

YEAR XXXIII N 06 JUNE 2016

# MARIAPOLI

Newsletter of the focolare movement



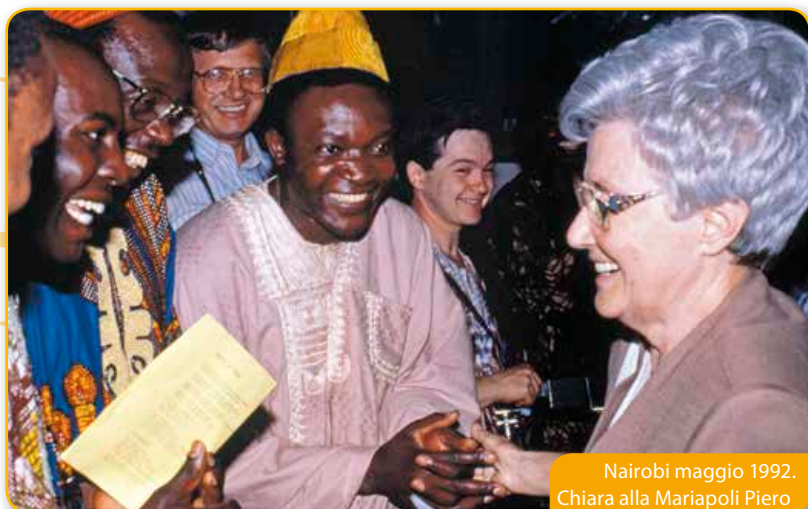
*Emmaus and Jesús in Kenya*

## Africa at the forefront

**New set-up**  
Europe and North America,  
the challenge taken

**The Movement today**  
A space for reflection  
in the track of Pope Francis

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Nairobi maggio 1992.  
Chiara alla Mariapoli Piero

# The «white light», a great pathway for evangelization

**Emmaus and Jesús's recent trip to Kenya highlighted, as happened during Chiara's trip to Africa in 1992, the need for an evangelisation that is in harmony with the local culture. In 1992 Chiara spoke of "focolare inculturation" and of the "white light", the name she gave to the light of the Ideal which, due to its lack of colour, could illuminate and take on the colour of different cultures. In order to receive directly from Chiara's heart the profound meaning of this intuition, here are some extracts of her diary at that time**

Nairobi, 7 May '92

«Travelling to South America last year, we set off with a fundamental idea that had blossomed from Jesus Forsaken, an idea that we and many others are and were very attracted to. It was the idea of "nothingness", of becoming "nothing", of being "nothing" like Jesus Forsaken, who made himself nothing out of love for the Father and for us. This concept, or better this reality, attracted us like a magnet.

This year - 1992 - here in Africa, I seem to understand better how to put it into practice and how it influences not only our spiritual life but also evangelization, our life of outreach and witness – as we say – which is really highlighted in all its many details here in Africa.

The "nothingness" we strive for does not happen simply by knowing how to lose, for example, letting go of every attachment that comes along as time goes by in our spiritual life.

It is something more, much more.

It is the attitude we should have when we meet a neighbour, especially for the first time. We should be "nothing" before them.

In fact, our neighbours are nothing less than the "way" that leads us to God, which allows us to have union with God. Therefore

1 L'aspetto della «Testimonianza e irradiazione»

our neighbours take on enormous value, to the point – as St. Vincent de Paul defined the poor – of being our “masters”. Yes, “masters”, because, like Jesus, we come into this world not to be served, but to “serve”. So our neighbour is our “master”.

But, if this is so, we should let our neighbour take the initiative and have the chance to be the “father” and us the “son” as in the Trinitarian relationship.

So, by living the “nothingness” of ourselves, we must immediately put ourselves in the position of listening, of openness, so as to receive them into ourselves.

[..]

The Son [in the Trinity] is nothing other than being receptive to the Father. This is how He fulfils his being “person”. [The life of] Jesus on earth, the incarnate Word, was being receptive to the Father, intent only on obeying Him.

[..]

Being in that attitude, completely empty of ourselves so as to be receptive to our neighbours, they will express themselves, encouraged too by our most varied questions which give them the chance to say all they want. These questions won't be put by chance, but must be inspired by the Holy Spirit present in our soul. In our nothingness the Spirit speaks. We have made this happen, because our being nothing is not a dead nothingness but a nothingness of love.

Therefore, listening should be our way of living the Ideal in the presence of our neighbours. It is a type of listening that is, so to speak (though maybe not the right word), “piloted” by the Spirit in us.

Then our neighbours respond and in responding they give. Surprisingly, at the end of the conversation during which perhaps you didn't even say a word about our spirituality and our goals, you find that they are happy precisely because they have given. Not only that, but you find them interested in you, in what is dear to you, because love in them enlightens them and makes them understand, although in darkness, that you have a light to offer them and they wish to have it. So then you speak, and even if you only say a few

words they understand, they understand much more than what the words express.

