

FROM THE BEEES TO THE ROSES



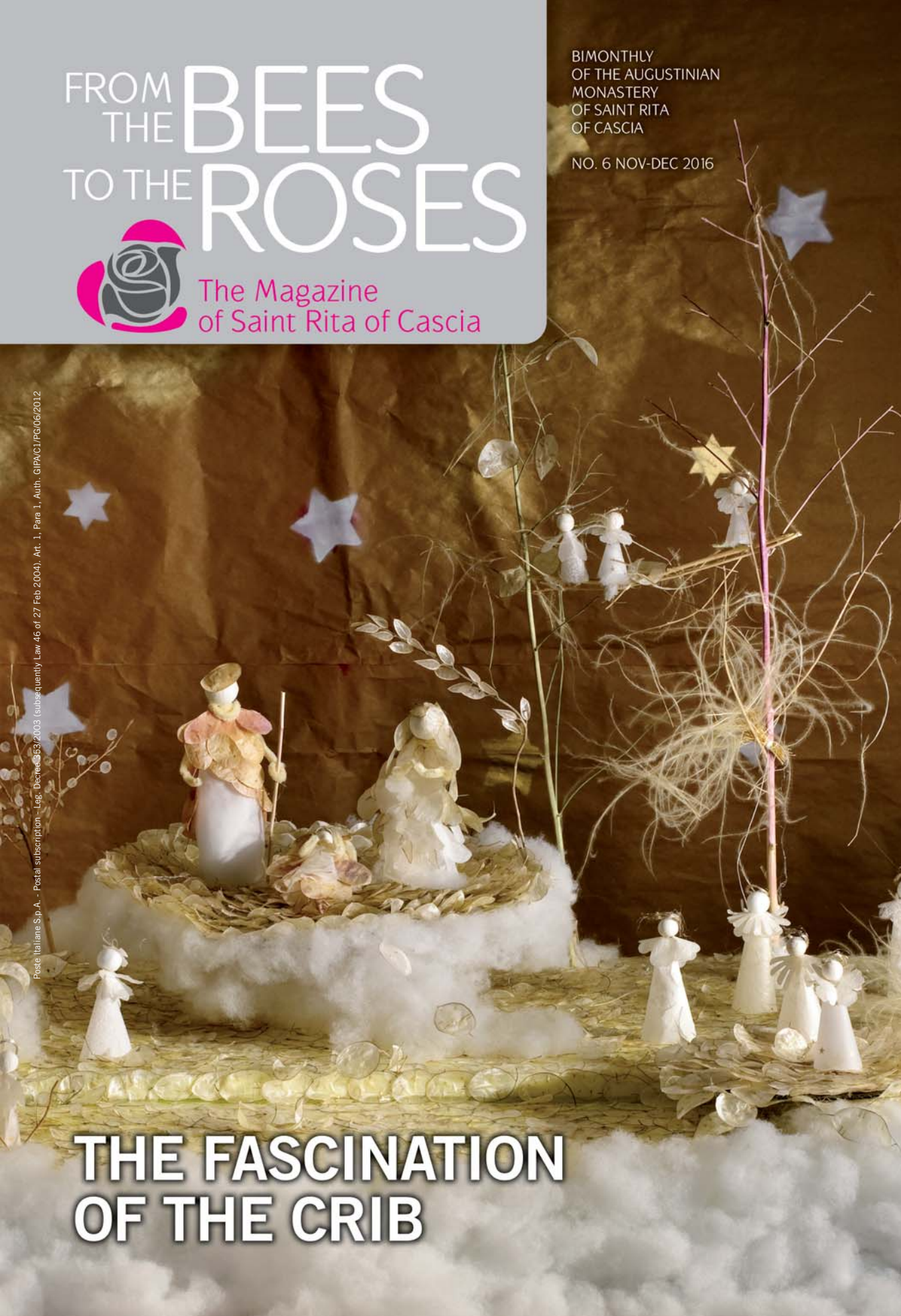
The Magazine
of Saint Rita of Cascia

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THE FASCINATION OF THE CRIB



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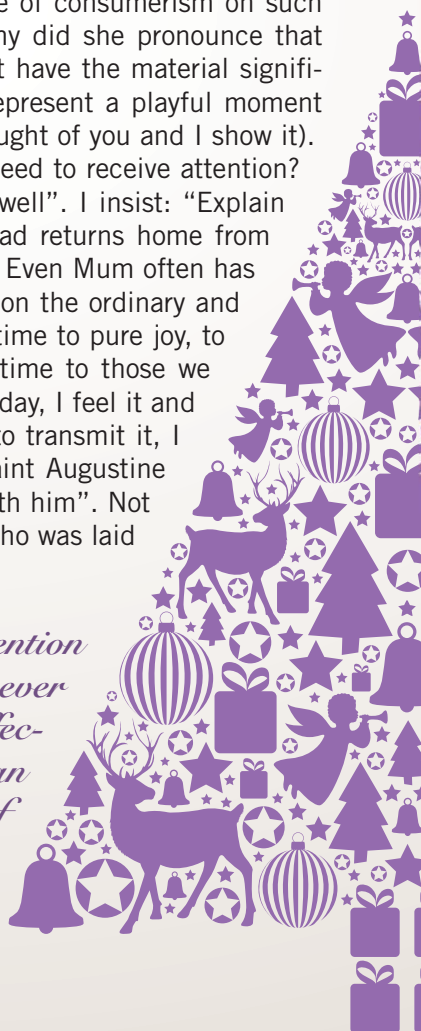
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Long face

It is difficult to talk about Christmas in September. In fact, this editorial, like the articles published in From the Bees to the Roses, was written some time before the issue reached homes. I thought of the atmosphere, but just could not transfer my feelings thinking of people “external to me,” to you who are reading this. The message belongs to me, that’s for sure, but I am unable to concentrate. It happens to everyone, I tell myself, and I seek a solution. I was complaining like this during a phone call with a friend, a friend of the Monastery, that I really did not know where to start for feeling “the Christmas of the people”, for “connecting with” and “transmitting” the sense. And all of a sudden he said to me: “Sorry, but why do not you ask your niece?”. My niece is eight and knows how to hold a telephone conversation. Actually it was a good idea.

