

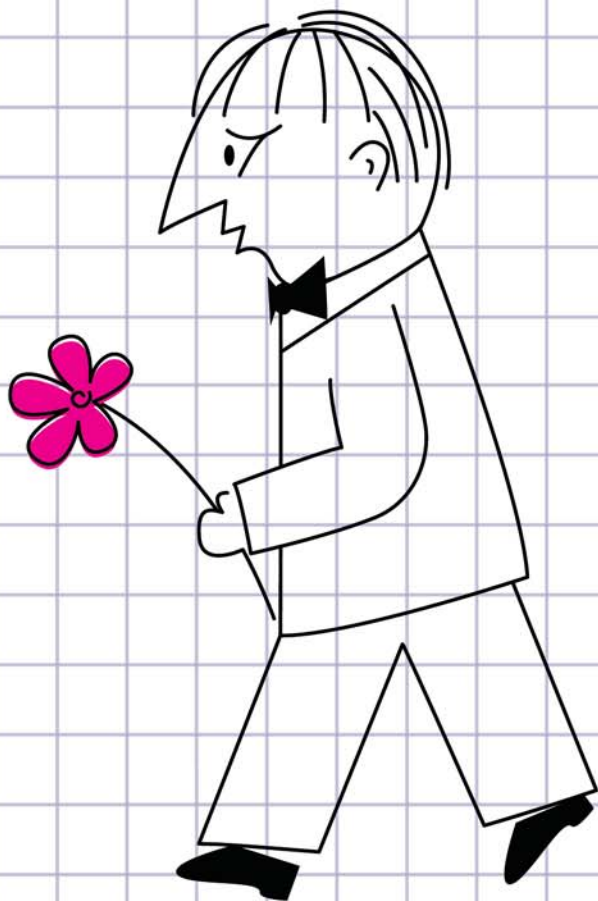
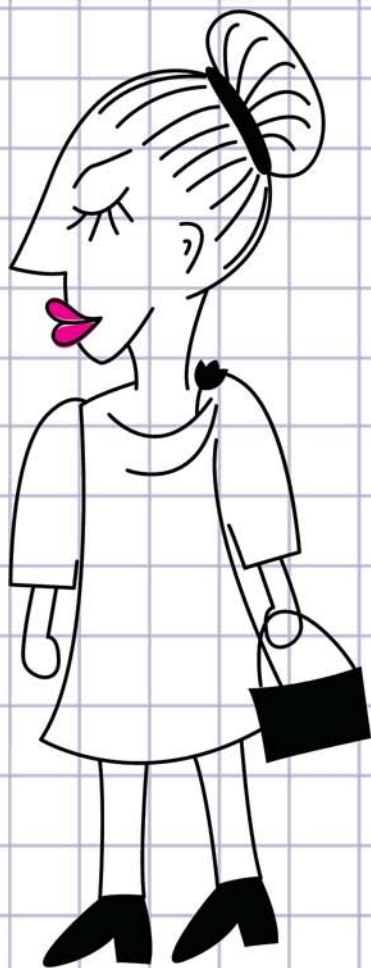
FROM THE BEES TO THE ROSES



The Magazine
of Saint Rita of Cascia

BIMONTHLY
OF THE AUGUSTINIAN
MONASTERY
OF SAINT RITA
OF CASCIA

NO. 5 SEPTEMBER-OCTOBER 2014



FAMILY CONFLICT

We spoke with the psychologist

SAINT RITA FOUNDATION

Mother Fasce, mediator of peace

MAKING CHURCH

Our Lady Undoer of Knots

LET'S MAKE PEACE

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

FROM THE BEES TO THE ROSES

Bimonthly of the Monastery
of Saint Rita of Cascia
No. 5 September-October 2014



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Why do I always have to give in? When we experience a situation of conflict, that's what we often ask. Why does he or she never understand my reasons? Why is it always me that has to understand?

Conflict manifests itself in every kind of human relationship: friendly, sentimental, parental and professional ...Even in our monastic community.

Our dear Rita, saint of dialogue, knew a lot about the subject. From a very early age, she breathed the air of the conflict, not because her parents quarrelled from morning to night, but because she dealt with conflict "by profession". Dad Antonio and mum Amata, in fact, were formally appointed by the municipality to act as "peacemakers", that is, they were involved in making peace among families fighting each other and, in the Middle Ages, I assure you that Cascia was very turbulent! Not to mention the drama that the wife Rita faced when they killed her husband. No desire for revenge passed through her mind, indeed, she prayed for her children to placate theirs. Or when, widowed and alone, after her children had died, the Abbess prevented her from entering the monastery due (probably) to her decision not to disclose the names of the killers of her late husband. Oh, yes. Rita has taught us a lot about conflict and how to resolve it: with forgiveness and dialogue. These are the two pillars and both require listening. Rita's example of how to achieve peace is applicable to all situations, but, in this issue of "From the Bees to the Roses", we would like to reflect with you readers on that aspect of conflict that manifests itself between husband and wife.