In this way you hand over the flame of the Ideal to another brother or sister.

This is “making ourselves one”, does not only mean giving food to those who are hungry (this must happen too, and if necessary, must come before the rest), but it is giving ourselves, dying for others whenever I meet them: not giving something out of love but being “love”.

[..]

I was invited to lunch by the Apostolic Nuncio, Msgr. Faccani. It was a nice, lively and interesting conversation - an overview of Africa and also of the world as he knows about many nations through his work.

But what interested me most was the problem that dominates the black continent and will be the subject of the next Synod of African Bishops: inculturation. It affects so many aspects of Christian life, including theology. Many do not accept the European theology based on the Greek-Latin culture. They want another, African [culture].

[..]

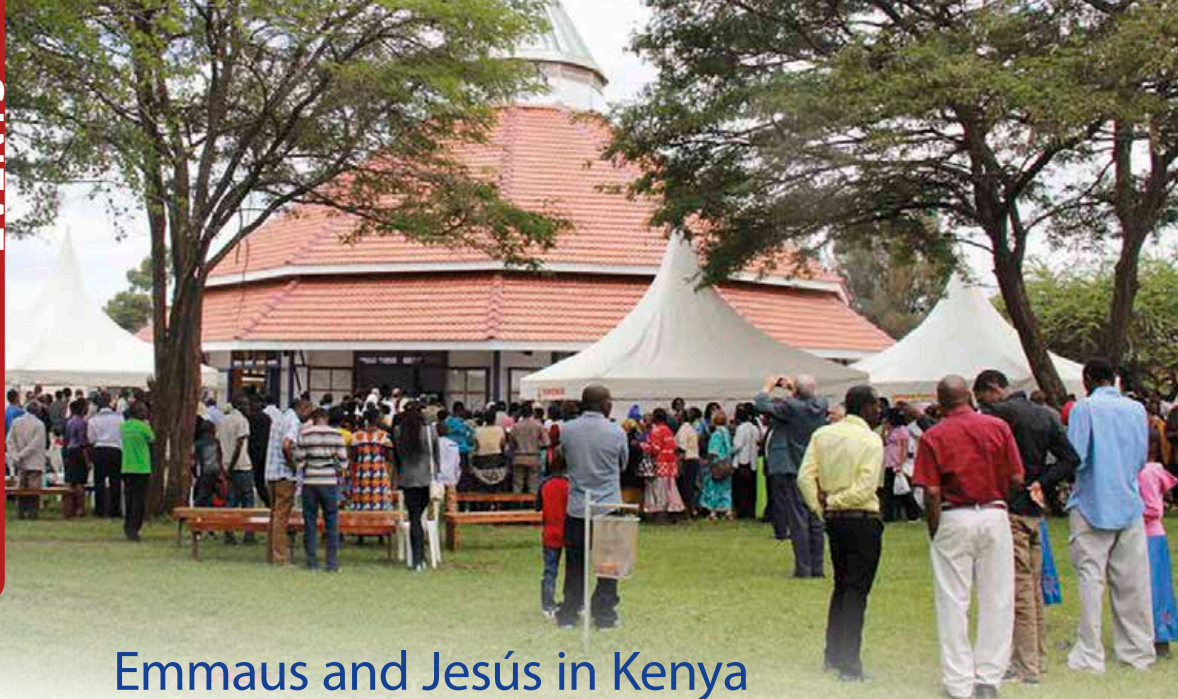
I asked the Nuncio if there are African thinkers. There are some, but above all there are valid notions handed down orally which often contain Wisdom.

[...] I thought about the Abba School, the theology that is beginning to emerge from something not rooted in any culture and which is and will be expressed by theologians who strive to “cut their own roots” in order to be receptive to one another better and to the truth.

I seemed to understand that the white light could take on every colour: and colour itself, enrich itself with every culture and express itself according to every culture and so help solve the problem of inculturation not only in Africa but everywhere.

[...] The “focolare inculturation”, which is characteristically ours, has begun and been launched as our contribution to the much broader “inculturation” of the African Church».

*Chiara Lubich*



## Emmaus and Jesús in Kenya Inculturation, family, new openings

**Cronaca di due indimenticabili settimane**

An intense, memorable, fruitful trip. These are just some of the adjectives that have accompanied the days of Emmaus Voce, Jesús Moran and their collaborators, who arrived in Kenya on May 14 and from there they left on June 1. After the trip to Fontem for the «Cry Die» in honour of Chiara (January 2009), this is the second time for Emmaus to visit Africa as the President. It was a much-awaited visit, which would include meetings with the focolare communities of the continent and which would allow her to get to know up close the little town Mariapolis Piero, as she mentioned during the interview of the journalist Rose Achieng of the Bishops' Conference of Kenya, upon her arrival.