“Hi, Pippi, I need you”. Her name is not Pippi, but I call her so because of her prodigious strength. “I have to write an article about Christmas but, to do that, I need to see it through you. What do you think?”. “Auntie ... Wait, I’ll put you on the speakerphone”. Blessed youth. There is a doubtful silence, I sense her proud thoughts struggling to line up while she continues to play at “manicure.” “Auntie!! You know ... Christmas is nice because everyone is happy”. This is what she says and I think that there are many people who feel alone and abandoned. “Then, in the morning, when you wake up, you feel happiness inside” [her exact words] “because there are so many presents to unwrap. And no one has a long face”. She is enthusiastic and absolutely wants to convince me of the goodness of her thoughts, while I’m thinking about the possibility of talking with her mother about the influence of consumerism on such defenceless minds. And, in the meantime, something happens: why did she pronounce that term? That *long face*. Suddenly I realise that the “presents” do not have the material significance that I have already given them; rather, for my Pippi, they represent a playful moment lived as a family, which has the taste of sharing and attention (I thought of you and I show it). It has the flavour of the absence of daily problems. Who does not need to receive attention? “Auntie! We are family and everyone is smiling! Mum and Dad as well”. I insist: “Explain yourself better, Pippi, what do you mean?”. “That usually when Dad returns home from work he has a long face because he’s stressed, but at Christmas no. Even Mum often has a long face, but at Christmas she never has it”. We are so focused on the ordinary and everyday activities that we are always smiling less. We devote little time to pure joy, to what makes life special. We devote little time to you, Lord, little time to those we meet on my way. Here, I feel it: Jesus, who is born inside me. Every day, I feel it and I will do my best to hear it, but maybe now I have also been able to transmit it, I hope, to you who are reading this through the words of a child. Saint Augustine says: “Here, we have before us the Christ child: we grow together with him”. Not only on December 25. He is not only born, but grows with us. “He who was laid in the manger became weak but did not lose his power”.

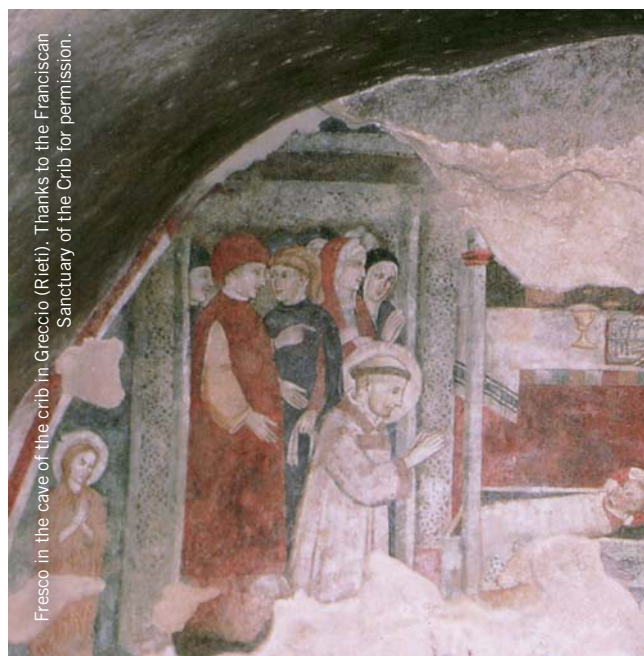
For this Christmas, we hope all of you will give attention to those who have not and to receive attention whenever you need it. That the Child may grow with you. Affectionately, the Nuns and the Fathers of the Augustinian Family of Cascia, the Little Bees and Wildflowers of the Beehive, the Saint Rita of Cascia Foundation non-profit organisation, and the editorial team of From the Bees to the Roses.



All of humanity in the Nativity scene

by Father Giuseppe Caruso OSA

In many of our cities, the shelves of shops selling Chinese-made gifts begin to fill up with oxen and donkeys, shepherds and kings, little babies and mangers starting from the end of October. It seems that, after long decades of Italian dominance, China is now proposing itself as the largest producer of figurines and items for the home crib. Sometimes, I wonder if the workers in those Far East factories little permeated by Christianity are really, or only superficially, aware of who and what those little coloured statues are intended to recall. Yet I am convinced that, in one way or another, the crib also has something to say



Fresco in the cave of the crib in Greccio (Rieti). Thanks to the Franciscan Sanctuary of the Crib for permission.

WHAT TO KNOW ABOUT THE CRIB

Whether it is called “crib” or “crèche”, it is the plastic representation of the birth of Jesus made in churches and homes during the Nativity season, with statues of various sizes and materials, in an environment rebuilt more or less realistically. It derives from the Latin word *praeseptum* or *praesepe* which means “stable, manger,” referring to the manger where Baby Jesus was laid at his birth, and, together, to the cave where this happened (Luke 2, 6-16) .

It is a tradition that has its roots in a specific historical event in the life of St. Francis. It was he, Francis of Assisi, gave life to a crib for the first time, and he did so in Greccio on December 25, 1223. That Christmas night, St. Francis wanted to represent the birth of Jesus in a live way, not as a “show” for the curious but as a “visual and true reconstruction”. His biographer reports the exact words of Francis: “I would like to represent the child born in Bethlehem, and somehow see with the body’s eyes the hardships in which he found himself due to lack of the things necessary for a newborn, how he was laid in a manger, and how he lay on hay between the ox and the donkey”. For this project, Francesco had a donkey and an ox brought to the established place – according to the apocryphal Gospels, in fact, they were present at the Nativity – and placed the altar on a manger framed by two animals. That Christmas night in Greccio, there were no statues, but the first living representation of the Nativity.

