

NO. 5 SEP-OCT 2020

FROM THE BEES TO THE ROSES



The Magazine
of Saint Rita of Cascia

BIMONTHLY
OF THE AUGUSTINIAN
MONASTERY
OF SAINT RITA
OF CASCIA

IN THE HEART OF THE CHURCH
Which rich man will be saved?

CLOSE-UP
The sustainability of love

SAINT RITA FOUNDATION
Volunteers, bearers of hope



CIRCULAR ECONOMY

Let us respect creation together

CONTENTS

- 3 *Editorial*
Let's look to the future with hope
- 4 *In the heart of the Church*
Which rich man will be saved?
- 6 *Close-up*
The sustainability of love
- 10 *Saint Rita Foundation*
Volunteers, bearers of hope
- 12 *Traces of Rita*
Saint Rita and the economy
- 14 *Primary Pious Union*
Anna Maria and the Ritian message in Germany
- 16 *Stories from the Sanctuary*
Four lives linked by Saint Rita
- 20 *Mother Fasce*
Teresa: everyone's mother
- 21 *Augustinians*
The Servant of God Grazia Gauci
- 22 *The Archivist*
The solemn case and the eulogy of Saint Rita
- 24 *Dialogue with the Monastery*
Cloistered nuns learning economics

SUPPORT FROM THE BEES TO THE ROSES

To continue spreading the hope of Rita's message, help us to support "From the Bees to the Roses", the voice of Saint Rita worldwide. Even just a small donation through:

• Bank:

IBAN IT14T0311139240000000001781
BIC/SWIFT: BLOPIT22

• Post Office:

postal a/c 5058 - payable to the Monastery of Saint Rita of Cascia specifying "Subscription".
Thank you for what are able to do!

FROM THE BEES TO THE ROSES

Bimonthly of the Augustinian
Monastery of Saint Rita of Cascia
No. 5 September-October 2020



Auth. Court of Spoleto No. 9 of 26.06.1954. ROC Registry No. 29665
Italian edition: year XCVII. English edition: year LIX.
French edition: year LVIII. Spanish edition: year XLVIII.
German edition: year XLVIII. Portuguese edition: year VII.

On the cover: Circular economy. Photo: Stock.adobe.com © hankimage9

Editorial

Sr. M. Giacomina Stuani

Editorial Director

Pasquale Grossi

Editorial Committee

Monica Guarriello (editor-in-chief)

Fr. Bernardino Pinciaroli, Alessia Nicoletti, Fr. Giuseppe Caruso, Roger Bergonzoli

Registered Office

Saint Rita Monastery, viale Santa Rita 13 - 06043 Cascia (PG)
tel. + 39 0743 76221 - fax + 39 0743 76786

Headquarters

Via Francesco Massi 12/D - 00152 Rome
tel. + 39 06 39674099 - fax + 39 06 39637399
www.santaritadacascia.org/dalleapiallorose
redazione@santaritadacascia.org

With thanks to

Sr. Maria Rosa Bernardinis osa, Sr. M. Natalina Todeschini osa, Marta Ferraro,
Alessandra Paoloni, Mauro Papalini, Mons. Giovanni Scanavino osa,
Postulazione Generale Agostiniana, Caterina Comino, P. Rocco Ronzani osa

Photos

Giovanni Galardini, Massimo Chiappini, Stefano Dal Pozzolo

Graphic design and layout

Bruno Apostoli graphic designer - www.brunoapostoli.it



MONASTERO
SANTA RITA
DA CASCIA
Comunità agostiniana

monastero@santaritadacascia.org

www.santaritadacascia.org

If you wish to make an offer to the Monastery of Saint Rita in Cascia to ask for a subscription, prayers, Masses, for the charitable works of the monastery, for graces received and for devotion, you can do so through:

bank: IBAN IT14T0311139240000000001781
BIC/SWIFT: BLOPIT22

post office: a/c 5058 – payable to Monastery of Saint Rita of Cascia to make a postal transfer:
IBAN IT85R076010300000000005058

credit card: www.santaritadacascia.org/donazioni

FOR SWITZERLAND

Post office: a/c 69-8517-0
payable to: Augustinian Monastery of Saint Rita
06043 Cascia PG - Italy
IBAN CH8309000000690085170

FOR GERMANY

Post office: a/c 14421706
Payable to: Superior of the Monastery of Saint Rita
06043 Cascia PG - Italy
IBAN DE11600100700014421706

Finished printing in September 2020 by Industria Grafica Umbra srl Via Umbria 148, 06059 Todi (PG).



MISTO
Carta da fonti gestite
in maniera responsabile
FSC® C148997

The *From the Bees to the Roses* magazine is printed on paper certified with the FSC mark

Let's look to the future with hope

Let's talk about the circular economy because, at this moment in time, in which we are still fighting the virus, analysing it and addressing its causes and consequences, we have the duty to initiate a process of change that is both personal and social. If previous crises had not been enough, the pandemic has opened our eyes violently and definitively to the deep link between climate and health. Because defending nature means protecting human health.

Reiterating this, precisely during total isolation, was nature itself which has regained the place it deserves. In fact, taking advantage of our absence and the decrease in pollution, flora and fauna everywhere have taken back their spaces, offering us extraordinary scenes. Starting with Italy, the dolphins have returned to the sea of Cagliari, like the golden eagle in the sky of Milan, ducks have splashed in the 'Barcaccia' of Piazza di Spagna in Rome, badgers have explored the centre of Florence and fish have reappeared among the clear waters of the canals of Venice. Then, there is the kangaroo hopping in the city centres of Australia, the alligator on the street in America, the elephants and monkeys in Thailand, the goats in a children's play park in England. In addition to curiosity, this should make us reflect. Accustomed to living in places where nature and animals are confined to ever smaller areas, we have forgotten that our cities – and, more importantly, we ourselves – are part of creation. Rediscovering this awareness, feeling part of a whole, leads us to a balance between us and nature. The enthusiasm we have ex-

perienced in seeing animals in the streets, in hearing the sounds of creation, in seeing the stars in the sky and at the same time the great desire for nature that has also characterised the holidays, cannot but shake our soul and finally lead us to a global revolution. We must do it now, each starting with their own life and all together with the economy, which should be more just, more inclusive and sustainable.



Change cannot wait and we are all called on to do our part. There is a need for the ecological conversion of which Pope Francis speaks in "Laudato si'", saying that "ecology is also made up of simple daily gestures which break the logic of violence, exploitation, selfishness". This is why, among the principles of the circular economy that we have encapsulated in this issue with the five "Rs" (page 7), I wanted to add a sixth, the "R" of Rebirth. Let us look to the future with a look of hope, deeply committing ourselves to changing our lives, so that Creation and together the humanity that is part of it cannot only heal but be reborn.

Which rich man will be saved?

The economy should generate wealth for all

by Father Vittorino Grossi OSA, editor-in-chief of From the Bees to the Roses

In ancient times the term “economy” meant not only “housekeeping” but also “territory”, based on the pasture that was proportionate in size to the head of cattle that occupied it. The term was also used by Christians to designate redemption and salvation in Jesus Christ. In the 3rd-6th centuries, linked to the great migrations of peoples, economy came to be understood in terms of the administration of possession between “mine and yours”.

cause it is properly of those who need it, without any other civic or religious connotation. In this perspective, from the question posed to Jesus by the rich young man, reported by the Gospel of Mark (10, 21) and Matthew (19, 16-39), and from the commentary-questioning of the disciples “which rich man will be saved?“, Christians elaborated the concept of consumer goods, writing the first treatise on economics in a Christian guise in Alexandria of

The Prioress, Sister Maria Rosa Bernardinis (centre), with the Augustinian missionaries who support the poor families of Bulacan, in the Philippines, thanks to the devotees of Saint Rita.