On the agenda were many prominent events: the eleventh edition of the School of inculturation (17-20 May), a meeting of the New Families (21-22 May), a day-meeting with the

family-foculares (23 May) and the meeting (28 May) with 400 representatives of the four sub-zones of East Africa. In each of these appointments Emmaus and Jesús had the chance to intervene at length, giving their contribution of light and wisdom.

The **School of Inculturation**, with its theme this year: «Family and Inculturation in Africa», was founded by Chiara in 1992 precisely here in Nairobi, for the whole Africa. Emmaus reminded the 250 participants as she reviewed its inspiring principles, that it promotes an inculturation based on «a more profound making one» of the spirituality of unity. An inculturation which becomes – as was seen concretely during these days – a real and true exchange of gifts (see side box). In the biennial courses held throughout its 24 years of life, the most varied topics were deepened: from



# The school for inculturation

## The gift of Africa to the world

In 250 from the whole Africa to deepen the «white light» of the charism of unity

Twenty four years have passed since Chiara founded the **School for inculturation**, but its inspiring principles remain very much relevant today. They in fact draw from the truth of the Gospel and through the charism of unity bring to inculturation a light that Chiara in '92 had defined as the «white light». But what did Chiara mean with this expression?

Emmaus, in the introductory talk to the school, on May 19, tried to answer to this question: «*It is the Claritas – she said – the Charism, the Gospel, the Ideal. It is Jesus. It is Jesus in the midst... One could give many other definitions, all with the*

«A school that has gone over and beyond our expectations – exhorted Rémy Beller and Maria Magnolfi, professors and in-charge of the school. It was a “tornado of the Spirit”, a grace that nevertheless calls for a new step. Our dream is that this work of sensibilization and of assimilation that has been done only internally up to this moment, can become a permanent institution and thus be able to analyze the many aspects of inculturation also on the academic level».

Renata Simon, who together with Francisco Canzani is the central Councillor for the aspect of



*same substance which is the light of God. God who is light, who is love, who is life».* Going through some experiences of Chiara during her trips to Africa especially in '69 and '92, she explained how the peoples of Africa were the reason for a new understanding of the Charism, precisely with regards to evangelization and inculturations.

Two intense days followed: themes, experiences and above all many contributions from the participants. And then the conclusion, which Emmaus and Jesús shared with some of the organizers of the course and other focalini who came with them from Rome, and whom they allowed to speak first.

«Wisdom and Studies», expressed her surprise at encountering «a very solid humanity», «a people that is so complete, capable of “piloting” the other continents in the process of the new evangelization». Francisco, from Uruguay, affirmed that «creating something concrete on the academic level is a prophetic sign ».

Jesús too said that he was very happy of what had emerged in these days, in «*we had a new revelation of the mystery of African Jesus, as some theologians call him here. Just as Mary gave life to the historical Jesus, the Work of Mary in Africa must give life to African Jesus, and through evangelization give an answer to the great*

human dramas that are being experienced in this continent».

«Thinking today about some of the experiences of Chiara and the first focolarine – confided Emmaus – I said to myself: “Then, the ‘white light’ is Jesus, Jesus present in our midst, Jesus who goes towards the peoples of Africa to answer to their problems”. The ‘white light’ is a supernatural reality, that becomes human, concrete, clo-

se to us, and which can truly transform us and the others. Now, after 24 years, the school of inculturation has reached a new maturity and with new forms and methodologies this “white light” will be able to penetrate and illuminate even more. [...] It may be through an institute, though a university, we don’t know yet. So let us listen to the Holy Spirit, with the certainty that He will guide us».

property and work to education, from communication to the meaning of the sacred, from the concept of the person in the African cultures and so on. Since this edition would be dealing with the theme of the family, the speakers dwelt on the topics of the man-woman relationship in the cultures of Africa and on their respective roles, and then continuing to deepen the institution of marriage as an alliance and as a venue for the transmission of values.