Like Saint Francis, in the case of the crib, we also need symbols useful for understanding more simply the mystery of Holy Christmas. And this explains why it did not take long to see the tradition of the crib spread throughout the world

to them, like it talks, also at our latitudes, to women and men who sometimes have set aside, or even left behind, their Christian background. The crib talks to us: first of all about itself, recounting its beautiful and complex history; but it also talks to us



The tradition dates back to Saint Francis

about the mystery which, from the outset, it wants to make present and visible in the eyes of those who contemplate it. Who invented the crib? The tradition dates it back to Saint Francis who is said to have set it up, for the first time, in Greccio for Christmas in 1223. According to the ancient description, that crib looks very different from those to which we are accustomed: it was a

Rome has the oldest crib made of statues

manger, called *praesaepe* in Latin, set up in a small cave, with the donkey and the ox: the midnight mass was celebrated there and, according to an ancient story, Francis had a vision of the Holy Child, which he even held in his arms. Although everything seems very far from our cribs made of statues and moss, the Franciscan representation arises from the same need to make visible the context in which the birth of the Redeemer took place in order to facilitate the contemplation of that mystery. Rome has the oldest crib made of statues, which is still preserved: it is the representation of the Nativity prepared by Arnolfo di Cambio in 1291 for the Basilica of Santa Maria Maggiore, the church which held in Rome the place of Bethlehem itself, of which it held some famous relics. From the centre of Christianity, the crib, also linked to the memory of Francis of Assisi, began to spread in every direction; at first, it was set up in churches at Christmas time or permanently, as a simple and effective catechesis on the mystery of incarnation; later, it was also set up in noble palaces, even triggering a sort of pious race between aristocrats in Naples, who year after year struggled to produce the finest and largest nativity scene, decorated with artistic statues covered in precious silk dresses. In the houses of the simple people, however, the shepherds were made with far more humble materials: clay, plaster, papier-mâché and sometimes simple cut cardboard. From

IN A WORD

edited by
Fr. Vittorino Grossi OSA

“And the Word became flesh and dwelt among us”

Gospel of John 1:14

The assumption of the Son of God of our humanity has brought God and his world into the troubled and fragile human world. It is the embrace of God of all human generations along the course of history. And man is no longer alone.

these craft shepherds, which for us have the fascination of old objects, the passage of time saw the arrival of far more prosaic, plastic, shepherds which, although “artificial” and despite everything, became effective centrepieces of so many household cribs, full of a poetry that many perceive. Let’s come, then, to the story that the crib recounts, that of the incarnation of the Son of God. The crib is not a philological reconstruction of the environment of the Holy Land at the time of the birth of Jesus; indeed, when viewed from this point of view, there is no denying that it is full of inaccuracies and anachronisms, but this does not shock the person looking at it too much. In its most complete form, the crib seeks to reproduce the environment in which humanity lives; every environment: the small village animated by traders, the city set in the background, the countryside inhabited by shepherds, the distant horizons from which the Wise Men arrive. No profession, no landscape, nothing is left out of the

crib, which aims to contain everything, albeit in a small and sometimes only symbolic way: it wants to represent all humanity plastically. In the midst of this humanity, attentive or distracted, and precisely because of this humanity, the Son of God became man and was born of Mary; for the men and women portrayed in the shepherd children, and for those men and women who observe those shepherds and almost let themselves be led to contemplate the mystery of Emmanuel, “God with us”. ■

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WHY THE CRIB ALWAYS HAS...

The Stream

There is always a stream, pond or well in the crib. Water is linked to life and death. God is the source of living water.

The Path

Often made of rubble, we trace a path in our crib. We are all giving wayfarers, our lives as Christians is a journey, a passage in this world; not adventurers, but pilgrims who have a safe destination.

The Fence

Along the path, or on the edge of the pond we usually place a little fence. We also need limits, embankments. We need the embrace of the Father: this is the limit for the Christian indicated in the father of the parable of the Prodigal Son.

The Shooting Star

A shooting star hangs over our crib to remind us of the one that guided the Wise Men. The star preceded them by guiding their path until it stopped over the place where Jesus was born. Being true seekers of God to experience true joy is what the star invites us to understand.

It is our
task to let
them grow
serenely.



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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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edited by Marta Ferraro

"Now we belong to Cascia!"

On 11 September, the Saint Rita Primary Pious Union officially welcomed the Casarano group among its members. Father Ludovico, spiritual guide of the association, and Alessandra Paoloni, general secretary, took part in the Puglia Regional Meeting in Palagiano (Taranto), to share in person with members the emotions and feelings of the group's official entry into the PPU.

In the small town of Casarano, devotion to Saint Rita has been firmly rooted for many years. This lengthy devotion to the saint of impossible cases is due, in part,

Devotion to Saint Rita is rooted in the small town of Casarano

as we were told by Lorraine Nuzzote, referent of the PPU area, to the devotion of a Franciscan friar, Father Bonaventura, who in addition to love for Francis of Assisi, felt a strong inclination for the stigmatised saint, so much so that he never failed to mention the extraordinary personality and great virtues of Saint Rita in his sermons. After the Franciscan priest, parish priest Don Luigi Primiceri contributed to strengthening devotion to Rita in the



Some members of the Casarano group during the ceremony of affiliation with the Saint Rita Primary Pious Union.

town. He considered it appropriate to set up a group of devotion to the saint of the Valnerina, and created a centre for meeting and sharing. It was precisely from this very intense experience that the members of the group felt a

continuing to be close to the sick and poor of the parish. For this purpose, the group recites the Fifteen Thursdays of Saint Rita, not only in its meeting place but also in the homes of the suffering, bringing them words of

Some of the around sixty members of the group took part in the ceremony of affiliation with great enthusiasm, including Aurora, the youngest of them at just 11 years old.