This is because, when two people get married, they knowingly and voluntarily decide to spend, not a year, not ten years, but their whole life together. They are not relatives, they do not have to work together. Yet something wonderfully attracts them to each other. That is why in the marriage liturgy, the spouses say to each other: "I take you as my husband (or wife). With the grace of Christ, I promise to be faithful to you always, in joy and in sorrow, in sickness and in health, and to love and honour you all the days of my life". In general, every morning when you wake up, it would do your heart good to read this promise again. I invite you to do so.

I think this is one of the hardest things to do. That's why

You first?

it's so easy to come into conflict, it's the most immediate path to take. Most of the time, we focus on what annoys us in the other, without perceiving what in us may cause annoyance; in short, we continue to be "at

the centre" of things, to conceive of everything that surrounds us in terms of us. To deal with moments of disagreement, we have to get "out of ourselves" and enter the conflict, "embrace" the conflict; that is, face it together with the other person in order to solve it. Without falling into the "psychological trap" of the "do I always have to be the one to take the first step?", but concentrating on embrace. Embrace the conflict in order to embrace each other. You first. No, you first. And what if I were to decide to listen to a version of the same story that is different than mine? And what if I were to lower my defences? Against whom? Is it a struggle? Who wins? Stop crying! Do you want to make me feel guilty? You don't understand anything!

And if suddenly, as we argue, I were to ask you for a kiss?

How to resolve family conflicts

Mimmo Armiento, a psychologist and psychotherapist, answers questions from Rita Gentili

In an interview, you explained that if someone hurts us, we internalise and replicate that hurt. And even the minor conflict becomes serious ...

Inside the walls of the house, it is very rare to argue about serious things. It is even difficult to give examples of the banalities over which people quarrel precisely because, being trivial, they forget ... What is remembered is (almost) never the reason for the quarrel, but how it happens, that is, what is triggered by the quarrel and is expressed (hatred, curses, resentment, disparagement), placing us one against the other. In fact, the reasons are often specious, they serve only to justify one's aggressiveness (perceived as a defence) and validate one's reasons to the detriment of the other, by whom one feels betrayed, deceived and attacked. And we feel deceived and betrayed more by the people who are closest and from whom we expected understanding and sympathy, than from those who are not close. Paradoxically, there is hate (and it also becomes violence) more between people

It is very rare to argue about serious things. What is remembered is not the reason for the quarrel but how it happens

who "love each other" than among people who do not have close connections. We hate each other more for "minor" reasons than for "important" reasons: because the reason for a quarrel, for a conflict that causes an inferno in one's heart, is never the "thing" in itself about which one is arguing, but the "message of blessing or curse" that one receives from the other who is important for me, that is, from the other to whom I have given the power to access my inner self and thus, so to say, has the "keys to my inner house" and can live in it as a devoted husband or as a burglar, as a kind wife or a wicked witch.

THE WORD

by
Fr. Vittorino Grossi OSA

While Jesus was still talking to the crowd, his mother and brothers stood outside, wanting to speak to him. Someone told him, "Your mother and brothers are standing outside, wanting to speak to you." He replied to him, "Who is my mother, and who are my brothers?" Pointing to his disciples, he said, "Here are my mother and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother." (*Gospel of Matthew 12, 46-50*)

Jesus' answer offers the "family founded on the will of the Father," which ensures the salvation of those that belong to it from their egocentrisms.

Are the numerous separations the result of deceptive love which has dazzled us, or improper handling of conflict?

When I meet a couple in crisis, I always start, sincerely, from the assumption that if they want to, they can come back to opening up their hearts to each other and find themselves as friends rather than enemies or strangers. I help them to expose their inner sabotage, their unconscious games that have divided them and, if they want to, choose themselves again, forming an alliance against their respective "games" and "sabotage". But this is a job that every couple should have done at the time of their engagement, when the freedom of each individual to accept or reject the other outside of games

and sabotage, to embrace the other "naked and without shame", was particularly possible and desirable. The flames of marriage love can only be fed with freedom and gratuitousness, and the best condition for this is, in fact, the time of engagement. Marriages break up for a variety of reasons (including cultural factors and individual moral choices), but I believe that the soundness of a couple often fails because the bases were not sound. And by bases, I do not mean mutual attraction, or falling in love, or affection, or initial convenience, or the need for mutual gratification, or the spirit of adventure, or the desire to transgress ... Love is misleading from the outset if it has not allowed both to face their own inner monsters and exorcise them, thanks to the gratuitous love of the other and the alliance with the other. If it, therefore, has not allowed each to grow, to escape their unconscious sabotage, to stop "playing" with themselves and with each other. Unfortunately, the time of the engagement has not always been seen as a time to become a couple and for this reason the couple falls apart when convenience, falling in love, the need to please, adventure, transgression and physical attraction falter or fail.