«Routes of happiness» was instead the title of the **School of the New Families**, attended by 270 persons coming from 22 nations of Africa. Adriana and Francesco Scariolo, international delegates of the New Families and other two couples from the central secretariat: Maria and Raimondo Scotto, responsible at the Center for the family-focolarine and Maria and Gianni Salerno, were also present. The characteristics of this school, aside from the themes deepened in the light of the Ideal of unity, was the wide-ranging communion on family life, with all

its multiple challenges: diversity, transmission of the faith, traditions, the place of the elderly, etc. In answering to the questions of the participants, Emmaus and Jesús underlined that it is precisely through the families that the «white light» of the Charism can penetrate the African continent. Citing Pope Francis, Jesús said: «Faith is first of all transmitted in the family, a privileged place in which this takes place». «I feel renewed – Edgard Lokoko from Angola spontaneously shared. These days were like a beneficial fuel for my soul. Now, with the help of the Holy Spirit in us, we are more prepared to face the challenges that we encounter in our families». And Best from Nigeria said: «I will go back home stronger, more decisive in taking the initiative to be the first to love without expecting anything in return».

The day reserved for the **family focolarines**, couples where both spouses are married focolarini, was also important. With them, around twenty or so of them, Emmaus and Jesús spent more than an hour and a half answering their questions and shedding light on their specific vocation of multiplying the focolarines in the world.



Another central moment of the stay in Kenya was certainly the **meeting with the more than 400 representatives of the focal communities of East Africa**: Uganda (with South Sudan), Tanzania, Burundi (with Rwanda) Kenya (with Somalia, Gibuti, Eritrea and Ethiopia). One can only imagine the celebration, the joy, the dances, the colours, the gifts offered during their presentations. And also the very beautiful dialogue of questions and answers.

These appointments of Emmaus and Jesús were interwoven with many other visits and meetings that took place in the little town itself or in the capital. On May 16, they were expected at the office of the Cardinal of Nairobi, Mons. John Njue, who, together with his blessing, expressed his gratitude and encouragement for the work and the life of the Focolare in Kenya. While instead on May 20, they were at the Nunciature for a lively exchange of news with the apostolic nuncio Mons. Charles Daniel Balvo, sharing in particular, the preoccupations and hopes regarding the challenges of the region, especially in the zone of South Sudan.

On May 23 Bishop Abraham Desta of Meki (Ethiopia), came to the Mariapolis Piero while on May 26 there was the visit to **«Mama Ngina», widow of the first president of Kenya, Jomo Kenyatta**. It was a visit that was also very much appreciated by Chiara when she came to Kenya in 1992.

On May 21, Jesús gave an intervention on inculturation in the light of the charism of unity to the members of the Faculty of Theology of the **Catholic University of Eastern Africa (CUEA)**. *«The charism of unity as such is an inculturizing charism, made for inculturation because it is based on the most profound 'making one' that Chiara has spoken of»*. Four days later Emmaus spoke in the same university in the Faculty of Law to 300 students and professors on *«Law in contemporary society»*. After analyzing the legislative system of Africa, she outlined the possible contribution of the spirituality of communion to its communitarian dimension. A forum followed

Nairobi 27 maggio.  
Con il dr. Kobia allo IEM-K



with interesting comments and questions from the participants. *«May many good laws for the common good come from you»*, was the wish of Emmaus for the students.

On May 27, together with Jesús, they participated in the **Regional Conference of the International Ecumenical Movement – Kenya (IEM-K)**, also present were delegates of the different Churches of east Africa and of Europe. Among the *guest-speakers* was Dr. Samuel Kobia, the present secretary general of the Ecumenical Council of Churches and ex-president of the IEM-K, who had met Chiara personally. *«Ecumenism and reconciliation»*, was the topic presented by Emmaus, wherein she explained how dialogue is the privileged way to attain peace, harmony and unity of society. As a confirmation, the experiences that followed illustrated dialogue as a way of life, a new culture for the women and men of today.

A memorable moment was the **inauguration of the chapel «Mary of the Light»**, which took place on Sunday May 29 at the Mariapolis Piero. At the Eucharistic Celebration presided by the bishop of Lodwar, Dominic Kimengich, there were also various authorities present including the Italian ambassador in Kenya, Mauro Massoni.

On May 31, before returning to Rome, a Mass was celebrated in the new chapel with the same intensity as the day before, in thanksgiving for all that God had done during these two weeks of graces.

Willy Niyansaba

Su *Mariapoli online* un ampio reportage del viaggio in Africa corredato da interviste e photogallery.

## A space for reflection

# In the track of Francis

**At the Center of the Movement a consultation of experts organized by the magazine *Gen's* and *Unity and Charisms* in collaboration with the aspect of «Wisdom and Studies». Present Emmaus Voce and Jesús Morán**



Jesús Moran (in the middle), with Francisco Canzani and Renata Simon Councillors for the aspect of Wisdom and Studies

A consultation, a «think tank», a cenacle. There are many definitions that could be given to this appointment, that has already become yearly, born from the initiative of the *Gen's* magazine and developed together with the aspect «Wisdom and Studies» of the Center of the Movement and this year realized together with the magazine *Unity and Charisms*.

Its objective: to offer a space for reflection on the life of the Church in society in the light of the charisma of unity.