“The ceremony was very touching. I was greeted by the head of the group from Palagiano (Taranto, *ed.*), who gave me a big hug. In that embrace, I felt all the affection of the association, but also the responsibility that we have taken as a group by becoming part of the Primary Pious Union of Saint Rita of Cascia,” said Lorraine Nuzote, who made a significant effort to accredit the Casarano group as part of the PPU’s international list. . “Another very touching moment of the ceremony which moved me was when Father Ludovico blessed the rosette of the PPU and affixed it to our banner. I thought: ‘Yes, now we belong to Cascia!’ For this reason, on 2 October we will go on a pilgrimage to Cascia to personally thank our saint, who wanted us to be close to her in this path of prayer. For the first time as PPU affiliates we will go to pay homage to her, although we already went every year as a group to pray in front of her incorrupt body”. One thing is sure: this time the emotion will be different. (MF)



Some of the around sixty members of the group took part in the ceremony of affiliation with great enthusiasm.

The group aims to be at the side of the sick and poor

strong desire to obtain accreditation with the Primary Pious Union and come into contact with other associations in order to grow together, share a common path and try out further new ways of growing in devotion and faith. The group’s aim to continue to perform the activities carried out during the course of the past years. Above all,

comfort and hope. In addition, the members participate in the *lectio divina* (divine reading) proposed by parish priest Don Tommaso Sabato. Feeling all part of one big family, one of the priorities that the association has set itself is to be at the side of parish families in need with simple but concrete gestures.

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

The most popular symbol of Christmas is the crib, that is the visual representation of what we read in the second chapter of the Gospel of St. Luke: the birth of Jesus, who was “laid in a manger, because there was no place for them in the inn” but the angels turned night into a wonderful feast, inviting the shepherds to pay homage to that child.

The crib makes us reflect on the birth of Jesus, on his having become flesh of our flesh for our salvation, to enhance equality and overturn social injustices.

The nativity scene makes us reflect on the birth of Jesus

In its simplicity, the crib focuses all of the centrality of Jesus, the Son of God who humbles himself, empties himself of his divine prerogatives, and who enters human history as a king but as a poor king, in a small town, Bethlehem, the “house of bread”.

Here is one of the messages of the crib: the Child Jesus present himself to awaken himself in the hearts of the many who have forgotten: a bundle of flesh and blood is born for us, he smiles at us in an enchanted night filled with the choir of angels. “Glory to God in the

Jesus, born for us

by Sr. M. Giacomina Stuani OSA



highest heaven, and peace on earth to those he loves”, he teaches us love, purity of heart, sacrifice and goodness. It is a message that is also an invitation to welcome His proposal to follow in his footsteps, in humility, in sobriety, in dispossession of oneself.

The Crib is a moment of concretisation of the divine that is in us, of the joy and amazement that humanity, after two thousand years,

Church, of total dedication to God, the Mother of the Lord and, at the same time, the Mother of humanity. And Joseph, the man ever present man, with exceptional discretion and respect, in the life of Christ. Symbol of faith, of devotion, of love, of matrimonial virtue and, at the same time, head of the Holy Family, is he who morally guards the bride and takes care of the putative son.

of everything. He comes before Jesus with empty hands and he is rebuked by all, but the Virgin Mary says: “Do not listen to them. You were put on earth to be astonished: you have fulfilled your mission and you will receive your reward. The world will be wonderful, as long as there are people like you, capable of being astonished”. We rediscover within ourselves the ability to see the good side of everything and be astonished in front of the Child Jesus. In the poverty of Bethlehem, Jesus gives us his message: the path of joy is not that of a race to have more and more. We find joy by travelling the itinerary of the gift of self, the one that goes from selfishness to humble and generous service at the grottoes of Bethlehem that are scattered everywhere, even next to us ...

Holy Christmas to everyone! ■

We rediscover the ability to see the good side of everything

still experiences in front of the event extraordinary incarnation of the Word of God. Beside Jesus child, Mary, the Immaculate, born without original sin, the symbol of motherhood, of purity, of the

In Provençal tradition, among those who come to visit the newborn baby, a character called the “astonished” is placed in each crib. This figure does nothing but admire the good side

THEY LIVE IN CHRIST

To you, Lord, we humbly recommend the souls of the victims of the earthquake in central Italy and 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. Take them into your Paradise, where there is no more grief, no pain, no tears, but peace and joy with your Son and the Holy Spirit, for ever and ever. Amen.

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Mercy and the child

by Father Vittorino Grossi OSA,
Executive Director of From the Bees to the Roses

We dedicate this last “conversation” with the loyal readers of the “From the Bees to the Roses” magazine of Saint Rita of Cascia to mercy in relation to the child. The child is the icon of the mercy of the Lord who always embraces us: drying every tear, placing a break in the cares and anxieties of life. The world of childhood and adolescence is often left to itself, borne by the boats of migrants on the Mediterranean en route to the hope that is Italy, or the too many victims of abuse (of child labour, child sexual abuse and sex tourism).

For the Augustinian Family, sensitivity towards the child is in some way congenial. In the context of that DNA, the *Augustinianum* Patristic Institute in Rome will organise and host the 45th Meeting of Scholars of Christian Antiquity on the theme of ‘The child in Christian sources of the I-V centuries’ from 11-13 May 2017. In the ancient Roman world, the child was treated as a thing; from the beginning, Christians recognised the dignity of a person from the moment of being in the womb, on a par with adults. In the defence of childhood, the history of the Augustinians records the birth of the “Madonna del Soccorso” brotherhood back in 1306: the image on the brotherhood’s standard depicts the Virgin Mary defending a child frightened by the approach the devil. The history of the Monastery of Saint Rita, then, is an entire history of mercy: next year, the Sanctuary of Saint Rita of Cascia will celebrate the Blessed Maria

Teresa Fasce, Abbess of the monastery during the Second World War. She offered a home to war orphan girls in the cells of the nuns until the Beehive of the Little Bees was constructed in 1952, although the Beehive project dates back to 1938, when Mother Fasce welcomed the first “Little Bee” (as she fondly called little girls without family support) inside the enclosure. That little girl was Edda Petrucci, who was soon to be joined by 14 more. Today, the Beehive welcomes children, no longer orphans, who come from difficult family situations.

