over by the Rector of the Basilica, Father Mario De Santis, and accompanied by the Little Bees choir of the Beehive of Saint Rita.

# The testimony of Christian proclamation

by Sister M. Giacomina Stuani OSA

In a passage from the Acts of the Apostles (10, 34.37-43), we have a testimony of what is the heart of the Christian proclamation (kerygma) and the heart of the Gospels: it is the historical announcement of an extraordinary event, the passion, the death and the Resurrection of the Son of God made man, the Word incarnate. It is striking how the actions and words of death are clearly the work of man,



## *After the Death of Christ, the earth remained in silence*

to whom the Father gave the Son, while the actions and words of life are in the hands of God. The Resurrection is the wonder of Life, entrusted to life and witness of the Church, as it is. If Christ could say to Thomas, *"Blessed are those who have not seen and yet believe"*, it is because the witnesses chosen by God have not shirked from proclaiming to us, through the holy chain of witnesses of Christ, that the Son of God became man, suffered, was crucified and rose again from death for our Sal-

vation. This for us is a precious truth that helps us to return to the Word of the Gospel and of all Scripture as the key for interpreting all events, even of our daily lives, which may seem dark and hopeless. It is precisely the light of Easter that must help us to lift our gaze to the Crucified and Risen. And in an era that seems bereft of meaning and hope, the service most needed is that of indicating with life and words He who opens life to hope.

The Lord gives himself to us to listen, to meditate His Passion, "to know how to direct a word to the disheartened" and to who does not see future and light in his existence. After the death of Christ, the earth remains silent and on Holy Saturday, when "the King sleeps and God made flesh awakens those who have slept for centuries" (cf. Office of Readings for Holy Saturday), the voice of God is heard full of love for humanity. Silence can help us to understand that we talk too much, that we have always many reasons to affirm, so many words to say, so many rights to invoke. It is a silence that listens, that meditates, that adores.

I speak, I act, I smile, I keep quiet and I often injure the feelings of others. The weak wither in the sadness of insult, offence received, in the privacy of their own anguish. We need to stop, linger upon ourselves, review our position vis-à-vis others, restore values that have perhaps fallen into disuse. "A little bit of mercy makes the world less cold and more just", said Pope Francis in the first *Angelus* of his pontificate on 17 March 2013.

Easter is the victory of love: love of the Father who does not abandon the Son to death, love of the Son who gave His life for us and, risen from the dead, gives peace



and forgiveness. We live Easter each time that we love, for he who loves has passed from death to life (cf. 1Jn 3:14). Best wishes from all of us! ■

### MY SOUL THIRSTS FOR GOD

In January, Sr. Annunziata reached the Bridegroom Jesus in Heaven, after having searched for, loved and longed for him as a daughter of St. Augustine in the contemplative life. Pugliese by name (it was actually her last name) and birth, having been born 84 years ago in Alberobello (Puglia), the quaint village of *trulli* in the province of Bari, she entered the monastery in 1954, at the age of 24. During her sixty years of monastic life, she never thought of herself, of fulfilling herself, but of the good of the Community that she always served with love, humility, dedication, spirit of sacrifice and joy. Always present at prayer, she worked "with her hands" as long as her physical forces allowed her, then her continuous and unceasing "work" became pure praying. Besides always being punctual in community prayer, every day she performed a sort of pilgrimage along the corridors of the monastery to greet, worship and pray before the sacred images of Jesus, the Virgin Mary and the saints

hanging on the walls. It was touching to see her pause in silence with her gaze absorbed in front of these paintings. And now, we greatly miss this pilgrimage ... but we are happy to know that she is beside Jesus and the Blessed Mother, who are now quenching the thirst for the infinite that God the Father had placed in her heart. *Deo Gratias!*

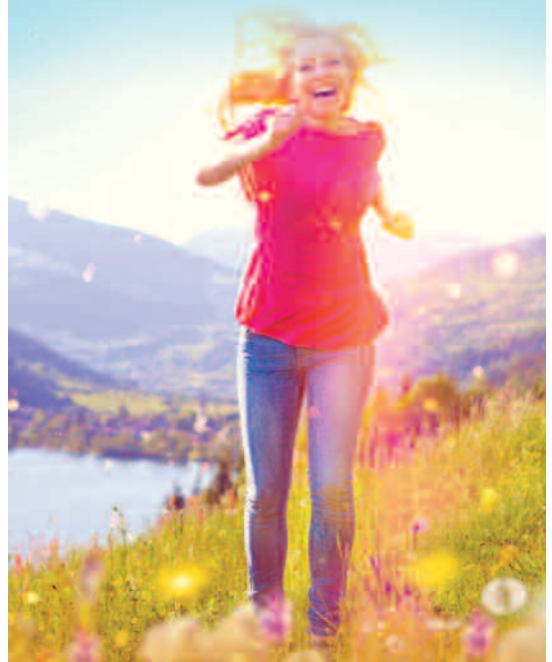


Sr. Annunziata (left), on the occasion of the 50th anniversary of religious profession, in 2006, along with Mons. Giovanni Scanavino and Sr. Cecilia.