The time of the engagement is not always seen as a time to become a couple

In the case of conflict, is it better to talk about it immediately to clarify the situation, or allow time for “cooling down tempers”?

It is better to resolve it quickly, but not immediately! We must avoid at least two excesses: one is to think that time will solve everything; the other is to think that the best time to clarify is when tempers are high. In fact, avoiding dealing with the conflict only reinforces the conviction of the partners even more that certain things cannot be talked about, and therefore the other does not really love me really well, that we are not really happy together, that sooner or later all the chickens will come home to roost. Anything that is not shared will eventually divide, as we explain in our Basic Course “In-gannevole c o m e l’ amore” (“Misleading like

It is hard to accept being happy

love”) [www.ingannevolecomelamore.it]. On the other hand, often, the moment in which we react to the other is precisely that in which we allow our “own interior saboteur” to speak against the other. It is better to take time out and make an appointment in the short term. Mutual trust will increase if the argument is really taken up again and discussed as friends, actually as newlyweds! What are the warning signs of a family crisis? They are signs of estrangement by the other (from “family” to becoming extraneous) and distrust of the ability to be able to jointly manage a situation. For the first, for example, it is the need that begins to grow to work to be independent from the other or to separate bank ac-



SYNOD ON THE FAMILY

The family will be the central theme of the Third Extraordinary General Assembly of the Synod of Bishops, convened by Pope Francis from 5 to 19 October. The assembly of cardinals will, in fact, discuss the theme of "pastoral challenges of the family in the context of evangelisation" and, on this occasion, testimonies and proposals for proclaiming and living the Gospel credibly in the family dimension will be collected. This is an important step towards the Ordinary General Assembly scheduled for 2015, in order to seek operational guidelines for the pastoral care of the human person and the family.

counts or in any case to be autonomous in shopping without having to account to another; the need to refer back to parents; attachment to a child as a privileged partner, the increasingly narcissistic search for success in work; the belated need to be confirmed in seductiveness towards others; the interference of friends who become intimate than the partner; the increasingly less challenged habit of relaxing and doing things separately. For the second: giving up dialogue or even just conflict. I can't rely on him/her, so it is as if he/she no longer exists: it is the separation of the heart which is far more common than legal separation.

From the example of Saint Rita, we learn that there is no solution to conflict if there is no dialogue. How do you learn to dialogue?

Think of a scene where, in the middle of a fight, she falls and hurts herself, and you, who until a moment before were verbally attacking her full of anger, find yourself helping her, scared that she is hurt. Anger and resentment are moods into which we fall as if we were self-hypnotised. Often, it is sufficient to be "wakened up" by the emotional reaction in which we are immersed, to remind us who we are! Sometimes, an invitation to pray together is enough, or a smile that dispels surliness. The hardest and most therapeutic thing is to manage to speak in al-

liance with another of the "bad thoughts" that the actions of the other have aroused in me. Speaking, that is, of one's own "saboteur", to get rid of it together! For example, it's one thing to say: "Look what you've done, I can't ever trust you. I knew that men are not to be trusted!"; it is something else to say "when you behave like that, it reminded me of my usual bad thought that I can't trust men. Help me to overcome it!". If a dialogue begins by confirming the reasoning of others (e.g. "I understand that you want to me tell me that ...", "I accept that part of what you told me...", "I'll think about what you told me") rather than playing with destroying ("you don't understand a n y t h i n g ! " ; "You're the same old..."), if before confrontation on a hot topic we



Dr Mimmo Armiento.

were to repeat that we love each other, if while discussing we were to call each other "love", everything becomes easier! It is true that love is difficult, but not in the sense of exhausting! It takes more effort to be surly than to smile, more to support continuous claims of "being right" than to embrace each other and nothing else. Love is difficult because it is hard to accept being happy. And this is what our saboteur is aiming: to convince us that joy is not for us. But in two this can be overcome better!

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

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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edited by Natalino Monopoli

The commitment to grow

Testimony of the PPU Group of Olevano Romano (Rome)

This year, the new small group of Olevano Romano, which is steadily increasing in size as time goes by, received a great gift: the Rosette of affiliation to the PPU (on the occasion of the General Meeting of the PPU held in Cascia on 5 and 6 April, in the photo, *ed.*). It is hard to imagine the joy, emotion and tenderness we felt when the Mother Abbess, along with the gentle nuns, received us and blessed us, and even more when, during the Mass for the affiliation, this rosette was affixed above the group's banner.