Saint Augustine who, in his time, witnessed the plight of abandoned children alongside rivers or on woodland paths at the mercy of wild boars, asked consecrated virgins to become effective mothers for children who were not theirs. Today, the expression “abandoning a child” involves a world of problems. In developing countries, because of hunger and diseases that force them to die (250,000 a week according to UNICEF, one million girl children a year undernourished in some countries just because they are females), it has the meaning of death. Behind children without a healthy point of reference among adults, there is a social problem and a disastrous personal history. Not caring for them with the due respect that is owed to life means creating a future full of senseless injustice. Compassion for childhood is mercy. “Where there is love there is mercy,” wrote Saint Augustine (*En.Ps.* 33, *Ser.* 2, 1,9): this is the Jubilee Year message to each of us.



Mary, Mother of Mercy

by Msgr. Giovanni Scanavino OSA

I believe it is beautiful and fitting to finish our series of reflections on mercy with consideration of the Teacher who taught us mercy and taught it right up to the cross. I take as an easy outline the different annotations that Pope Francis has given us in his basic document, *Misericordiae Vultus*.

“No one has penetrated the profound mystery of the incarnation like Mary”. Mary in particular experienced first-hand how mercy grew and manifested itself in the humanity of Jesus; and she understood immediately that mercy is the trait of God among men who, this way, could and should manifest it in their human relationships. The Virgin Mary soon saw the concrete traits of divine mercy on the face of Jesus and thus learned that mercy is manifested through human tenderness: from the smile to the embrace, to forgiveness and to peace.

“Her entire life was patterned after the presence of mercy made flesh”. The Son of God made flesh translated the mercy of God in his own humanity, and the Virgin Mary sought to transmit the power of this new humanity, forcing Jesus himself to his first miracle in Cana. Everyone had to taste the new wine, which is precisely the fruit of divine mercy, to be

able to live their own mission and build their own family. Without this new wine, without divine mercy, it was not possible to live as true men.

“The Mother of the Crucified and Risen One has entered the sanctuary of divine mercy because she participated intimately in the mystery of His love”. The mercy lived by Jesus is his own love, human and divine. He loved us as God to make us understand that this is the true human love. He confirmed the first great commandment: love God with our whole selves. And he immediately made it clear to us that the second commandment is the first that we must practise. In this way mercy is lived: loving each other as God loves us. The Virgin Mary taught the apostles in the inner sanctum, when she prepared them to receive the Spirit: we can have the

courage to love as God only with the Spirit of God in the heart; as did the Virgin Mary throughout all her life from the moment of the Annunciation, when she had received the Holy Spirit.

“She treasured divine mercy in her heart in perfect harmony with her Son Jesus”. Here is the secret of Mary’s faith: she immediately identified the Spirit she carried in the heart with the mercy and love of God that Jesus himself carried in his heart.





And therein lies our difference with her. We lack the same faith; we do not pray through the same faith; we do not believe that we too can enter into this perfect harmony with Jesus!

“Her hymn of praise, sung at the threshold of the home of Elizabeth, was dedicated to the mercy of God which extends from “generation to generation” (Lk 1:50). We too were included in those prophetic words of the Virgin Mary”. Thank you, Pope Francis, for this prophetic link! Every evening, with the whole Church, we sing the *Magnificat*, that it also be our certainty “that despite everything, death will no longer have a hold on

us; that the injustices of the people have borrowed time; that the forebodings of wars are shrinking to twilight lights; that the sufferings of the poor have come to their last gasps; that hunger, racism and drugs are carry-overs from old bankrupt accounting; that boredom, loneliness and illness are arrears owed to old management; and that finally the tears of all the victims of violence and suffering will soon be dried up like frost by the sun of spring “(Don Tonino Bello, *La donna del terzo giorno* (The Woman of the Third Day) in “*Maria, donna dei nostri giorni*” (Mary, Woman of Our Days), ed. San Paolo 2015).

WHAT CAN I DO?

The Pope invites us to perform the seven corporal works of mercy and the seven spiritual works of mercy. We close our journey by reflecting on the last of the seven works of spiritual mercy.

BEAR WRONGS PATIENTLY

There are situations where we can choose the people to be with, but we are more often forced to share our space with who we consider “outside our circle”, for example, at work, on the bus, when we go to the cinema, at school or in the parish. It can also happen in the family that we feel obliged to be with relatives that we like less. Often, we meet people who for us are “annoying”, because of their abrupt nature, their intrusiveness or their arrogance. But let us not forget that we too can be seen as “annoying” by someone else. When we find ourselves faced with annoying behaviour, there are three options: we can raise our voices to rebel, or shut up and bite the bullet. And the third option? It is “evangelical” patience. If, in comparison with the other, I place patience (not the passive patience that is suffered, but the patience offered with love), then my tolerance becomes a work of mercy. Learning to wait for/respect the times of the other is precisely what God does with us when he forgives us if we sin, when he gives us another (and yet another) possibility to return to Him. Each person, however annoying, has a good side to them. And it is this “good

side” that we must turn to. Patience involves understanding that we too have limitations (not only the others) with which we must reckon. That’s why this kind of patience is not passive or weak, far from it, in an era of “all and at once” it requires courage, strength and intelligence.

PRAY FOR THE LIVING AND THE DEAD

The Lord tells us, “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you” (Luke 11:9). It is right to ask. Asking, admitting being in need, calls for humility. When we think in prayer, this can be a private moment, but for all Christians it is also a moment of communion. So, the fact alone of participating knowingly in Holy Mass already means that we are performing this work of mercy. But why pray for both the living and the dead? We must start from an assumption: when a person dies, it does not mean that they disappear, but only that their life has turned into something else. This is why we religious usually refer to “earthly death” defining it as “life in heaven”. It is still life. There is no interruption between earthly life and eternal life, this latter is already taking place in our life on earth. This vision leads us to overcome selfishness in order to be in solidarity with others. When I pray, in fact, I am sharing my intentions with the living and with the dead because we are all one family in the Love of the Lord.



God
should be
thanked
now.