“These cold words: mine and yours”, observed St. John Chrysostom, which became such because possessions made the pendulum swing in favour of an absolute despotism available to those who possessed them (In 1 Tim, hom.12. 4)

The particular attention of Christians to the needs of the poor always defined the term economy in connection with the virtuous use of wealth. That is to say, whoever possesses wealth is only a custodian, be-

Whoever possesses wealth is only a custodian

Egypt. The vision of consumer goods is developed, both in producing them with honest work and in using them and making them available to those in need. The text, drawn up by Clement of Alexandria, very

WE ARE WEAVERS OF FRATERNITY

“In this year marked by the suffering and challenges created by the Covid-19 pandemic, the missionary journey of the whole Church continues in light of the words found in the account of the calling of the prophet Isaiah: ‘Here I am. Send me’ (Is 6: 8). This is the ever-new response to the Lord’s question: ‘Whom shall I send?’ (ibid.). This invitation from God’s merciful heart challenges both the Church and humanity as a whole in the current world crisis”. These are the words of Pope Francis in his message for World Mission Day 2020, which is celebrated on 18 October. This is at the centre of this year’s Missionary October which has as its theme “Weavers of fraternity”, because every baptised person is called on to make known the goodness, mercy and love of God for all men, through an attitude of welcome and a lifestyle based on fraternity. This is the appeal of the Church, that all believers rediscover themselves as brothers, especially in the light of social and relational changes worldwide. In particular, the invitation to *weave fraternity* is aimed at reaching out to those who bear most of the brunt of the consequences of the health crisis: “We are all called on to move forward together,” says the Holy Father.

easily addressed those who wished to join the ranks of Christians: in fact, no new candidate could ignore assimilation of the economic law of Christians. Today’s Sunday collection of offerings for the needy was born from this way of looking at things. Saint Paul wrote: “Every first day of the week (that is, every Sunday) each one should put aside what they have been able to save” (1 Cor 16: 1-2). Similarly, the Christian philosopher Justin in his description of the Eucharistic celebration which he had attended in Rome, reports: “And those who are well off and are willing to do so give as much as each desires, and the money thus collected is deposited with the bishop, who takes care of the orphans and widows, and those who are in straits through sickness or any other cause, and those in prison, and our visitors from other parts – in short, he looks after all who are in need”(1 Apology 67).

This Christian tradition raises the question of what we can gain from it today, given that so many things have changed. Modern society, in fact, allows layers of marginalisation and exploitation to emerge, especially in the Third World, as well as human alienation, especially in the most advanced countries (we see many beggars and homeless people that demonstrate this). The way of doing business economy, both private

and social, which we call globalised, is today affected by many issues, such as the relationship between ethics and economics, the redistribution of income to reduce the gap between social classes, and the role and limits of the market. Today we speak of solidarity and “global” justice within this market, which is no longer dominated by the law of profit alone, also addressing the demographic problem with means that are open to life, and that of migration, taking into account the human person with inalienable rights.

Eliminate the culture of waste in economics

In encouraging the development of a circular economy, Pope Francis aims to contain if not eliminate the culture of waste in economics. That is to say that uncontrolled consumerism which, by honouring an economic growth that can only be unequal, offers benefits only for a few, while for the many (most) it reserves polluting environments and, socially, reduces their support systems and public services in general. Today the context has certainly changed, but the need is the same, as well as the task of the disciples of Jesus to feed those who have nothing to eat. ■

The sustainability of love

The Saint Rita Monastery and the protection of creation

by Alessia Nicoletti

When the concept of the circular economy was born is unclear. In light of great recent interest, however, relaunched in 2015 by the encyclical "Laudato si'" of Pope Francis, which promoted this concept, the circular economy can become the history of our today and our tomorrow. We just have to choose to take this path, together, to revolutionise our lifestyles in balance with the

"Our monastery is in full harmony with the natural context of the green heart of Italy which is Umbria, and which has one of its most beautiful expressions in the land of Cascia and the Valnerina in general. In this pristine environment, the development of which is attentive to respect for its wealth, we could only act responsibly. Furthermore, we are guided by our spiritual vision, oriented towards contemplation and active protection of the Lord's creation. Together with the example of Saint Rita, saint of peace, because as Pope Benedict XVI said, 'if you want to cultivate peace, protect creation'. All this has led us to make sustainable choices, including the pellet-fired heating plant, installed in 2014. We have focused on a renewable energy source, biomass, which heats 2,926 square metres. Compared with a diesel-fired plant, in addition to 51% an-



environment. A path that many have already taken. The Monastery of Saint Rita of Cascia is among these and its attention, as well as commitment, have been constant for years and will continue even more in the future. Let us explore how the Augustinians put this approach into practice with Sister M. Giacomina Stuani, editorial director of the magazine and treasurer of the monastery.

Sister Giacomina, how does the monastery aim for environmental sustainability?

The circular economy can become the history of our today and our tomorrow

nual savings, the heating plant reduces the impact on atmospheric pollution. Another example: the 151 solar panels on the roofs of the entire complex, which allow us to produce clean energy. With this in mind, then, we also practise differentiated waste. Among the practices we implement, recycling can also be seen in the materials we use: this magazine is printed on FSC certified paper which ensures that the wood used to produce it comes from forests which are managed with respect

for the environment; the bag that contains the Saint Rita rose plants, as well as the backpack of the Beehive, the latest produced for Open Doors 2020, are made by recycling three plastic bottles. In this way, we contribute to reducing greenhouse gas emissions and the consumption of precious raw materials”.

Pope Francis speaks of the circular economy, calling on us to rethink the present starting with the person and society. You are also active in these areas ...

“Sustainability also means social equality, that is, allowing everyone to have the same opportunities. Because creation cannot be respected and protected without thinking of humanity. For us, this means our ministry of consolation, which translates into constant listening to those in need and those who are fragile. One of the concrete representations of this is certainly the Beehive of Saint Rita, the monastery project born in 1938 thanks to the sensitivity and genius of the Abbess of the time, Blessed Mother Teresa Fasce, which has

welcomed and raised minors from families in economic and social difficulty ever since then. First of all, the structure is a house full of love for the Little Bees, the girls and young women who live here. We start with love, because love, as Pope Francis says, 'makes us similar, it creates equality, it breaks down walls and distances'. In the Beehive, then, the Little Bees find a place for dialogue and growing up, which they can then leave enriched and ready for measuring themselves against the world and redeeming their future. Then there are the Wildflowers, the boys and girls we welcome in the afternoon, giving them a space for homework, games and various activities. With the help of educators, we not only offer all of them an alternative life that is fair and just, but we also teach the values of respect for others and for nature. To give two examples, I'd like to mention 'Beyond the Horizons' which led the Little Bees to navigate the sea on Nave Italia and 'Storie In Cima', the adventure lived in the mountains”.