What started as a consultation among experts, has today opened up to the various realities of the Movement (General Council, branches, ecclesials, communicators...).

«*Everything that we do, we do as Church, not only for the Church*», Emmaus underlined at the start.

This year the theme was the «Reform of the Church, in the track of Pope Francis». Certainly the word «reform» was among the most studied. The participants were invited to read the article of the Jesuit theologian

Antonio Spadaro on «The reform of the Church according to Francis – the Ignatian roots»<sup>1</sup> in which he underlined that St. Ignatius «was convinced that, starting from the “reform of one’s own life”, keeping always one’s gaze on the model of a poor and humiliated Christ, one cannot but necessarily arrive at a reform of the structures». Linking himself to Spadaro, Fr. Carlos Garcia Andrade cmf, director of *Unity and Charisms*, evidenced how the Pope’s thoughts «consist moreover on starting processes, attentive to the signs of God in history, in a continuous dialogue and consultation, in order to discern the Will of God throughout the process».

And looking at God in our midst, who continues to make history, new paths were opened also in the field of dialogue, as demonstrated by Rita Moussallem in the interreligious ambit and by Moreno Orazi from the perspective of the friends with non-religious convictions.

Particularly interesting in order to understand the reform in action, was the contribution of Susana Nuin, directress of the «Social School» of the Latin American Episcopal Council (CELAM), who offered an analysis of the thoughts and actions of Bergoglio, being a son of that Church and that continent.

Card. João Braz de Aviz, sharing about his work side by side with Pope Francis, bore witness on how the reform in action was first and foremost a reform that starts from life,

<sup>1</sup> in *La Civiltà Cattolica*, 24 October 2015



substantiated by words, gestures, choices that begin in the everyday life of Pope Bergoglio.

Piero Coda, principal of the Sophia University Institute also spoke of «reform», which he explained: «This means, in one word, to reawaken the Church, on all levels and in all her expressions, the interior impulse to assume and the concrete paths to take, in the here and now as revealed by the Spirit of God in this quadrant of history, so as to conform oneself personally and collectively to the same “form” of Jesus». A context in which the contribution of the Charism is grafted. «In one of the last meetings of the Abbà School with Chiara – he confided – she invited us to write in one page those that seem to us to be the most salient points – particularly in the light of *Paradise '49* – for the reform of the Church. She used precisely these words: “reform of the Church”. Chiara felt the urgent need for this. Now it is the Church, in the Pope, who calls us. I am convinced that Jesus Forsaken [...] is the theoretical and practical key for this, and that the “exterior castle” is its horizon and leaven. This is our contribution, that which only the Charism - new wine gathered and poured in and from new wineskins - can offer».

Renata Simon and Francisco Canzani, responsible for the aspect of «Wisdom and Studies», drawing from some of the texts of *Paradise '49*, highlighted the «great work of reform, of transformation and even of revolution that Jesus Forsaken does in us, among us, around us and in creation». If the etymology of the word «reform» indicates «to bring back to the original form», Jesus Forsaken and Risen «removes every illusion, presumption, deception, falsehood,

ideology to reform man, to give him that form of love that is the only thing that can fill him and realize him».

Other interventions followed which, throughout the coming year, will be able to nourish not only the reflections of the magazine, but also the life of the Movement.

Concluding the work done Jesús Morán, made the observation that we are living a *kairòs*, a new season in the Church – intending, with the use of this term in the widest sense possible, a journey with everyone, even with the various Christian Churches – and a new season in the Movement. It is as if now we could apply more concretely the Second Vatican Council. He explained that this pushes us to review the Charism in all its conciliar potentiality. «*What is needed therefore is a new ecclesial maturity – he said – which I see in two dimensions: witness and thought. What is needed is a new “intelligence” of the charism from within, while outwardly we need to develop bridge-categories (the mysticism of encounter, fraternity ...)*».

«*All the things that have been said in the context of this seminar – he concluded – in the end, have “That all may be one” and therefore a new humanity, as as their horizon. It is for this that we exist. And I believe that this is very clear for Pope Francis and always more clear for us.*»

*prepared by Anna Lisa Innocenti*



From right in the front row Fr. Carlos Garcia Andrade cmf (director of *Unity and Charism*), Fr. Hubertus Blaumeiser (director of *Gen's*)

# Big Zone of Europe

## The exciting journey towards «That all may be one»

**Eastern Europe – 30 states, more than 30 languages, a mosaic of religions, Churches, very variegated cultures – will become just one Zone. the «new step» opens new prospects of hope and generates never-ending surprises.**



With the Assembly of 2014 the Big Zone of Europe was constituted made up of the various Zones that were gradually merging. In the west the Zone of Western Europe and Central Europe were created and they are now facing the new challenges of finding themselves together from Countries that are so different. With the great creativity of the persons of the Movement - especially the youth - they are working to overcome the boundaries of membership, languages and cultures of their nations.