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JANUARY 2017

1	Su	Solemnity of Mary, Holy Mother of God
2	Mo	Sts. Basil and Gregory
3	Tu	Feast of the Holy Name of Jesus
4	We	Bl. Christina of the Holy Cross OSA
5	Th	St. Edward
6	Fr	Epiphany of Our Lord
7	Sa	St. Lucian
8	Su	Baptism of Our Lord
9	Mo	St. Julian
10	Tu	St. Aldo
11	We	St. Honorata
12	Th	St. Aelred of Rievaulx
13	Fr	Bl. Veronica of Binasco OSA
14	Sa	St. Nino
15	Su	Ordinary Time II - St. Mauro ab.
16	Mo	Comm. Deceased Relatives OSA
17	Tu	St. Anthony ab.
18	We	Bl. Christina of Aquila OSA
19	Th	St. Mario
20	Fr	Sts. Fabian and Sebastian
21	Sa	St. Agnes
22	Su	Ordinary Time III - St. Vincent
23	Mo	Bl. Josephine Mary of Beniganim OSA
24	Tu	St. Francis de Sales
25	We	Conversion of Paul the Apostle
26	Th	Sts. Titus and Timothy
27	Fr	St. Angela Merici
28	Sa	St. Thomas Aquinas
29	Su	Ordinary Time IV - Bl. Anthony of Amandola OSA
30	Mo	St. David Galvan
31	Tu	St. John Bosco

FEBRUARY 2017

1	We	St. Verdiana
2	Th	Presentation of the Lord in the Temple
3	Fr	Bl. Stephen Bellesini OSA and St. Blaise
4	Sa	Bl. Angelo of Furci OSA
5	Su	Ordinary Time V - St. Agatha
6	Mo	Sts. Paolo Miki and Comp.
7	Tu	Bl. Anselmo Polanco OSA
8	We	Sts. Jerome E. and Bakhita
9	Th	1st Thursday of St. Rita - St. Apollonia
10	Fr	St. Scholastica
11	Sa	Our Lady of Lourdes
12	Su	Ordinary Time VI - Martyrs of Abitinae
13	Mo	Bl. Christine of Spoleto OSA
14	Tu	Sts. Cyril and Methodius
15	We	Bl. Giulia della Rena OSA
16	Th	2nd Thursday of St. Rita - BL. SIMON OF CASCIA OSA
17	Fr	St. Donato m.
18	Sa	St. John Francis Regis
19	Su	Ordinary Time VII - St. Conrad of Piacenza
20	Mo	St. Leo
21	Tu	St. Peter Damian
22	We	Chair of St. Peter
23	Th	3rd Thursday of St. Rita - St. Polycarp
24	Fr	St. Ethelbert king
25	Sa	St. Adelelmus
26	Su	Ordinary Time VIII - St. Alexander
27	Mo	St. Gabriel of Our Lady of Sorrows
28	Tu	St. Romanus ab.

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But know
to conquer
watching
the crucified,
who died on
the Cross to
save us.

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MARCH2017

1	We	Ash Wednesday
2	Th	4th Thursday of St. Rita - St. Angela of the Cross
3	Fr	St. Teresa Eustochio
4	Sa	St. Casimir king
5	Su	First Sunday of Lent - St. Lucius I
6	Mo	St. Colette
7	Tu	Sts. Perpetua and Felicity
8	We	St. John of Lodi
9	Th	5th Thursday of St. Rita - St. Frances of Rome
10	Fr	St. Simplicio
11	Sa	St. Constantine
12	Su	Second Sunday of Lent - Bl. Jerome of Recanati OSA
13	Mo	Sts. Patricia and Modesta
14	Tu	St. Matilde queen
15	We	St. Zecharia
16	Th	6th Thursday of St. Rita - St. Agapitus
17	Fr	St. Patrick
18	Sa	St. Cyril
19	Su	Third Sunday of Lent
20	Mo	St. Joseph
21	Tu	St. Birillus
22	We	Bl. Ugolino Zefirini OSA
23	Th	7th Thursday of St. Rita - St. Turibius of Mogrovejo
24	Fr	St. Catherine of Sweden
25	Sa	Annunciation of the Lord
26	Su	Fourth Sunday of Lent - St. Emmanuel
27	Mo	St. Rupert
28	Tu	St. Stephen Harding
29	We	St. Ludolph
30	Th	8th Thursday of St. Rita - St. Leonardo Murialdo
31	Fr	St. Guido

APRIL2017

1	Sa	St. Melitone of Sardis
2	Su	Fifth Sunday of Lent - St. Francis of Paola
3	Mo	St. Richard b.
4	Tu	St. Isidore b.
5	We	Bl. Mariano de la Mata Aparicio OSA
6	Th	9th Thursday of St. Rita - St. Celestine
7	Fr	St. John Baptist de La Salle
8	Sa	St. Walter
9	Su	Palm Sunday
10	Mo	St. Pompeius
11	Tu	10th Thursday of St. Rita - St. Stanislaus
12	We	Sts. Julius I and Giuseppe Moscati
13	Th	Maundy Thursday
14	Fr	Good Friday
15	Sa	Holy Saturday
16	Su	Easter Sunday
17	Mo	Easter Monday
18	Tu	Bl. Andrew of Montreale OSA
19	We	St. Emma
20	Th	11th Thursday of St. Rita - Bl. Simon of Todi OSA
21	Fr	St. Anselm
22	Sa	St. Leonides
23	Su	Second Sunday of Easter - Bl. Helen of Udine OSA
24	Mo	Conversion of St. Augustine
25	Tu	St. Mark ev.
26	We	Our Lady of Good Counsel
27	Th	12th Thursday of St. Rita - St. Zita of Lucca
28	Fr	St. Gianna Beretta Molla
29	Sa	St. Catherine of Siena
30	Su	Third Sunday of Easter - Sts. Pius V and Giuseppe B. Cottolengo



I want it
though it
costs, I want
it because
it costs,
I want it at
any cost.