THE 5 *RS* OF THE CIRCULAR ECONOMY

What is the circular economy? We have summarised the main aspects, with the 5 “Rs”:

Reduce the use of raw materials, resources and energies, especially non-renewable ones, and at the same time also the production of waste and scrap;

Recycle materials and products, already in the initial design phase, thus extending their life and creating savings for consumers;

Regenerate the production flow which, in a circular economy, becomes infinite and capable not only of guaranteeing its environmental and ecological sustainability, but even of creating resources for everyone. At the same time, the circular system is able to regenerate and heal the Earth and lead us towards the achievement of social equity;

Rethink not only the productive model of the economy, but together with it our lifestyle, making it more inclusive, sustainable and just, and rediscovering our social responsibility and dignity;

Respect and not dominate the environment, the Planet and humanity, to safeguard life and the future, thinking of a total ecology, where everything is connected and we are all called on to do our part for the common good.

**TAKE
AND READ**

Laudato si' is the second encyclical of Pope Francis, written in 2015 and known as the "green encyclical". The Pontiff launches an invitation to ever greater attention to the care of our common home, the Earth. It does so by focusing on the theme of ecology, but also the economy, social equality, justice and poverty. At the same time, Bergoglio denounces the irresponsible lack of protection of creation by men, through the exploitation of resources, pollution and much more. For the Pope, the environmental crisis is closely connected to the social crisis of humanity, which is why he specified that his is a social encyclical, speaking of integral ecology. The text is also online, translated into 13 languages, at www.vatican.va.

Laudato si'.
Encyclical letter on care
for our common home.
Pope Francis
Libreria Editrice Vaticana



The Beehive also has manual workshops.
Could we say that they are gyms of the circular economy?

"Yes. It is in the workshops that our Little Bees and Wildflowers create a thousand products, giving new life to old or waste materials. In a word, they recycle, generating a never-ending flow of production. In this way, they learn that the material value of things is nothing compared with the value that these things allow us to create for ourselves and others. The workshops put this lesson of life into practice, teaching them not to follow trends and that everything can be a new starting point. We nuns are engaged in this on the frontline, setting aside old hinges for the workshops which the Little Bees' hands then transform into necklaces or decorative objects. Or, fabrics, which their creativity re-

vives in frames and decorations. Every year, these recycled products are among the stars of Open Doors at the Beehive, the weekend in which we invite supporters and friends to share the growth path of the girls and create a family".

You administer the funds of the monastery, which are necessary for the functioning of the community and supporting the charitable works you are involved in. There is a virtuous circle here too, can you tell me a bit more?

"St. Augustine says 'with love of his neighbour the poor man is rich, without it the rich man is poor'. Our monastery is full of love, thanks to the many who show it to us from all over the world, with various forms of support and also with donations. In addition to what is indispensable for the life of the monastery, we

IN A WORD

curated by
Fr. Vittorino Grossi OSA

Jesus looked around, and said to his disciples, 'How difficult it is for those who have riches to enter into the kingdom of God!' The disciples were amazed at these words of his; they said to each other: "And who can ever be saved?" But Jesus, looking at them, said: "Impossible with men, but not with God! Because everything is possible with God".

Gospel of Mark 10: 23-27

For the biblical word, the synoptic gospels report the episode of Jesus with the rich young man and the comment of the disciples on who could then be saved (in addition to the Gospel of Mark 10: 17-31, the fact is also reported in Matthew 19: 16-30 and in Luke 18: 18-30). This episode gave birth to the first economic treatise in the Church, entitled "Who is the rich man that shall be saved?" by Clement of Alexandria, 2nd century. The indications given in this pamphlet were taken up in the 1991 encyclical *Centesimus Annus* by John Paul II.

certainly do not look at profit, but at the logic of giving and charity: in this way we testify to our faith and devotion. In the name of Saint Rita, following her school of love, the monastery becomes a bridge of charity towards those in need, offering concrete help. Thanks to the generosity of the devotees, we manage resources as in a circle, which takes and produces charity. Together, we are thus able to do good for many. Speaking of real stories, I want to mention one of the projects car-

Little Bees and Wildflowers create a thousand products, giving new life to old or waste materials

ried out, also from an ecological perspective, that of the solidarity Rosaries of Saint Rita. At the centre are the African widows of Uganda, to whom we nuns have entrusted the making of these rosaries. They are special, because their production, using recycled materials, gives these women a decent job to support their families. Furthermore, the proceeds from the purchase of the rosaries are then invested in the Beehive. This project – of support for and economic development of the small Ugandan community whose life has changed – testifies that it is possible to make sustainable and concrete solidarity choices. What do women have to do with the economy? I reply with these words from Sister Alessandra Smerilli: 'The word economy derives from the Greek *oikos nomos* which means care and management of the house, where 'home' can mean the common house understood as the whole planet, the common home. And taking care of the home is a woman's primary vocation. The market requires new, more creative, inclusive and cooperative economic models, concepts that recall the prerogatives of the world of women and of charity'."

You are cloistered nuns, Sister Giacomina, yet this does not limit you, indeed it seems to be your strength. Is that right?

"Everyone has experienced a sort of seclusion, due to the pandemic, a condition that apparently restrains and isolates, especially if one is used to the frenetic times of modern society, where everything is speed. But, while it is true that the cloister lacks some dimensions, it is equally true that it is also an immense enrichment. You can understand who, in 'forced seclusion', has rediscovered the value of time, that of their self and of affections. The contemplative life is a choice, our



response to the Lord's call, but it is not a closure towards the world. In fact, even though we live in the world, we are not of the world, the 'worldliness' that this world offers does not belong to us. We cloistered nuns are also part of creation and act for the common good. Slowing down, stopping to reflect on the weight of our actions, does not mean abstract meditation, but rather deepening our existence, rebalancing priorities and visualising future objectives. The cloister, understood as this return to interiority, can be an exercise for everyone, to train ourselves for the true change to which we are called, looking within and looking at the world with the eyes of God. The evangelical mission therefore also passes through economic choices. We need a positive outlook on the problems and challenges that await us. A new reading of numbers, finance, economy and work is needed, trying to transform their logics. From within. 'We are all called to the prophecy that awakens the world. Let's ask ourselves which is that of each one' (Sister Alessandra Smerilli, Bari 2019)".



Volunteers, bearers of hope

Donating and giving oneself in the time of Covid-19

by Alessia Nicoletti

“We continue to bring hope to people”. This was the response of the Prioress, Sister Maria Rosa Bernardinis, when at the beginning of the pandemic, the Monastery and the Saint Rita of Cascia Foundation had to decide if and how to repeat the event of the Roses of Saint Rita: the event that takes the roses symbol of the saint of the impossible into squares all over Italy, with the aim of raising funds for the Beehive of Saint Rita. In light of the nuns' desire to carry on the fourth edition, precisely for the many who await the initiative every year, the Roses of Saint Rita also blossomed in May 2020 and were ambassadors of the closeness and hope that the saint of the impossible carries in hearts.

Not being able to set up the stalls with rose plants in squares, the event took place more in a virtual way, through online

le ROSE
di SANTA
RITA

orders, but once again it was volunteers who made the difference: as many as 75% of those who had said they would participate before the arrival of the virus confirmed and continued their commitment in favour of the Beehive of Saint Rita. More than 300 of them throughout Italy distributed rose plants among friends, family, neighbours and acquaintances, always in compliance with health regulations; they wiped out all distances and from north to south of the country they created a network that spread hope, allowing everyone to leave with the strength of Saint Rita. Thanks to them and together with the many online orders, this edition raised over 220,000 euro, precious funds that mean love and future for the Little Bees.