The Zone Eastern Europe is another reality and they have to travel their own road. Chiara had given to the Countries of eastern Europe a unique Word of life: «Many but one body», taken from the comparison that the apostle Paul made if the body of Christ, wherein each

member has its specific function and therefore, only together with the others, can they form they one body of Christ.

Martin Uher, of Czech nationality, presently in Slovacchia, explained what characterizes this journey of the East during the retreat of the focolarini and focolarine of Eastern and Western Europe at Epiphany 2016: «Maybe the only thing that the peoples of Eastern Europe have in common is that of having lived for tens of years under a communist regime. For the rest

there is an enormous difference. The Slavic languages are different among them just like the latin languages, then there are also the languages that do not belong to the Slavic lineage: Hungarian, and the Baltic languages. The majority of the worldwide Orthodoxy is found in the territory and the three great monotheistic religions have been present for centuries». «It was not easy in the beginning to understand

I delegati dell'Europa  
a Praga il 16 aprile scorso



## Waiting for Munich 2016

At the end of June the event of «Together for Europe» will be held in Munich. An appointment that is much awaited by the people of the Movement from Eastern Europe, as a wind of hope. Many times in the east, one can perceive the influence of the things coming from west – materialism, lack of moral reference points – almost like a threat to one's own values. «Together for Europe» is a possibility of giving a new push to those values that can help to face the challenges of today in an evangelical way. The theme of Munich will be reconciliation. In the west the war ended in 1945, in the east we had to wait for the fall of the Berlin Wall in '89 and for the south-east up to '96. The experience of war and of terror is still alive in many.

The process of reconciliation takes time. Even among Christians. The fact that Pope Francis and Patriarch Kirill declared that Christians of different Churches can pray together, is already a big step in bringing their two Churches closer. There is the need for reconciliation and forgiveness all over Europe. A strong signal is awaited from «Together for Europe»!

the need for merging - Martin continued - because it brought back in many the sentiments of the past lived in a forced collective unity. In these peoples there is a profound need to find one's own identity and to be able to express it».

For some years now the Delegates of the Zone meet every October and during the year, always in a different country, so

as to be able to deepen their knowledge of the challenges faced in the different places. This has helped to overcome the mistrust and suspicion with regards to other peoples, a heritage of the communist period.

then in June 2015, in Poland, for the first time the meeting of the Delegates of the whole Europe was held. There they made the experience of breathing with «two lungs» - the West and the East - which expressed the two realities of one continents, who did not know much about each other, with a lot of treasures to share with one another.

Then came the retreat of the men and women focalini of the whole Europe, in January 2016: «We lived dense, profound and joyous days – they wrote to Emmaus – characterized by the reciprocal “discovery” of the East and of the West, and we can say: the Big Zone like just one focolare is already a reality!»

In April last year the men and women delegates of Europe met in Prague. «The main commitment was to try to understand what steps need to be taken in the Movement today to come closer to “*That all may be one*” – they wrote in this letter to the persons of the Movement in their Zones. So we asked ourselves if also for the Zones of the present Eastern Europe, the time has come to become just one Zone. And the affirmative answer came as a fruit of a profound experience of communion, of listening, of reciprocal welcoming, of unity, uncertainties, doubts and resurrection. And so we proposed to Emmaus and Jesús that we become just one Zone and we are convinced that this step will make the communion among all of us more effective. In reply Emmaus told us: “*I am very happy with this decision which I feel is a step forward. There will be difficulties... what is important is to have adhered to this impetus of the Holy Spirit. Then the rest will come as a consequence*”. Let us start then this journey towards the constitution of one Zone».

*Prepared by Donna Kempf, Severin Schmid*



# Trip to the Usa

## The challenge taken, the direction laid out

**For the first time together, 240 focolarine and focolarini of North America reunited in the newly established single Zone. The visit of the Councillors of the Center of the Movement to some communities**

A retreat that was the culmination of a year spent working to define the details of the process of the «merging» of some of the Zones of North America. This is what the 240 focolarini and focolarine lived, gathered together at the Mariapolis Luminosa for their annual retreat from April 7 to 10. In fact, in April last year, the Delegates and the representatives of Canada with Haiti, East USA with the Dominican Republic and Puerto Rico, and West USA met for the first time at the Luminosa to share their ideas on the process of merging. It was on that occasion that the possibility of consolidating the three Zones into one became a common conviction! In the succeeding months, they were accompanied by the grace of the «new set-up», especially in the consultation process which led to the nomination of the new Delegates just a shortly before the planned retreat.