## It's beautiful with You...!

"It's beautiful with you" are words that we can imagine spoken by God about you or by you about God or, at the same time by God and you, by one about the other! "It's beautiful with you expresses a relationship, a journey that touches our gaze and turns it into a vision of faith, able to recognise the beauty of the Lord". Come and spend a few days in the company of Jesus, with other friends in search, with we Augustinian Nuns and Fathers ... And it will be ... surprise ... gratitude ... adoration ... journey ... beauty ... relationship .... joy ... We are waiting for you!

### FEMALE VOCATIONAL ORIENTATION COURSE FROM 17 TO 22 AUGUST 2015

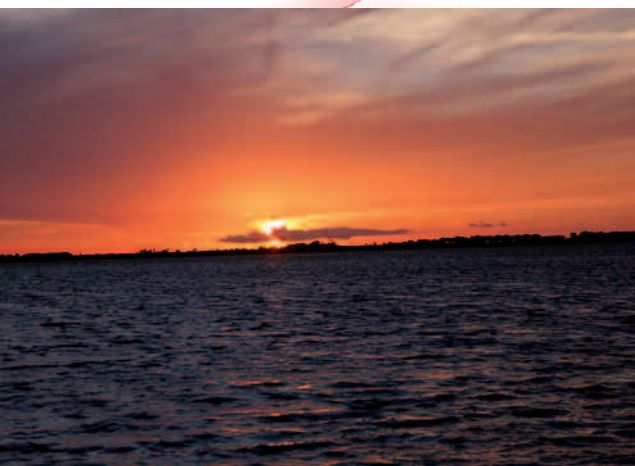


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# Are our deceased watching us from up there?

*On 22 November 2012, I experienced the greatest sorrow of my life: my good and dear wife Colette left this earth after fifty years of life together. She was 76, I was 80. Every day I pray for the merciful Saint Rita to give me the strength to go on, but after two years I still have not found consolation. I have filled the house with photographs of her, I talk to her as if she were still here, but nothing manages to comfort me. How I wish that from up there she looks at me from time to time and see how much I loved her ... But what do you think, Reverend Mother? Do our missing loved ones still think of us? Or maybe in heaven they are in another dimension, where there is no place for earthly things?*

(Giorgio)



Dear Giorgio,

Your letter is heartfelt and touching; how can we doubt that our loved ones who loved us so much down here are not near to us with the same love, purified, however, and therefore greater, because now they are living forever in the embrace of God, and know only Love?

I'd like to answer you with these beautiful words of St. Augustine: "If you love me

do not cry! If you knew the immense mystery of the heaven where I now live; if you could see and hear what I hear and see in these endless horizons and in this light that invests and penetrates everything, you would not cry if you love me! I am now absorbed by the enchantment of God, by his expressions of boundless beauty. The things of the past are so small and petty by comparison! I still have affection for you, a tenderness that you never knew! We loved and knew each other in time, but then everything was so fleeting and limited! I live in the serene and joyful expectation of your arrival among us: think of me like this; in your battles, think of this wonderful home, where there is no death, and where we will quench our thirst together in the purest and most intense transport, at the inextinguishable source of joy and love. Weep no more if you really love me".

As you can see, your Colette only went before you to the House of the Father to receive the award of his virtues and from Heaven she watches over and constantly intercedes for you and knows how much you love her. From Paradise she is looking at you and waiting for you, and one day we will all feast together for eternity.

This certainty comforts you and, along with the loving presence of the Lord, you can always also experience that of your beloved wife Colette.



## THE ABBESS RESPONDS

If you want to share your hopes or fears or your doubts or happiness with us write to [monastero@santaritadacascia.org](mailto:monastero@santaritadacascia.org), specifying your consent for publication of the letter. Mother M. Natalina will reply to everyone, either through the Magazine or in private.

*Fatto  
per amore*



Made for love,  
made for your Easter.

"Made for Love" is the line of handmade products created  
through the love of the Nuns and Little Bees of Saint Rita,  
in support of the charity work  
of the Monastery of Saint Rita of Cascia.

For your Easter, order the tasty chocolate eggs to treat  
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Code A  
"Little Bee" Easter Egg

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"Rose Keychain" Easter Egg

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note (please specify delivery address only if different from the above)

Delivery of the following "Made for Love" products is hereby requested


Code	Description	Quantity	Contribution for one egg	TOTAL
A	"Little Bee" Easter Egg		10 €	
B	"Rose Keychain" Easter Egg		10 €	
			Shipping cost 7 €	
			<b>TOTALE COMPLESSIVO</b>	

**Payment methods: Post Office:** Postal c/c No. 5058 - payable to: Monastery of Saint Rita of Cascia  
**bank:** IBAN IT68Y0542839240000000001781 - BIC/SWIFT BLOPIT22  
(specifying the reason: "Fatto per amore" ("Made for Love"))

Date

Signature





It is our  
task to let  
them grow  
serenely.

**SUPPORT THE INITIATIVES OF SAINT RITA'S BEEHIVE WITH A DONATION**

Here, every day, the nuns and educators lovingly take care of our Little Bees. They are girls from 6-18 years of age with a difficult past behind them for whom, thanks also to your help, we ensure the warmth of a home and the education needed to build a better future.

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