“This year I was afraid of not taking part and of not bringing roses to those who wanted them so much, especially now,” said Emilia Ramona Timis, a volunteer from Codogno (LO), a town in Lombardy, sadly known due to Covid-19 which showed its destruction to Italy here before anywhere else. Emilia who, together with her partner and their two children, has been a volunteer for the fundraising event for the Little Bees since the beginning, gave her important contribution again this



Emilia Ramona di Codogno (LO), volunteer of the Roses in all editions of the event.



year by delivering numerous roses, house by house in the evening, from her car and with the necessary safety precautions. "People were afraid and they were morally down, they asked me for a prayer from the nuns and sought even more the presence of Saint Rita, because there was a need for hope. Despite the tension, in fact, they took all the roses I had and I was sorry I hadn't brought more. I also gave away my rose at the end, to try to please everyone". Emilia works in a supermarket and during the lockdown she never stopped going to work, among deserted streets and only am-

her love and charity. "I entrusted myself to Saint Rita who is my point of reference. I have known her for 10 years and I am Orthodox, but she is the one who manifested herself to me in a difficult moment in my life when I needed a friend to trust and who does not abandon you. Because she has no borders and comes for everyone without differences, to protect us. Without her, I couldn't have done it. I always feel her close and at least once or twice a year I go to Cascia, otherwise I'm not well".



The Roses of Saint Rita support the Beehive project, allowing the nuns to take care of the growth of the Little Bees, with complete and assisted education.



The funds raised thanks to the Roses of Saint Rita help the monastery to ensure healthy and balanced nutrition for the Little Bees of the Beehive all year round.

balance sirens to break the silence. "People were agitated, they bought up everything and it seemed that hunger was on the way. From their nervousness we could see we were numbers, not people who were there to allow them to eat and who were equally afraid". All this did not prevent Emilia from finding the serenity within herself, which allowed her not to set limits to

Emilia looks to Saint Rita as a true model, both spiritual and of daily life. An example that led her to become a volunteer. "Before I never showed my goodness, but Saint Rita opened my heart and made me discover the beauty of doing something for others. Furthermore, I am a mother and I raised my daughter alone, so when the rose initiative was born, the proceeds of which are donated to the young Little Bees, I wanted to do my part to give them an extra chance. The Roses of Saint Rita is the most important event of the year because it makes me feel good, it is a real feast and it was again this year. In fact, with each rose, I saw even more happiness than usual in receiving it: behind the masks, I could see only the eyes, but they were full of new light". Emilia is right, a feast of the heart, capable of renewing itself against every difficulty, donating and giving oneself love and hope. ■

Saint Rita and the economy

Model of virtue, charity and poverty

by Mauro Papalini, Augustinian historian

At the time of Saint Rita, creation was not in danger due to the action of man and waste did not exist: there were few rich families and generally the things they abandoned were used by people more in need. Those of a certain age will remember as a child wearing the shoes of older siblings or other friends because there were not many possibilities of buying clothes. Food then was precious and nothing was thrown away: when you “killed the pig”, for example, you ate all the parts, even those that turn our stomachs a little today. We have no news of how Saint Rita behaved in her life in the world, but it is not difficult to imagine that she followed these habits. She was not poor, as much tradition would have it, but neither was she rich; she was certainly a prudent woman and attentive to good

Sister Rita lived with charity in the service of God



“Saint Rita” by Tito Troia

THEY LIVE IN CHRIST

To you, Lord, we humbly recommend these our dead because, as in their mortal life they have always been loved by You of immense love, so now, freed from all evil, may they enter by Your grace into eternal rest. Amen

Angela Lukas (Cagliari - Italy)
Angelo Favini (Rho MI - Italy)
Anna Maria Sclaro (Cittanova RC - Italy)
Antonia Antonini (Rome - Italy)
Antonio Nesso (Verona - Italy)
Antonino Rao (Turin - Italy)
Biagio Babboro (Pescara - Italy)
Carla Casoni (Bologna - Italy)
Claudia Zanetton (Turate VA - Italy)
Emma Marchiori (Povolario VI - Italy)
Fabrizio Biasetti (Venegono Inferiore VA - Italy)

Filomena Arrotta (Lamezia Terme CZ - Italy)
Fioravante Piffer (Trento - Italy)
Gervasio Andrigio (San Quirino PN - Italy)
Gianni Vitali (Pregassona di Lugano - Switzerland)
Iside Avenoso (Cittanova RC - Italy)
Leonilda Capozzi (Rome - Italy)
Maddalena Peduto (Aquara SA - Italy)
Marialidia Bonapace (Verona - Italy)
Maria Ardelia Cozzi (Lauria Superiore PZ - Italy)
Maria Luisa Persia (Rome - Italy)
Nivea Bellato (Codevigo PD - Italy)
Pierina Rota (Bergamo - Italy)
Rina Palermi (Collepepe PG - Italy)
Rita Giambonini (Villa Luganese - Lugano TI - Switzerland)
Santa Russo (Florence - Italy)
Severina Pavia (Modugno BA - Italy)

TESTIMONIES OF GRACE

Your testimonies
presented by Maurizia Di Curzio,
assistant to the listening service
for the Monastery of Saint Rita



A few days ago I reflected that, after all, reading this column is as if each of us opened the window to go and “live” the story that could be of our neighbour, of our friend or of a loved one. The witness, being directly aware of the fact, can trust it and with their story makes us partakers of the gift received, as if they were distributing their “gift” to all of us with benevolence. Every single reader becomes heir to a share of grace and that share that will be enough to see the small glimmer of light in one's moments of darkness. Just as every morning in the liturgy of praise, Zechariah reminds us in his canticle: *“... in the tender compassion of our Lord, the dawn from on high shall break upon us, to shine on those who dwell in darkness and the shadow of death, and to guide our feet into the way of peace”*.

Years ago, during his military service, my father Antonio had a serious accident: in a nutshell, a tank ran over his shoulder. In invoking Saint Rita, to whom he was very devoted, he promised that, if he were saved, he would call his first daughter Rita. Incredibly, my father survived the accident almost unscathed, to the great amazement of Italian Army doctors. I was born in 1944 and given the name of Maria Rita, precisely because of the promise made by my father. Shortly after, in the summer of 1948, after eating a home-made ice cream that had gone off, I got paratyphoid. I was extremely ill, with an extremely high fever. One evening, after yet another visit, the doctor turned to my mother saying: “There's no longer any point in hospitalising the child, it's too serious, and she certainly won't survive the night”. During the night I was very agitated. Suddenly I opened my eyes and yelled: “I'm afraid, because there's a lady all dressed in black with a white face and she's kneeling next to me with her hands together and her eyes closed”. My mum tried to calm me down, she understood perfectly who that lady was. The next morning, when I woke up, the fever had completely disappeared. I felt well. I hadn't eaten for days and said I was so hungry. The doctor returned, who was surprised by my recovery and said: “As far as I'm concerned, I can say that this exceptional event has only one explanation; you have received a grace from Heaven”. Later, due to a vow made by my mother, I was dressed as a nun for several Thursdays: in those days, faith was also expressed in this way. This event, which happened 72 years ago, marked my life and I still have a clear memory of it. (Maria Rita, Ardea RM - Italy)

management of the family economy.