With this background, the joy of finally meeting one another and of discovering ourselves, focolarine and focolarini, as one

family of Mary, capable of offering Jesus in the midst, through our reciprocal love, to the society in their lands, was understandable.

With Agnes Van Zeeland and Flavio Rovere we tried to bring the love and the unity of Emmaus and Jesús, of the Center of the Movement and of the General Council. This was the foremost reason of our trip.

### With the communities in Maryland, Chicago and Los Angeles

The brief visits to Maryland, Chicago and Los Angeles were a precious occasion to establish relationships and to strengthen the unity with the members of the Movement we met, in a new awareness of the call for everyone to be protagonists towards «*That all may be one*».

The visit to **Maryland** was above all to get to know the future headquarters of the two zone centers, which are at present located in the outskirts of Washington.



With the community of Madera



In **Chicago** what emerged was the joy of being instruments of the charism of unity since «early times» during the '60s and the enthusiasm of going out once more today «in mission», with the opening of the new women's focal center in Denver (Colorado).



Retreat: experience from Canada

In **Los Angeles**, with the local community, a clearer understanding of the «new set-up» was reached and served as a stimulus towards a greater responsibility on the part of everyone. We were edified by the gen3 boys and girls who prepared themselves to offer retreats to groups of teens who were preparing for their confirmation, even if they themselves did not yet receive this sacrament.

The visit to Madera was very moving – the so-called «center of California» where «the palm tree meets the pine tree». This is not an extraneous image to a mixed group of people who were also coming Fresno and from San Jose-Bay, on the Pacific. The majority of the local community of Madera is made up largely of indigenous families originally from Mexico: poor but dignified people, who work and who, illuminated by

the Ideal, know how to create an authentic solidarity. Their experiences bear witness to this, like that of a young woman with five children abandoned by her husband, but full of hope and supported by the local community. From San Jose, a Korean family, with much sacrifice and the constant support of the local community, took in two little girls who were orphaned due to a



Retreat at the Mariapolis Luminosa

tragedy caused by the father, until the girls were able to be reunited with their maternal grandparents in Korea.

The entire trip gave us a clearer picture of some of the challenges and prospects of the new Zone, like, for example, a greater penetration on the various stratifications of the populace; the new sowing also in the small cities and maybe also in the university campuses; the challenge of being able to leave a mark by having a clearer identity in a society that is pluralistic, multicultural, multiconfessional and multireligious.

The words of Emmaus, that have accompanied us during this trip, laid out the direction to be taken in facing the problems of this kind, encouraging us to have «*a greater love for Jesus Forsaken, the root of every true novelty in our journey towards "That all may be one", and the guaranty of the possibility of having Jesus in the midst as guide and travelling companion in this new adventure*».

Vida Rus, Ray Asprer

Brazil, Castel Gandolfo, Rumania

# Living, open, attractive communities

Diary of the first six months of the journey of the international secretariat  
of the Parish and Diocesan Movements



In Brazil

**18 January 2016.** Even if it was already 9 o'clock in the evening, a blasting heat awaited us at the airport Guarulhos in San Paolo, Brazil. But we never imagined the human warmth of the permanent Mariapolises where we would stay for the coming weeks: «Ginetta» in San Paolo and «Santa Maria» in Recife. Two different worlds, two faces of Brazil today.

There was a great joy in the more than 300 parish animators and those committed in Diocesan pastoral work whom we met for the «Schools of Communion» with the suggestive title «The Parish: a community of communities». Those who participated were youth and adults, lay, religious, seminarians, deacons and priests, coming from 116 parishes, in 27 dioceses, from 16 Brazilian states. Persons committed in a Church that is going out, with the presence of the different pastoral sectors, 360 degrees open to society.

There were many fruits of unity brought about by the Word of God lived: parishes that were renewed, new relationships where misunderstandings, judgements and difficulties

threatened to divide the community. And then small meetings in the homes, bringing the Word of life in families also far from the Church, experiences of opening up to dialogue, involving persons of different Christian Churches and other groups.

A visit to the first Fazenda da Esperança, born years ago from the experience of the Parish Movement and which today is one of the «pearls» of the Church, was also scheduled. A visit was also planned to the Diocese of Mons. Acacio R. Alves, one of

the first Bishop friends of the Movement, in Palmares, where up to today the Work of Mary is present in 90% of the parishes in the Diocese.

An incredible potential of life, that the charism of unity offers to the Church and society of Brazil.

**14 April 2016.** «We arrived home», was the expression of the many who came for the annual meeting of the animators of the Parish and Diocesan Movements at the Mariapolis Center of Castel Gandolfo.