A chapel dedicated to Saint Rita has been created in our parish and, on 22 May (Feast of Saint Rita, *ed.*), we experienced a wonderful emotion with the blessing and the placing of the statue; near the altar, the display of the little banner, offered to us by a local artist very devoted to Saint Rita, bearing the rosette; the celebration of a solemn

The Olevano group received the PPU Rosette

Olevano Romano who have always nurtured a special love for our great Saint. As the popular saying goes, "tutti i salmi finiscono in gloria" ("all things come to a good end"). To round off this day, full of excitement,



mass enlivened by the splendid parish choir; and, finally, the kissing of the relic of St. Rita. The entire occasion was welcomed with great participation and emotion by the people of

joy and affection, we gathered in fraternal love. Certain that we had something that the Saint would appreciate, we have committed ourselves to grow more and more on. ■

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

Peace of all things

Fr. Remo Piccolomini OSA



“**T**he peace of all things is the tranquillity of order”: this is the famous definition of peace that Augustine gives in “The City of God”. Augustine has written extensively on peace; the synthesis of what he wrote we can find in the ten definitions of peace starting from living things up to the peace of the heavenly City that has *“the greatest order and the greatest concord in enjoying God and enjoying one other in God; the peace of all things is the tranquillity of order”* (*The City of God* XIX, 13, 1). In these ten definitions, Augustine tells us that there are three key words for

There are three words of peace: Order, Concord, Peace

understanding the meaning of the definition of peace: Order, Concord, Peace. The three words should always be considered together. *Order* alone is not enough: see, for example, totalitarian systems where there is order but no concord. *Concord* is

not enough: when preparing a robbery, there is also concord among thieves, but there is certainly no order in their behaviour. Peace has an absolute need of concord and order. With the definitions of peace mentioned above, Augustine wants to trace the origin, the course and the final destination of the two cities, the heavenly city and the earthly city, that live together on Earth to the point that they cannot be distinguished. Only at the end, at the time of harvest, will separation come: then the wheat will be separated from the chaff. The struggle between these two cities takes place at all levels: individual and social. Peace and war concerns all beings in the universe. Of these, Augustine describes the history: from material beings to living beings, from plants to animals, from animals to man, from the body to the spirit, from the individual to society – family, the state, international society. All beings have in their nature an *order* that must be respected: for the universe there is a law that regulates months, year, seasons; for living organisms there are natural tendencies that follow their nature and when they depart from order, alter the balance and cause disharmony. If the body is



healthy, the trends are ordered and all live in peace. So, says Augustine, the parts of the body are *“pleased with the health of the body and their joy is common”* (Exp. on Psalm 130: 6). Because *“the peace of the body is the orderly trend of the parts”*. The body, that is, is at peace when each of its parts is in its place. Peace is harmony, concord, order in everyone’s heart, within the family and society. The

All men are called on to build peace

admonition of Pope Francis, on the occasion of the war in the troubled Middle East, addressed to all the Heads of State of the world, is that they strive to create, by any means, the conditions of peace for all men. And all men are called on to build peace in their field and achieve unity among peoples. So the cry of the peace of the bishop of Hippo joins that of Pope Francis, bishop of Rome, to tell the whole world, if heaven so wishes, that men may hear them cry and they will follow the example. ■

SMILING AT LIFE

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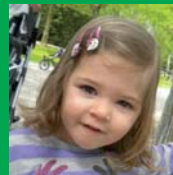
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12



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APPOINTMENTS

edited by Fra Paolo Zecca OSA



Cascia, Basilica of Saint Rita.

► Cascia (PG), from 9 to 12 October Feast of Blessed Mother Fasce

This year we are looking forward to seeing you at the Sanctuary of Saint Rita to celebrate together the Solemnity of Blessed Mother Mary Teresa Fasce, which falls on 12 October. Mother Fasce was the woman, the Abbess, who changed the face of Cascia and carried Saint Rita to all parts of the world (see the article dedicated to her on page 14 of this issue). The preaching of the Triduum, which prepares us for the celebration, will take place in the Lower Basilica, which houses the body of the blessed, from 9 to 11 October. Here are the times: 17.00, we will recite the Rosary together; at 18.00, we will take part in the Holy Mass. Sunday 12 October, at 18.00, there will be the Solemn Celebration presided over by the Archbishop of Spoleto-Norcia, Mons. Renato Boccardo.

► World, 19 October World Mission Sunday

“Peripheries, the heart of the mission” is the slogan for World Mission Day 2014, which will be held on Sunday 19 October, a



month which is traditionally known as “Missionary October”. The word “periphery”, which occurs frequently in the teaching of Pope Francis, who “came from the end of the world”, urges us to reach the “ex-

istential peripheries”: the forgotten, the excluded, foreigners, in short, humanity at the “edges” of our life (but can we consider that “we” are the centre?).

COURSES AT THE SAINT RITA HOUSE OF SPIRITUAL EXERCISES

Come to Cascia to participate in the courses at the Saint Rita House of Spiritual Exercises. The fee, which includes room and board, is € 40 per day.