After entering the monastery, she followed the prescriptions of the Augustinian rule: individual poverty and collective property. At the time of Saint Rita, in the first half of the fifteenth century, the Monastery of Saint Mary Magdalene (as today's Cascian monastery was then called) was smaller; it suffered devastating damage due to earthquakes, and for this reason the nuns had to face serious expenses for repairs. The Augustinian community lived

thanks to the gifts of the women who entered it, as prescribed by the statutes of Cascia; it owned some plots of land worked by lay people who gave the products to the nuns or paid the rent. There was also no lack of offers and donations, even if not in large quantities; it was certainly not a rich monastery. From the testimonies we know that Sister Rita “lived for 40 years with charity in the service of God” (biography of the notary 1457), becoming a model of virtue for all, also of poverty. ■



by Marta Ferraro

Anna Maria and the Ritian message in Germany

Anna Maria Alfano Vullo has lived in Germany since she was 10 years old and from how her life has progressed, it seems that her move to Vöhrenbach, a town of about 5,000 inhabitants located in the land of Baden-Württemberg, has served to spread the devotion of Saint Rita in that area.

Little Anna Maria left Ribera, Sicily, to join her mother and shortly after her arrival in Germany she dreamed of a nun dressed in black. The nun appeared to her two or

three times in a dream, and these nocturnal encounters left little Anna Maria somewhat disturbed. Until one day the little girl decided to confide in her mother. In turn her mother told what had happened to a friend who showed her some prayer

cards. Among these Anna Maria recognised Saint Rita.

Although her family was deeply religious, Saint Rita did not enjoy particular devotion among her family. At her home, St. Joseph and the Sacred Heart of Jesus were venerated a lot, but Saint Ri-

Cascia has become an unmissable appointment



ta was not invoked, and for this reason Anna Maria had never had the opportunity to see one of her prayer cards, nor know about her. Yet Saint Rita had come looking for her ...

Since then, Anna Maria has felt the call to spread the story and devotion of the Umbrian saint wherever she goes; first of all, among her family members and, then, obviously in the town where she lives.

As soon as she could, Anna Maria went to Cascia to see her saint with her own eyes and get to know the places she frequented.

Over time, the pilgrimage to Cascia has become an unmissable annual event. And, in fact, every year, when she returns to Sicily for the holidays, Cascia is a fixed stop, together with participation in the feast on May 22.

It was during a holiday in Sicily that two of her friends from Ribera, who are very devoted to the saint and appreciate Anna Maria's devotion, proposed that she join the Primary Pious Union of Saint Rita. Initially, however, the lady was very hesitant. She wondered how she could participate in the group's devotion and activities from so far away. Instead, her registration as a single person al-

SEND US YOUR PHOTOS

The new Saint Rita of Cascia website has a section dedicated entirely to the PPU (santaritadacascia.org/piaunione). Send us the photos of your group by email to redazione@santaritadacascia.org. We will publish them on the website to make known every group that makes up the great family of the Primary Pious Union.

lowed her to meet Alessandra Paoloni, general secretary of the PPU, and the nuns of the Cascia Monastery, with whom Anna Maria has formed a strong bond. Over time, Alessandra and Anna Maria began to think about involving the German community, since the lady is now a point

A point of reference when speaking about Saint Rita in the parish

of reference when speaking of Saint Rita in the parish. So much so that the lady, together with her husband Calogero, decided to donate a statue of the saint to their parish. Furthermore, on the day of Saint Rita, May 22, when Anna Maria goes on pilgrimage to Cascia to honour her saint, the parish priest reminds the community dur-

ing the homily that she is in Italy at that moment to experience the celebrations and to personally bring their prayer intentions to the saint.

Currently, Anna Maria is working hard to try to establish the Pious Union group also in her town. In winter, when she works on the sale of oranges, alongside the fruit she never forgets to hand her customers a copy of *From the Bees to the Roses* in the German version, which Alessandra and the nuns are happy to send her with immense pleasure.

This work of dissemination and concrete evangelisation of the message of Saint Rita has begun to show its first results. Although we cannot yet speak of the birth of a real group of the German Pious Union, two or three believers have asked to join.

We hope that Anna Maria's concrete example of devotion will increasingly help spread the message of the saint from Valnerina. ■

JOIN THE PPU

Whether you are an individual or member of a group, join the PPU! You will thus participate in our meetings, encountering people who, like you, are devoted to the beloved Saint Rita. For information, contact the Secretary General, Alessandra Paoloni: piaunione@santaritadacascia.org

MARTA FERRARO MEETS THE PILGRIMS OF THE SANCTUARY OF SAINT RITA OF CASCIA

Four lives linked by Saint Rita

Marisa, Melania, Rita and Cecilia Rita

What I'm about to try and tell you is the intertwining of the story of four women, or rather of five. It was Rita, a young 32-year-old mother, who recounted it to me, in her warm, calm voice.

Rita is firmly convinced that she came into the world thanks exclusively to the devotion of her mother Marisa for Saint Rita. Her mother, in fact, did not want another child; she already had two, a boy and a girl named Melania, and she was happy with that. However, it was Melania, a lively child with a beautiful voice, who began persistently to ask her mother for a little sister after the birth of a cousin.

Marisa had no intention of indulging her and every time the little girl repeated her wish, she always had an excuse. Until Christmas came and the mother asked the

child to write her letter to Baby Jesus. Needless to say, Melania asked Jesus for a little sister ... The little girl wrote: *"Dear Baby Jesus, I have a cute little cousin who is sometimes even a little naughty, would you please send me a little sister?"*. The days passed quickly, the letter had certainly arrived at its destination, but no trace of the little sister ... Then, one day, Melania came back from school, but that day she was different, she was no longer singing and she wasn't smiling as usual, her face was pale. That day Melania was just one step away from tragedy. She had been struck by fulminant meningitis and while

***Melania asked Jesus
for a little sister***



Saint Rita was always present for the women of this story of devotion. From left: Rita, her sister Melania and their mother Marisa. In the photo alongside, little Cecilia Rita.



TELL US ABOUT YOUR PILGRIMAGE

If you have also visited the Sanctuary of Saint Rita of Cascia on pilgrimage and wish to tell Marta Ferraro your story, write to us at redazione@santaritadacascia.org and we will contact you to share your experience with the readers of "From the Bees to the Roses".

desperation was taking hold of her parents' hearts, Marisa remembered Saint Rita, the Saint of the Impossible. She began to pray incessantly to the saint of Cascia and promised her that if she saved little Melania, she would try to have another daughter and call her Rita.