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MAY2017

1	Mo	St. Joseph the Worker
2	Tu	St. Athanasius
3	We	Sts. Philip and James
4	Th	13th Thursday of St. Rita - St. Cyriacus
5	Fr	Bl. Martyrs of Spain OSA
6	Sa	St. Lucius
7	Su	Fourth Sunday of Easter - St. Rosa Venerini
8	Mo	Our Lady of Grace OSA
9	Tu	St. Pachomius
10	We	Saint John of Avila
11	Th	14th Thursday of St. Rita - Bl. Gregorio Celli OSA
12	Fr	Bl. William Tirry OSA
13	Sa	Our Lady of Perpetual Help OSA
14	Su	Fifth Sunday of Easter - St. Matthias ap.
15	Mo	St. Isidore
16	Tu	Sts. Alipius and Possidius OSA
17	We	St. Paschal Baylon
18	Th	15th Thursday of St. Rita - Bl. William of Toulouse OSA
19	Fr	Bl. Clement of O. and Bl. Augustine of T. OSA
20	Sa	St. Bernardino of Siena
21	Su	Sixth Sunday of Easter - Sts. Cristobal Magallanes and Comp.
22	Mo	ST. RITA OF CASCIA OSA
23	Tu	St. Desiderius
24	We	Mary Help of Christians
25	Th	St. Bede
26	Fr	St. Philip Neri
27	Sa	St. Augustine of Canterbury
28	Su	Ascension of Our Lord
29	Mo	St. Maximinus of Treviri
30	Tu	St. Joan of Arc
31	We	Feast of the Visitation

JUNE2017

1	Th	St. Justin
2	Fr	Sts. Marcellinus and Peter
3	Sa	Sts. Charles Llwanga and Comp.
4	Su	Pentecost
5	Mo	Bl. James of Viterbo OSA
6	Tu	St. Norbert
7	We	St. Antonio M. Gianelli
8	Th	St. Medardus
9	Fr	St. Ephrem
10	Sa	Bl. Edward Poppe
11	Su	Holy Trinity
12	Mo	St. John of Sahagún OSA
13	Tu	St. Anthony of Padua
14	We	St. Elisha pr.
15	Th	St. Vitus
16	Fr	St. Aurelianus
17	Sa	St. Ranieri of Pisa
18	Su	Corpus Christi
19	Mo	St. Giuliana Falconieri
20	Tu	Bl. Philip of Piacenza OSA
21	We	St. Aloysius Gonzaga
22	Th	St. Thomas More
23	Fr	Sacred Heart of Jesus
24	Sa	Nativity of St. John the Baptist
25	Su	Ordinary Time XII Bl. Peter James of Pesaro, OSA
26	Mo	St. Vigilus
27	Tu	St. Cyril of Alexandria
28	We	St. Irenaeus
29	Th	Sts. Peter and Paul
30	Fr	First Martyrs of the Roman Church



who does not
suffer does
not love.

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JULY 2017

1	Sa	St. Esther queen
2	Su	Ordinary Time XIII – Bl. John and Peter Beccchetti OSA
3	Mo	St. Thomas ap.
4	Tu	St. Elizabeth of Portugal
5	We	St. Anthony M. Zaccaria
6	Th	St. Maria Goretti
7	Fr	St. Edda
8	Sa	Sts. Aquila and Priscilla
9	Su	Ordinary Time XIV – St. Veronica Giuliani
10	Mo	Sts. Seconda and Rufina
11	Tu	St. Benedict ab.
12	We	St. Giovanni Gualberto
13	Th	St. Clelia Barbieri
14	Fr	St. Camillus de Lellis
15	Sa	St. Bonaventure
16	Su	Ordinary Time XV – Our Lady of Mount Carmel
17	Mo	Bl. Maddalena Albrici OSA
18	Tu	St. Arnulf of Metz
19	We	St. Arsenius the Great
20	Th	St. Apollinaris
21	Fr	St. Lawrence of Brindisi
22	Sa	St. Mary Magdalene
23	Su	Ordinary Time XVI – St. Bridget of Sweden
24	Mo	Bl. Anthony della Torre OSA
25	Tu	St. James ap.
26	We	Sts. Joachim and Anne
27	Th	Bl. Lucia Bufalari OSA
28	Fr	Sts. Nazarius and Celsus
29	Sa	St. Martha of Bethany
30	Su	Ordinary Time XVII – St. Peter Chrysologus
31	Mo	St. Ignatius of Loyola

AUGUST 2017

1	Tu	St. Alphonsus M. Liguori
2	We	Bl. John of Rieti OSA
3	Th	St. Aspren
4	Fr	St. John M. Vianney
5	Sa	Dedication of St. Mary Major Basilica
6	Su	Transfiguration of Our Lord
7	Mo	Sts. Sixtus and Comp.
8	Tu	St. Dominic of Guzman
9	We	St. Teresa Benedicta of the Cross
10	Th	St. Lawrence
11	Fr	St. Clare of Assisi
12	Sa	St. Jean Frances of Chantal
13	Su	Ordinary Time XIX – Sts. Pontianus and Hippolytus
14	Mo	St. Maximilian Kolbe
15	Tu	Assumption of the Blessed Virgin Mary
16	We	St. Rocco
17	Th	St. Clare of Montefalco OSA
18	Fr	St. Helen emp.
19	Sa	St. Ezekiel Moreno OSA
20	Su	Ordinary Time XX – St. Bernard of Clairvaux
21	Mo	St. Pius X
22	Tu	Queenship of Mary
23	We	St. Rose of Lima
24	Th	St. Bartholomew ap.
25	Fr	St. Ludwig
26	Sa	Sts. Liberatus, Boniface and Comp. OSA
27	Su	Ordinary Time XXI – St. Monica mother of St. Augustine
28	Mo	ST. AUGUSTINE
29	Tu	Martyrdom of St. John the Baptist
30	We	St. Margaret Ward
31	Th	St. Raymond Nonnatus

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If the Lord
wants to try,
his hand
reaches
everywhere.