Infoline: Management, House of Spiritual Exercises - tel. **+39 0743 71229** (number only active during the courses) or **+39 0743 75091** - fax: **+39 0743 76476** – email casaesercizi@santaritadacascia.org

COURSES FOR PRIESTS AND DEACONS

13 to 18 October

Guide:

Mons. Giovanni Scanavino OSA
From faith to the construction of the city and of the church (Encyclicals Lumen Fidei and Evangelii Gaudium)

COURSES FOR LAY PERSONS **10 to 12 October**

Guide:

Fr. Ludovico Centra OSA
Saint Rita Pious Union Leaders

21 to 27 October

Guide:

Fr. Christoph Weberbauer OSA
(email: christoph@augustiner.de)
Course in German

27 to 31 October

Guide:

Fr. Francesco M. Giuliani OSA
Come, see a man who told me everything I have done. That he is the Christ? (John 4:29). Themes from the Gospel of John



FONDAZIONE
SANTA RITA
DA CASCIA onlus
Fiore di carità

Mother Fasce, mediator of peace

by Cristina Siccardi

Founder of the Saint Rita Beehive and Abbess of the Monastery of Saint Rita from 1920 to 1947, Maria Teresa Fasce is still known to all as "the Mother". Mediator of peace and serenity, she gave proof of her unconditional trust in God in every moment of her life, especially in times of difficulty. On the occasion of her Solemnity, which falls on 12 October, Cristina Siccardi reminds us of this great woman through her words.

« If the Lord wants to try, his hand reaches everywhere; but time, under trials, is precious to deserve: a "God Bless" in adversity is worth more than a hundred thousand thanks in prosperity. We must thank God now: come what may, nothing will happen that is not wanted or allowed by him". This is what Mother Teresa Fasce said and is what she put into practice everywhere. Armed with such an axiom, she was always, whether in the family or in the monastery of Cascia, a woman of great peace. Her religious vocation was obstructed by her family and much time passed before she saw her dream come true; her entry into the Monastery of Saint Rita was very difficult and when she began to live there she found a sad and corrupt situation ... and yet, in



Blessed Mother Maria Teresa Fasce (by Andri).

all cases, although suffering, she did not lose heart and became a mediator of peace and serenity, because she always acted to fulfil the will of God. She never rebelled and she trusted the Father constantly, despite all the hardly reassuring appearances. From evil, "the Mother" drew good. She often stated: "Bees also collect honey from poisonous flowers". The testimonies of the love of God, the saints, all agree on this concept. Think of St. Thomas More who, shortly before his martyrdom, consoled his daughter with these words: "Nothing happens that God does not desire [a phrase uttered many times also by Mother Fasce], and I am sure that no matter what happens, no matter how bad it seems, it will always actually be for the better". Thus Catherine of Siena declared to those who were scandalised and rebelled: "Everything comes from love, all is ordained for the salvation of man, God does nothing if not for this purpose". Living with Teresa meant straightening out every flaw: she

WHAT TO KNOW ABOUT MOTHER FASCE

Born in Torriglia (Genoa) on 27 December 1881.

Entered the Monastery of Saint Rita of Cascia, as a postulant at age 25, on 6 June 1906.

Became Mother Abbess from 1920, until her death in 1947, by a unanimous vote.

For over thirty years, she bore, with great sacrifice, breast cancer, which she considered her greatest treasure, because it gave her the way to offer her life to God even more in suffering. The disease caused her body exhausting suffering, but her spirit was always ready for action. **She closed her eyes to earth**, to open them to eternal life, on 18 January 1947.

Founder of the Beehive of Saint Rita, the project that welcomes children in difficulty, Maria Teresa Fasce is the affectionate "Mother" of all the helpless. She contributes in a determined way to **diffusion of the cult of Saint Rita** throughout the world. Despite the difficulties, she managed to carry out works of charity in Rita's name that still exist today: in addition to the Beehive, there is also the **Basilica of Saint Rita** and our magazine **From the Bees to the Roses**.

Beatified on 12 October 1997 by St. John Paul II, her body rests in Cascia, in the left side apse of the Lower Basilica.



Mother Fasce among the Little Bees of the Beehive, a project she founded in 1938.

knew how to wait, how to be patient, how to sacrifice herself, and so harmony reigned in her presence, in spite of adversity. She was constantly in the presence of the Lord and knew how to read the will of God, so that arguments, disagreements, setbacks were smoothed out immediately ... or a little at a time ... time did not matter for her, because her trust was not placed in men, but in God, the source of all grace. Today, in a secular society such as ours, the example of Mother Teresa Fasce, in families as well as in religious communities, is a healing balm: not rebelling against the will of God means having the graces necessary to overcome obstacles and misunderstandings.

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.

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at www.santaritadacascia.org/donazioni indicating "Alveare" as the reason.

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 Thank you!