Marisa continued to turn to Saint Rita with faith and hope

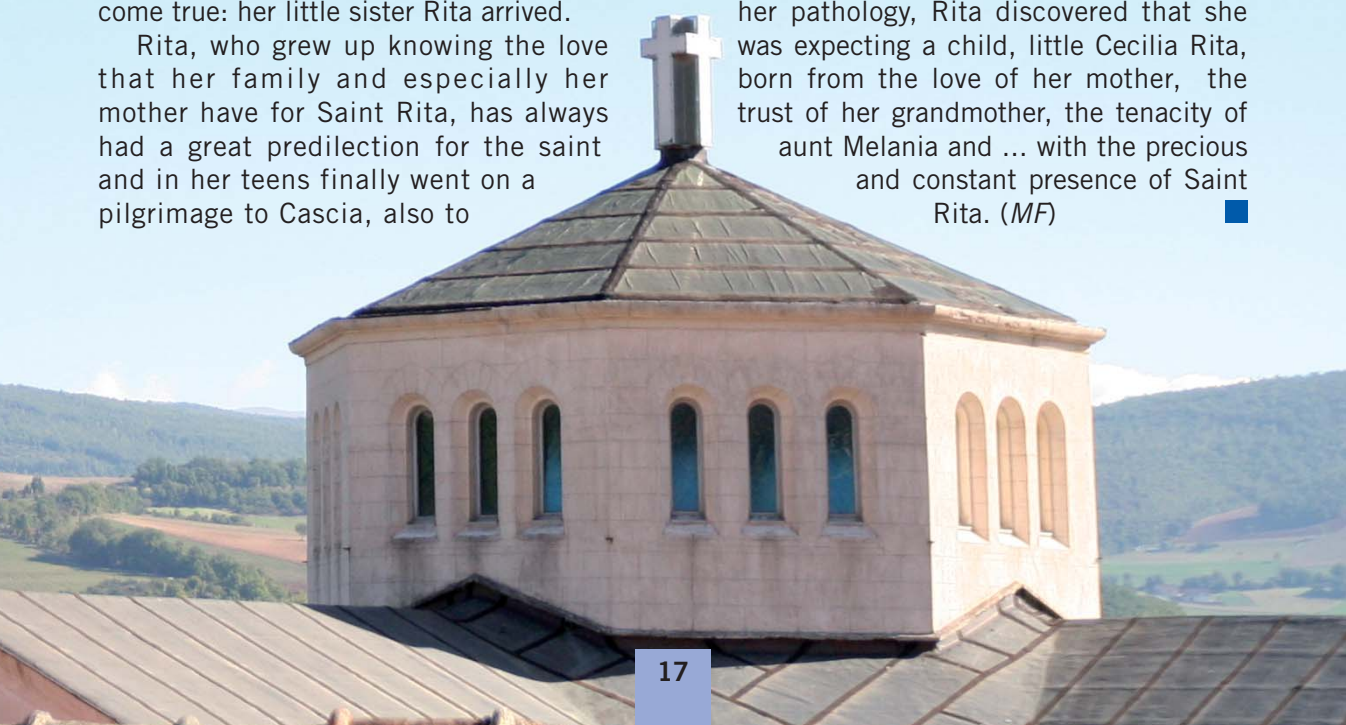
While Marisa prayed with confidence, the doctors warned her of the concrete possibility that Melania would no longer speak and probably not even walk, but the lady continued to turn to Saint Rita with faith and hope. Slowly Melania improved and resumed all her functions without any consequences. And after a year, one hot May afternoon, she also saw her great dream come true: her little sister Rita arrived.

Rita, who grew up knowing the love that her family and especially her mother have for Saint Rita, has always had a great predilection for the saint and in her teens finally went on a pilgrimage to Cascia, also to

be able to learn about also its places.

Rita has returned to Cascia many times, including with her boyfriend Enrico, who later became her husband. When Rita met Enrico, they lived in two very distant towns, he in Brescia and she in Sicily. Theirs was a long-distance relationship not without difficulties for 13 years and on the day of Rita's 29th birthday, the long-awaited moment arrived: Enrico asked Rita to marry her. On May 22 of the following year there was a huge party and a sweet scent of roses hung in the air.

But despite their love, there was something that saddened them. Due to a health problem, Rita most likely could not have had children. So, even after the wedding, they went to Cascia and prayed, but their prayer was not a request, rather a sort of resignation: the two young spouses said "Lord, thy will be done". Yes, because in Cascia everything is easier for Rita to accept. Shortly after their trip and despite her pathology, Rita discovered that she was expecting a child, little Cecilia Rita, born from the love of her mother, the trust of her grandmother, the tenacity of aunt Melania and ... with the precious and constant presence of Saint Rita. (MF)



Teresa: everyone's mother

by Msgr. Giovanni Scanavino, OSA

The first authentic imitation of the motherhood of Saint Rita is suggested to Mother Teresa Fasce by the commitments undertaken with her definitive consecration to the Lord among the Augustinian nuns of Cascia. With the solemn profession of 1912 on her return to Cascia from Torriglia, specific educational responsibilities were entrusted to her. Immediately Novice Mistress, that is, as Father Angelini notes: "the soul of the Monastery entrusted to her hands". Then Vicaress and Abbess, literally "Mother of the Monastery Community", until her death. This is a new true foundation: Mother Fasce has carte blanche to transform the community into a true temple of God. She puts all her preparation and enthusi-

asm into it: Cascia begins to be a community of prayer, joy and song again. The Mother treats her daughters with an exquisite maternal relationship, always attentive to every need for achieving human and Christian maturity. Meanwhile, at the very beginning of her role as Abbess, Maria Teresa discovers breast cancer, which could have reduced her to a wreck. Instead, she receives from this kiss of God all the courage to continue undeterred the mission that has just begun. She calls it

The Mother treats her daughters with an exquisite maternal relationship

"my treasure", and this makes us understand the interior maturity she has reached in her relationship with Christ Crucified. Here Saint Rita began to make herself felt precisely in terms of imitation and encouragement: a disease that could definitively leave its mark at the level of total depression, instead becomes for Mother Fasce conviction, proof that she was not only dreaming of being able to follow Rita on the way to holiness. On the contrary, the direct approval of the Lord who wanted her next to Jesus Crucified was a miracle, not only to suffer but to love and give her life for this new cloistered community and also for Cascia. To be honest, in fact, Mother Fasce is the Mother of the Monastery but also of Cascia. During the First World War, the people of Cascia turned to the new Vicaress and then Abbess, as if she were the Mother of all of them. It was necessary to





write to the husbands and sons who were at the front, and who more than the new Genoese nun, so learned and self-confident, could help them? Between one letter and the next there was always a confidence, a request for some maternal advice and some concrete help: a little pasta, some vegetables from the monastery garden, sugar and milk for the children. The bride of Christ soon found herself as everyone's mother, and when that poor pilgrim widow from Ascoli on that 24th of September 1938 entrusted her four-year-old daughter, Edda Petrucci (the first Little Bee of Saint Rita's Beehive) to the nun, Sister Maria Teresa felt consecrated by the same will of God, "Mother Teresa forever". Finally, Mother Fasce was also "Mother of the poor". Throughout Europe, the first half of the twentieth century was charac-

terised by the terrible violence of fratricidal wars. And the children were the first to suffer the consequences of such ferocity. Maria Teresa, in daily dialogue with Saint Rita, decides to offer herself and the whole community the opportunity to relive Rita's concrete motherhood. She asks for all the necessary permits so as not to break seclusion and opens the doors of the monastery to the Little Bees. All the nuns collaborate by reviving in their hearts that dormant motherhood, which is full of humanity. During the famine of the war, several voices suggested the closure of the Beehive, but the Mother remained adamant: "we will deprive ourselves of a few bites, but the girls must not be deprived of our affection and our maternal care". And in this way, everyone in the monastery matured in the warmth of a single love, the fire of the Spirit. ■

THOUGHTS OF A MOTHER

"Holiness consists in the small things that occur every minute more than in the great things that rarely occur".