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SEPTEMBER 2017

1	Fr	St. Giles
2	Sa	St. Elpidius
3	Su	Ordinary Time XXII - St. Gregory the Great
4	Mo	Our Lady of Consolation
5	Tu	St. Teresa of Calcutta
6	We	Bl. Angelo da Foligno OSA
7	Th	St. John of Lodi
8	Fr	Birth of the Virgin Mary
9	Sa	St. Peter Claver
10	Su	Ordinary Time XXIII - St. Nicholas of Tolentino OSA
11	Mo	Sts. Protus and Hyacinth
12	Tu	Most Holy Name of Mary
13	We	St. John Chrysostom
14	Th	Triumph of the Cross
15	Fr	Our Lady of Sorrows
16	Sa	Sts. Cornelius and Ciprian
17	Su	Ordinary Time XXIV - St. Robert Bellarmine
18	Mo	St. Joseph of Copertino
19	Tu	Sts. Alphonsus of Orozco OSA and Januarius
20	We	Sts. Korean Martyrs
21	Th	St. Matthew ap. ev.
22	Fr	St. Ignatius of Santhià
23	Sa	Sts. Pio of Pietrelcina and Tecla
24	Su	Ordinary Time XXV - Our Lady of Mercy
25	Mo	St. Nicholas of Flüe
26	Tu	Bl. Paul VI and Sts. Cosmas and Damian
27	We	St. Vincent de Paul
28	Th	Bl. Japanese Martyrs OSA
29	Fr	Sts. Archangels
30	Sa	St. Jerome

OCTOBER 2017

1	Su	Ordinary Time XXVI - St. Thérèse of the Child Jesus
2	Mo	Sts. Guardian Angels
3	Tu	Bl. Angelo of Sansepolcro OSA
4	We	St. Francis of Assisi
5	Th	Bl. Sante of Cori OSA
6	Fr	St. Bruno
7	Sa	Our Lady of the Rosary
8	Su	Ordinary Time XXVII - St. Pelagia
9	Mo	Bl. Anthony P. and Leccetans OSA
10	Tu	St. Thomas of Villanova OSA
11	We	Bl. Elias OSA and St. John XXIII
12	Th	BL. M. TERESA FASCE OF CASCIA OSA
13	Fr	Comm. of Deceased Benefactors OSA
14	Sa	Bl. Gonsalvo of Lagos OSA
15	Su	Ordinary Time XXVIII - St. Teresa of Jesus
16	Mo	St. Margaret M. Alacoque
17	Tu	St. Ignatius of Antioch
18	We	St. Luke ev.
19	Th	St. Laura
20	Fr	St. Magdalene of Nagasaki OSA
21	Sa	St. Ursula
22	Su	Ordinary Time XXIX - St. John Paul II
23	Mo	St. William and Bl. John Bono OSA
24	Tu	St. Anthony M. Claret
25	We	St. John Stone OSA
26	Th	St. Evaristus p.
27	Fr	St. Alfred king
28	Sa	Sts. Juda and Simon ap.
29	Su	Ordinary Time XXX - Bl. Peter of Gubbio OSA
30	Mo	St. Germanus
31	Tu	Bl. James of Cerqueto OSA

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Cometh the
small child ...
He descends
among the
flowers ...
Take him in
your arms

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NOVEMBER 2017

1	We	All Saints
2	Th	All Souls
3	Fr	Sts. Martin of Porres and Sylvia
4	Sa	St. Charles Borromeo
5	Su	Ordinary Time XXXI - Sts. Zacariah and Elizabeth
6	Mo	Comm. Of Deceased Friars OSA
7	Tu	Bl. Grace of Kotar OSA
8	We	St. Adeodatus I
9	Th	Dedication of Lateran Basilica
10	Fr	St. Leo I the Great
11	Sa	St. Martin of Tours
12	Su	Ordinary Time XXXII - St. Josephat
13	Mo	All Saints OSA Family
14	Tu	St. Jocundus
15	We	St. Albertus Magnus
16	Th	St. Gertrude
17	Fr	St. Elizabeth of Hungary
18	Sa	St. Odo
19	Su	Ordinary Time XXXIII - St. Faustus
20	Mo	St. Edmund king
21	Tu	Presentation of the B. V. Mary
22	We	St. Cecilia
23	Th	St. Clement I
24	Fr	Sts. Andrew Dung Lac and Comp.
25	Sa	St. Catherine of Alexandria
26	Su	Christ the King
27	Mo	St. Virgilius
28	Tu	St. James of the Marches
29	We	Bl. Frederick of Regensburg OSA
30	Th	St. Andrew ap.

DECEMBER 2017

1	Fr	St. Eligius
2	Sa	St. Bibiana
3	Su	First Sunday of Advent - St. Francis Xavier
4	Mo	St. Barbara
5	Tu	St. Sabas
6	We	St. Nicholas of Bari
7	Th	St. Ambrose
8	Fr	Immaculate Conception of the B. V. Mary
9	Sa	St. Syrus
10	Su	Second Sunday of Advent - B.V. Mary of Loreto
11	Mo	St. Damasus I
12	Tu	Our Lady of Guadalupe
13	We	St. Lucia
14	Th	St. John of the Cross
15	Fr	St. Virginia Centurione Bracelli
16	Sa	Bl. Cherubim of Avigliana OSA
17	Su	Third Sunday of Advent - St. Lazarus of Bethany
18	Mo	St. Gatianus of Tours
19	Tu	St. Berardus
20	We	St. Liberatus
21	Th	St. Peter Canisius
22	Fr	St. Frances Cabrini
23	Sa	St. Ivo of Chartres
24	Su	Fourth Sunday of Advent - St. Adele
25	Mo	Nativity of the Lord
26	Tu	St. Stephen
27	We	St. John ev.
28	Th	Sts. Innocents m.
29	Fr	St. Thomas Becket
30	Sa	St. Eugene
31	Su	Holy Family

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a nest to
those that
have none.

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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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