Our Lady Undoer of Knots

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

It was in the 80s when, during his usual study visits and cultural activities in Germany, a young priest by the name of Jorge Mario Bergoglio discovered an image venerated as “Our Lady Undoer of Knots” (“Knotenloeserin” in German). Its veneration did not arise from a real appearance but, according to documents dating back to 1700, when it was already venerated in the hearts of the people of Bavaria. It is also documented that the image was loved by the entire Ratzinger family and that, once he had ascended to the papal throne, Pope Benedict XVI spread the message bringing to light his veneration. Pope Bergoglio, in full Marian harmony with Benedict XVI, has revived its devotion and worship, as he had previously been diffusing with passion and enthusiasm in Argentina. In fact, on becoming Bishop in 1996, he had dedicated a big sanctuary to this image. The love that unites the two Popes, one emeritus, the other reigning, is remarkable. It would seem that their hearts sing the love and praise of “Our Lady Undoer of Knots”, giving Mary the task of untying those such intricate knots that grip the hearts and minds of members of the Church. Going back through its history, the image of Our Lady Undoer of Knots is attributed to the eighteenth-century painter Johan Georg Melchior Schmidtner and is venerated in the church of St. Peter am Perlach in Augsburg, southern Bavaria; it depicts the Madonna loosening the knots of a long ribbon offered to her by the angels who are to the right of the picture, while the other angels on the left gather the now smooth fabric. Father Bergoglio was immediately struck by this allegory of the mediatory role of Mary and decided to take her to Buenos Aires, where he began to distribute it to priests and faithful. So it was that in December 1996, Fr. Rodolfo Arroyo, who had been appointed parish priest of San José del Talar in the Argentine capital a few months earlier, decided to bring her also for veneration in his church. Immediately afterwards, a local artist, Ana Betta de Berti, painted a reproduction of the original German painting and donated it to the parish. Celebrating Mass in San José del Talar on 8 December 2011, the future Pope Francis stressed that this representation of the Virgin illustrates the fact that “God, generous in distributing His grace to all his children, wants us to trust Her, entrusting the knots of our sins to her, so that She can bring us closer to her Son Jesus”.





Giulio Rignoni, Our Lady Undoer of Knots (XXI century). We thank the author of the work for the courtesy of the photo.

But which other knots is Mary committed to undoing? All the problems that often weigh down our daily life and we do not know how to solve: they are the knots of family quarrels, misunderstanding between parents and children, lack of respect, violence; knots of resentment between spouses, lack of peace and joy in the family; the knots of anguish; the knots of desperation of the spouses who separate, the knots of the dissolution of families; the pain provoked by a son/daughter who takes drugs, who is ill, who has left home or who has turned away from God; the knots of alcoholism; the knots of wounds caused to others; the knots of the rancour that haunt us painfully, the knots of the feeling of guilt, of abortion, of incurable diseases, of depression, of despair, of fears, of loneliness; the knots of disbelief, of pride. Contemplating Mary, invoking her with this beautiful title, how not to think of Her as a travelling companion, dissolving the knots of our existence along the way, and from that moment, as Pope Francis exhorts us, everything can change. ■

PRAYER

To call and invoke Our Lady Undoer of Knots, a Novena divided into prayers and invocations is in progress; it ends with the following beautiful prayer:

Virgin Mary, Mother of Fair Love, Mother who has never abandoned a child who cries for help, mother whose hands work tirelessly for her beloved children, so that they may be driven by the divine love and infinite mercy that comes from your heart, turn your gaze on me full of compassion. Look at the accumulation of “knots” in my life. You know my despair and my pain. You know how much these knots paralyse me, Mary, Mother entrusted by God to undo the “knots” in the lives of your children, I place the ribbon of my life in your hands. In your hands there is no “knot” that is not undone. Mother Almighty, by the grace and power of your intercession with Jesus your Son, my Saviour, receive today this “knot” ... (name your own “knot”).

The art of listening

by Fr. Giuseppe Caruso OSA

Misunderstanding, tension and conflict are unavoidable elements of any coexistence: when more than one person find themselves sharing the same space it appears, and per-

is addressed and lived. You can avoid it at all times by asking one of the parties, the weakest (that wants to appear as “in the right”) to sacrifice always and anyway their dreams and needs to the point of self-neglect in a

there is another path that can be taken, a narrow and not always easy path, but which inevitably has a solution. The metaphorical path, that which Rita herself followed, is that of mediation, that is, of an appeasement that is able to listen and take due account of all parties. That is the point: conflict, whether open or hidden, is

***Conflict is
made up of
words
unspoken or
misunderstood***

always the last act on a path made up of words unspoken or misunderstood; a path which distances people making them strangers to each other and, sometimes, even to themselves. That is why the ability to mediate, that is, to listen carefully to the thoughts and feelings of each, to understand them and repeat them with truth is the way to resolve conflicts. Rita was well acquainted with this art, and she applied herself to it with full dedication to bring reconciliation and peace wherever there was division and discord. ■



The wonder of the bees: depiction of Saint Rita in the cradle, with her parents. Ancient Choir of the Monastery of Saint Rita, (XVII century).