BLESSED MOTHER MARIA TERESA FASCE

We embrace their hopes. Together.



THE BEEHIVE OF SAINT RITA IS A FAMILY WHERE HOPES ALSO FEED ON LOVE. Founded by Blessed Mother Fasce in 1938, the Beehive of Saint Rita has become home, school and assistance for many young girls. A real family that includes all our supporters who, with their help, continue to give a future to thousands of young people in difficulty. Stay close to us, your love is the most solid foundation on which to build new hopes. alveare@santaritadacascia.org • www.santaritadacascia.org/alveare

EMBRACE THE BEEHIVE

BANK IBAN: IT4010311103246000000000483 • BIC/SWIFT: BLOPIT22
POST OFFICE: c/a 1010759072 made out to: Fondazione Santa Rita da Cascia onlus
In both methods specify "Alveare" (Beehive) as the reason



EDITED BY THE AUGUSTINIAN GENERAL POSTULATION

The Postulator General of the General Curia of the Order of St. Augustine promotes the causes of canonisation of members of the Augustinian Family. Info: postulazione@osacuria.org

The Servant of God Grazia Gauci

The Brother of silence

Born in Għarb, (diocese of Gozo, Malta), on 9 February 1911, he was baptised with the name Nazareno. He spent his childhood in his small native village, where he helped his family in working the fields, served mass as an altar boy and attended primary school. At the age of 15 he decided to join the Augustinians, receiving the name of Fra Grazia. He made his solemn profession in 1934. After a few months he received the obedience that would lead him to Hippo, today Annaba (Algeria), where he spent most of his earthly existence, in a very symbolic place for the Augustinians, where Augustine of Hippo exercised his episcopal ministry and lived in common life with his monks and the clerics of his diocese to whom he gave the Rule. Fra Grazia rooted himself well in Algerian circles, rendering a silent and generous service to all, regardless of creed or social class. He dedicated himself with zeal to the care and custody of the nine-

teenth-century Basilica of St. Augustine. His silent presence in the community was a great example.



After more than forty years, Fra Grazia returned to his native island of Gozo in 1977. In the convent he worked as a sacristan and in other common service works. He was very devoted to the Virgin Mary, especially to the Blessed Virgin of Ta' Pinu. He was a great promoter of the cult of Saint Rita, to whom he had always been inspired in faithful service to the will of God, taking on his own cross with contemplative silence.

Due to frail health, he spent the last ten years of his life at the Clergy House, giving witness of constant service, despite his advanced age. A person of few words, only the essentials, but a big heart that knew how to open itself to the needs of others, nourished by simple but fervent prayer. After a long period of great suffering from his serious illness, he died on 9 February 2005. His reputation of holiness is present among the confreres and all those who knew him during his long life in the service of the Church. Diocesan investigation into his life and virtues is currently under way. ■

ACCORDING TO AUGUSTINE

God calls you and commands you to do something, but he himself gives you his strength so that what he commands you can fulfil. (From "Sermons" 32, 9)

Archivist Caterina Comino accompanies us in reading the pages of the canonisation process of Saint Rita in 1626, offering us a documentary testimony on the saint, together with the comment of Augustinian Father Rocco Ronzani.

The solemn case and the eulogy of Saint Rita

Cicco Barbaro da Cascia is miraculously healed from paralysis in his hands while, having gone to see Rita's body, he regrets that he cannot be the maker of the case for the holy woman. As an ex voto he will be the one to make the case for Rita's body.

«... a certain Giovanni Antonio Biagio called "il Riccone" [Moneybags], who was ninety or more years old and I was a young boy, told me great things about this blessed Rita, telling me that he had heard it from Margarita his mother who died at the age of one hundred and ten and who remembered the blessed Rita; she told me, said Giovanni Antonio, that his said mother had told him that said blessed Rita had lived a very holy life and died with the air of holiness, and when she died the bells of the monastery rang by themselves without being pulled by the nuns, and that after her death a case had to be made to store the body of the blessed for the many miracles she performed; finding himself there a certain master craftsman Cicco Barbaro from Cascia whose hands were crippled, together with the other people in said church to see the body of the blessed, said: "If I were not crippled, I would make this case" and that after these words his hands healed and he made the box and this same miracle happened in person to the said Cicco; and I was also told this several times by my ancestress Camilla Barbara who was ninety years old when she died". (Spoleto, AD, E-20, *Processus* 1626, f.84r, passim). (CC)

At vespers on Saturday 22 May 1457, after having received all the religious comforts, the sacrament of anointing and the Viaticum, surrounded by the sisters who exhorted her to live in charity and peace, to observe the rule of St. Augustine and to obey meekly the Holy Roman Church, Rita "gave her last blessing, also receiving it from the mother abbess ... and so that blessed soul went up to Heaven" (A. Cavallucci, Vita

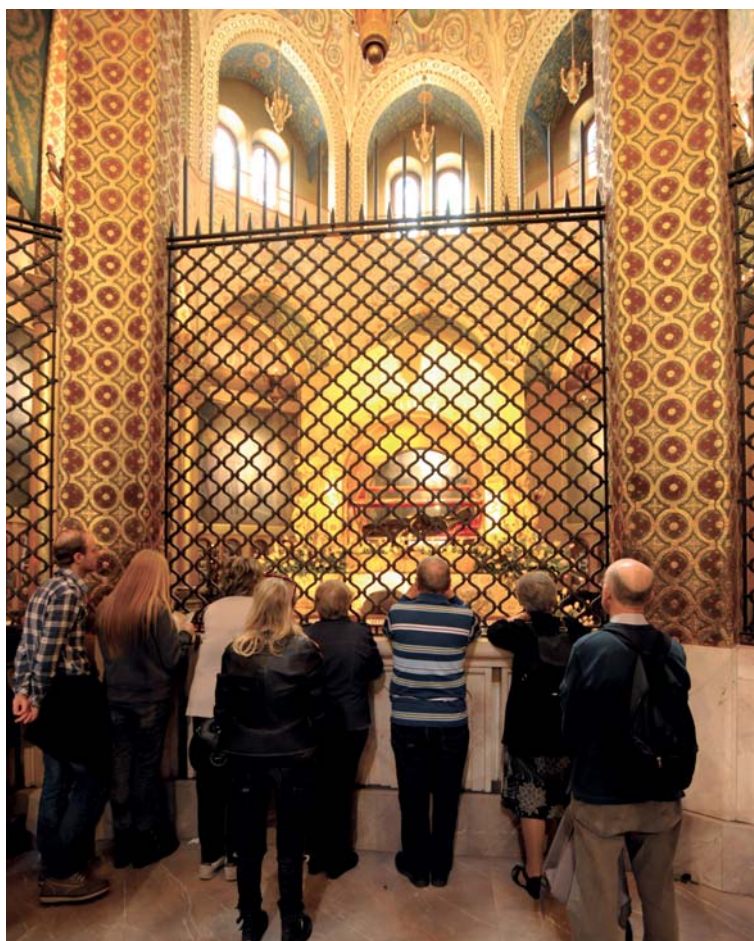


della beata Rita [Life of the Blessed Rita], Foligno 1610, pp. 99-100). Rita's body was exhibited in the small church of the monastery and was

A poetic eulogy was written on the case



immediately the object of veneration by the Christian people of Valnerina and was placed in an honourable way in a solemn reliquary-chest. The case was made by master craftsman Cicco Barbaro from Cascia. A poetic eulogy was written in the Italian of the time on the case, which we interpret as follows: "O Rita you are blessed for the strength of your virtue! / You are shining on the Cross / where you have had acute sufferings. / You have left



As Cicco Barbaro did immediately after the death of Saint Rita, today after more than five centuries, the flow of pilgrims who venerate her body has never stopped.

the sadness and distress of the world / to find comfort in your painful and dark misfortunes. / Yet, to so much suffering / what great value you have attributed! / Privileged above all other women, you were granted / to receive one

Saint Rita, allow us to walk joyfully towards the more joyful life of Paradise

of Christ's thorns! / It was not in a worldly reward / that Rita believed she had found her treasure / but only in the Lord Jesus to whom she gave all of herself. / And so many pains were not enough for you, Rita / but for fifteen years you also suffered the thorn / to pass to more joyful life".

May Saint Rita allow us to walk joyfully towards the more joyful life of Paradise, singing the goodness of God and walking without fear, as Saint Augustine, holy father and legislator of monasticism embraced by Rita, also teaches us. (RR)

Cloistered nuns learning economics

edited by the Sisters



“**P**aratus semper doceri ...” that is, always be ready to learn ... Never stop learning, because only in this way can you look forward and keep your mind open to new needs and opportunities. This is also true for us nuns, who at the end of January participated in the first conference on the economy at the service of forms of contemplative life, (with reference to the document “Economy in the service of the charism and mission” issued by the CIVCS-

VA in 2018), organised by the Holy See at the Pontifical Antonian University, through the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. The objective of the two Roman days, in which the Prioress Sister Maria Rosa Bernardinis and the treasurer Sister M. Giacomina Stuani took part for our community, was to deal with the management of the patrimony of cloistered institutes, analysing how the economy can be at the service of contemplative life. For this exceptional oppor-

***We have
acquired much
new knowledge***

tunity of study, over 300 religious gathered at the Antonianum, mostly abbesses and treasurers from various Italian orders and monasteries. Indeed, managing assets is not something separate from the religious vocation: it is part of the vocation itself, of its witness, of its mission.

The event desired by Pope Francis, which was at-

tended by various religious and teachers, took place through meetings and conferences, which presented numerous aspects, also transmitting some precious guidelines for best administering the heritage of communities to everyone. The initial lecture given by Cardinal Joao Braz de Aviz, prefect of the Congregation, was enlightening. In his words, the prelate invoked the principle of transparency in all monasteries, necessary because it enables acting in a way that is lawful, clear and understandable to all, avoiding closed, irregular management, sometimes also too stingy and undigni-

fied. In fact, the Cardinal's invitation was also to open up to a more humane management of resources used for necessary needs, always keeping in mind sobriety and detachment from things.

Thanks to this moment of learning, dialogue and reflection, we have acquired much new knowledge for our monastery, from canonical and civil legislation to ethics. In the conference by Andrea Perrone, professor at the Catholic University of the Sacred Heart, with Sister Annunziata Remossi, we talked about the importance of canonical and civil aspects for ecclesiastical bod-

ies, together with reform of the Third Sector, a subject of great relevance and topicality. In the intervention by CEI treasurer Mauro Salvatore, we then dealt with the issue of real estate and its canonical and administrative aspects, while we addressed the theme of historical artistic assets with Valerio Pennasso, director of the National Office for Cultural Heritage of the CEI. Transparency, budgets and financial responsibility were dealt with at the conference by Fr Andrea Giovita, a graduate student of the Pontifical Ecclesiastical Academy, and Antonella Alibrandi Sciarone, Vice Rector of the

CHOOSE LIFE

Choose life. This is the invitation of God containing a promise that opens the future: choose life, so that you and your children may live (Deut 30, 19).

Choose life. It is the profound engine of our every gesture, of each of our actions: everything we do - basically - is moved by the desire for happiness, by the desire to have life. Sensing the way is to rediscover the struggle of the heart, between good and evil, between what is fruitful and what is not, in the adventure of life, between vices and virtues. Choose life. It is the discovery of one's vocation.

"Your vocation inspires you to bring out the best in yourself for the glory of God and the good of others" (Pope Francis, *Christus vivit*, 257).

Choose, then! "Give yourselves over to the best of life!" (ChV143).

For information: Saint Rita Monastery - Viale Santa Rita, 13 - 06043 Cascia PG
tel: 0743.76221 - e-mail: monastero@santaritadacascia.org

Catholic University of the Sacred Heart of Milan. Finally, Sister Alessandra Smerilli, economist and councillor of the Vatican City State, spoke about sustainability and canonical and patrimonial aspects.

The event ended on February 1, with all the nuns participating in the Mass

celebrated by Pope Francis on the occasion of World Day of Consecrated Life.

This conference was a concrete opportunity for us to keep up with the times and think about skills and ways of approaching the economy as an opportunity for growth. All in the vision of service to which we are

called, always keeping our gaze alive, as the Holy Father exhorted in his address to the consecrated, on the grace of God, the treasure that is worth more than all the possessions of the world, on our neighbour and therefore on charity and hope, the only way to salvation. ■



Dal 1956

HOTEL DELLE ROSE

•Living Cascia•



Mother Earth

RECIPES FROM THE GREEN
UMBRIA OF SAINT RITA

Colfiorito red potato gnocchi stuffed with cheese, pepper, Zafferano Purissimo di Cascia [Cascia saffron] and pork jowl with herbs

Ingredients for 4 people

500 g Colfiorito red potatoes
150 g 00 type flour
2 eggs
Salt to taste
100 g spreadable soft cheese
50 g grated pecorino cheese
2 g freshly ground pepper
1/2 g Zafferano Purissimo di Cascia [Cascia saffron] threads
80 g peppered pork jowl
50 ml extra virgin olive oil
100 ml fresh milk cream

Infuse the milk cream with the saffron threads. Boil the potatoes, peel them and mash them. Allow to cool and then add the flour, eggs and salt. Knead quickly and let the dough rest for about twenty minutes. Meanwhile, add the pecorino cheese and pepper to the spreadable cheese. Then roll out the dough to a thickness of 1/2 cm on baking paper. Cut with an 8 cm round pastry cutter. Place the cheese filling inside and close in the shape of a bundle. Heat the milk cream over low heat until it thickens, adding a pinch of salt. Cut the pork jowl into julienne strips and cook in a pan with oil until it becomes crisp. Cook the gnocchi in abundant salted water. Put the saffron milk cream on plates, place the gnocchi on top and garnish with pork jowl, pepper and pecorino cheese.



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.



*We support their dreams.
With love.*



THE BEEHIVE OF SAINT RITA IS A FAMILY WHERE HOPES ALSO FEED ON LOVE. Founded by Blessed Mother Fasce in 1938, the Beehive of Saint Rita has become home, school and assistance for many young girls. A real family that includes all our supporters who, with their help, continue to give a future to thousands of young people in difficulty. Stay close to us, your love is the most solid foundation on which to build new hopes. alveare@santaritadacascia.org • www.santaritadacascia.org/alveare

SUPPORT THE BEEHIVE

BANK IBAN: IT4010311103246000000000483 • BIC/SWIFT: BLOPIT22

POST OFFICE: c/a 1010759072 made out to: Fondazione Santa Rita da Cascia onlus

In both methods specify "Alveare" (Beehive) as the reason