***The real challenge lies in
how conflict is addressed***

haps it is inevitable, that the expectations, needs and limitations of one clash with those of another. It is a matter of human and universal fact, and therefore we should not be scandalised. The real challenge lies in how conflict

sort of martyrdom that has very little of the heroic; or you can decide to wage a war to the bitter end, with no possibility of compromise and appeasement. The two solutions are both one-sided and therefore defective. But

THEY LIVE IN CHRIST

To you, O Lord, we humbly recommend these our dead, because as in their mortal life they were always loved by You with immense love, so now, freed from all evil, they may enter by Your grace in eternal rest. Carry them to your Paradise, where there is no more grief, nor pain, nor tears, but peace and joy with Your Son and with the Holy Spirit, for ever and ever. Amen

Angela Colicchio and Mariano Improta (Naples - Italy)

Anna Luisa Marchetti (Bergamo - Italy)

Annunziata Iovine (Torre del Greco NA - Italy)

Carla Nebbia (Varese - Italy)

Efisio Carbonetti (La Spezia - Italy)

Emanuela Bartolucci (Montespertoli FI - Italy)

Emma Attorresi (Fermo - Italy)

Franca De Gasperis (Vergiate VA - Italy)

Franco Diomede (Rutigliano BA - Italy)

Gerardo and Michelina Passannante (Vietri di Potenza PZ - Italy)

Giancarlo Beffani (Inverio NO - Italy)

Gigliola Cappelli Sivo (Giugliano in Campania NA - Italy)

Giuliana Costa (Genoa - Italy)

Irma Emiliotti (Civitanova Marche MC - Italy)

Lorenza Zanchetta Trolese (Camposampiero PD - Italy)

Luigi Zeppa (Serrapetrona MC - Italy)

Maria Balbo Vivarelli (Legnago VR - Italy)

Maria Biancu Ferreri (Buddusò OT - Italy)

Maria Rizzuti (Catanzaro - Italy)

Maria Pansa (Genoa - Italy)

Maria Antonietta Petruzzellis (Cascia PG - Italy)

Matilde Maugeri (Roccalumera ME - Italy)

Mattia Bisceglia (Mattinata FG - Italy)

Nicolina Gaudio (Trebisacce CS - Italy)

Rita Accaiuti (Rome - Italy)

Rita Sadis Uslenghi (Novara - Italy)

Rita Tacchella (Bettona PG - Italy)

Rosa Lioce (Foggia - Italy)

TESTIMONY OF ELIZABETH FERRANTI CARINI (PA) - ITALY

In September 2005, I slept in Assisi. In a dream I had a vision of a nun who was smiling at me and her smile reassured me about a problem I had prayed for – my daughter, at the age of 30, was in danger of becoming blind due to an incurable disease. I had never seen a picture of this nun. When we left Assisi, we had a car with a group of friends, and we passed by Cascia to visit the church with the body of Saint Rita. Before entering, on the left, high up, there was a picture with the image of Teresa Fasce and it said that she had been beatified by Pope John Paul II 12 October 1997. If I had not gone to Cascia, I would never have known. It was a wonderful discovery. Back in Sicily, I made an appointment at the centre for this disease and what Teresa Fasce had made me understand was confirmed, that the eyes (of my daughter, *ed.*) had not been touched and that there was therefore no danger of losing sight. Today, 22 May 2013, returning from the mass that is celebrated in the parish in honour of St. Rita, I said to myself that I owe this testimony to Blessed Teresa Fasce. Thank you for ever. Every morning I recite the prayer that is in your little picture. I love you.

GRACE RECEIVED BY THE POWER OF BLESSED FASCE

All of us, disciples-missionaries

by Sr. M. Giacomina Stuari OSA

On the occasion of Missionary October and World Mission Day 2014 on Sunday 19 October, let us reflect together on the meaning of mission. A meaning that concerns us all, because each of us is called on to be a "disciple-missionary", as Pope Francis reminds us.

Like every year, the month of October brings us together and sensitises us to reflect on the Mission. But not only, it challenges us and sends us ... "It does not matter where you are or where you go. The missionary mandate entrusted by Christ to the Apostles truly involves us all ... World Mission Day is therefore a propitious occasion to acquire a deeper awareness, not forgetting that the first priority contribution that we are called to offer to the missionary activity of the Church is prayer" (Benedict XVI, Message for World Mission Sunday

2007). And our prayer should have the flavour of universality, must take to the Father the needs of his sons, the poor and marginalised. Our job on earth is to be collaborators of the Lord to "bring to life the world". The humanity of our times needs men and women who are "custodians of mercy", an extension of Christ's presence in the today of history, the mirror of divine beauty, who can face the challenges and be bearers of the benevolence and humanity of the Saviour; good people, honest, non-violent in thought, word and deed, who testify to doing all, beginning all, operating all in the name of God. Life has meaning only if we love it. Nothing has meaning outside of love ... what matters is only to love. The missionary enlarges the heart to embrace the whole world. The universal Patron of missions is a contemplative nun, Saint Thérèse of the Child Jesus, who understood, and also



The mission of the Augustinian nuns of Ishiara, Kenya, supported by the Monastery of Saint Rita of Cascia. Here, hundreds of children can study in the school dedicated to Blessed Mother Fasce.

teaches us, that being a missionary is to enter the heart of the Church, with love. Her famous phrase is: "In the heart of the Church, my Mother, I will be love". With the Lord, we learn that life is meant to be shared like the Bread that is distributed so that everyone can eat. We learn that a dawn of joy still appears for us when everything seems to be over.



The mission of the Augustinians in Bulacan (Philippines), supported by the Monastery of Cascia. Here, the nuns produce handicraft objects to raise money for the most vulnerable.

"By virtue of Baptism received, each member of the People of God has become a missionary disciple (see Matthew 28:19) ... Every Christian is a missionary to the extent that he has met the love of God in Christ Jesus; let us no longer say that we are "disciples" and "missionaries", but that we are always "disciples-missionaries". If we are not convinced, let us look to the first disciples who, immediately after having known the gaze of Jesus, went out filled with joy to proclaim: "We have met the Messiah" (John 1: 41). Immediately after her conversation with Jesus, the Samaritan woman became a missionary, and many Samaritans believed in Jesus "for the word of the woman" (John 4:39). Also St. Paul, from his encounter with Jesus Christ, "immediately announced that Jesus is the Son of God" (Acts 9:20). And we, what are we waiting for? "(Pope Francis, *Evangelii Gaudium*, No.120).

Each one of us must feel called on, without exception ...

Open yourself to the Truth, you will bring Life

Your vocation is witness of the Truth,
discover it ...

Dear friend and sister, how many times have you repeated or wanted to repeat with the psalmist: Send out your light and your truth, O Lord: let them guide me?

The main way to rediscover the Truth is that of the heart. Widen your heart, give back space to what can help you indulge in a real and deep reflection on yourself, so that your vocation becomes the witness of the truth and leads to life.

We are waiting for you so that in prayer you may discover the Truth, meet it, welcome it, love it ...



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email: monastero@santaritadacascia.org

What is an indulgence?

I am a 50-year-old man and a practising Catholic. I'd like to know the meaning of indulgence. Shouldn't the person who, according to the prescriptions dictated by the Church, earns this benefit, not have to serve any sentence in Purgatory despite any sins committed?

Enrico

Dear Enrico,

The Catechism of the Catholic Church, No. 1471, explains what an indulgence is: "An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints. An indulgence is partial or plenary according to whether it removes either part or all of the temporal punishment due to sin". And, in No. 1472, it continues: "To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the 'eternal punishment' of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the 'temporal punishment' of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain". As you can see, the confession of sins obtains forgiveness of them, but there remains a penance to be met through prayer and good works. However, in certain circumstances,

the Church gives us the gift of a treasure that it has received and possesses by merit of the passion, death and resurrection of Jesus: plenary indulgence. Thanks to it, precisely in virtue of the merits of Christ, which are joined to the merits of the Blessed Virgin Mary and the saints, the debts of temporal punishment that we should serve in Purgatory are remitted. "... whatever you loose on earth shall be loosed in heaven" (Matthew 16:19); "... if you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven " (John 20:23): with these words, Jesus gave the Church the power of remitting temporal punishment by means of indulgence. As you can see, there are no limitations to the power granted to the Church our Mother. The condition required in order to enjoy the infinite indulgence-mercy of God is to be in a state of grace: first, a sincerely contrite heart (without repentance of one's sins, one cannot be partakers of the redemption wrought by Christ); reconciliation with God through the Sacrament of Confession; Eucharistic Communion; prayer according to the intentions of the Supreme Pontiff; recitation of the prayers of the Creed and of Our Father and a visit to a church. We take advantage of this valuable opportunity to welcome all the merciful love that God the Father gives us through his Church, and that we live according to the Holy Spirit who dwells in our hearts, in thanksgiving and joy of being the object of a love so immense as to know no limits.



THE ABBESS RESPONDS

If you want to share your hopes or fears or your doubts or happiness with us write to 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.

A bequest, a gift of love

Remembering
who is most vulnerable
in your will can change someone's life
for ever

Allocating even a small bequest to the Monastery of Saint Rita of Cascia means leaving a sign of your generosity in time.

Thanks to bequests, we can support the Beehive of Saint Rita, a hope for all Little Bees, the children who will inherit your love.

Write to us at monastero@santaritadacascia.org and you will receive information on how to help the children in difficulty that need you.



It is our
task to let
them grow
serenely.

estmogeni

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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