More than 700 participants (of which 50 were priests) from different countries of Europe, from all the age brackets. There were very many experiences on the commitment to dialogue and in particular of the many



Annual meeting at Castel Gandolfo

initiatives to welcome refugees. Groups, together with their parish priest who was conquered by their witness were also present, together with the committed intern members from various vocations, who are giving life to groups in the parishes, especially among the youth.

The theme of Jesús Morán on «*the ecclesial genius of Chiara*» evidenced the ecclesiality in the DNA of the Charism and the passion for the Church that comes as its natural consequence if lived in its fullness. There was much joy when he underlined that the Parish and Diocesan Movements are nothing but the Work of Mary in the parish and in the diocese.

Dr. Vincenzo Di Pilato presented the «style» of Pope Francis, taking into consideration the four principles that «orient the development of social coexistence and the creation of a people...» (EG 221), giving the foundation for a communitarian and evangelizing life in the parish.

«Building communities...» was the title of the Congress. Bishop G. Petrocchi, using the metaphor of the power plant and the pylon, explained that if there is no link with the «power plant» (the Charism), electricity will not reach the lightbulb. In a «culture of fragments», he gave a comprehensive array of ideas on how to «make Jesus known [...] the center of a unifying gravitation» for our human existence. A formation like this builds living, open and attractive communities.

**10 May 2016** – Rumania. 1,700 kilometers by car driving through the Country in nine days with Davi Bodnár and Marta Andro, responsible for the subzone of Rumania. A strong experience of a «mobile focolare».



A people who are open, welcoming, profoundly Christian (90% belong to the Rumanian Orthodox Church). A Movement inserted in the local Church, where much life has been generated by the unity among the focolares and the priests of the Movement.

In a Country with a great diversity of Churches (in a small village it was normal to find as many as seven churches of different denominations), of peoples (rumanians, hungarians, romany...) bearing the effects of 40 years of communism, the Charism emerges in all its fullness as the way to unity!

We held meetings in seven communities, with people that were invited by their respective parish priests, Roman and Greek Catholic priests.

The last meeting was held in Cluj and it was «a prophecy of the Church of the future» because of the presence of Roman Catholics and those of the Byzantine rite, Orthodox and Protestants.

What was evident was the «passion for the Church», a fruit of the Charism fully lived, and also the importance of the formation of the animators of all ages which should be done as One Movement in an interparish way. Fruits for the Movement can already be evidenced also with the birth of the different vocations.

Let us turn the page... From **June 7 to 13** we will be in the little town of Arco Iris in Portugal for a meeting with the youth open to all those from Western Europe.

*Prepared by the international secretariat of the Parish and Diocesan Movements*



Women and men Volunteers in formation

# An answer of the charism to the challenges of today

**At Castel Gandolfo, from April 7 to 10, a congress for the women and men Volunteers in formation, with the participation of 250 persons, of 16 languages, of different Christian denominations and also some Muslims**



«It was so beautiful to see a united world already here! I feel that I have to bring this to all humanity».

Joy, light, the discovery of the relevance of the charism today: these were the characteristics of the meeting that had as its central point the presence of Emmaus e Jesús. Through the person of Duccia Calderari (see *Mariapolis* n. 2/2009 p. 26-27 and *Mariapolis* n. 3/2016 p. 21) they also highlighted how the vocation of the Volunteer was present ever since the beginning with Chiara and how important and relevant this is in front of the challenges of today.

«I understand that God has prepared me for this moment. I had doubts, I couldn't find my realization. Here I found the fullness of a vocation. For this reason I feel that God, for the whole of my life, has prepared me for this moment ...».

On the last day, the complete design of the vocation of the Volunteer-Opera was illuminated by the light of Paradise '49.

«When Chiara spoke of '49 I felt that my life became simple because I understood that God is Love, and that I will go to Paradise only if I love. Even the doubts of faith that I could have, disappear: I trust in what she says just like you trust a sincere friend». (Marco from Roma)

«I am a gen girl from the Gen Center, the Congress has given me hope for today's society, because I know that in the world there are the Volunteers with an Ideal that is lived so concretely and radically. The gen are looking for a future vocation. When i go back home I would like to be able to live the Ideal just as I have known and experienced it here». (Sabina from Hungary)

The focal point of each day was the meditation, in which Chiara herself accompanied the women and men Volunteers in this journey. The meditations were a strong call to what was most important: «To remain always in Chiara by being faithful to the original source!». From there the charism of unity, the spirituality and all its instruments were deepened.







## At the school of Jesus the Teacher

After the Congress, around seventy women Volunteers in formation from 23 nations moved to the Mariapolis Center «Peace» of Benevento (Italy), where they held a school just for them from April 11 to 16.

«Jesus the Teacher» guided the school step by step, from the choice of God to the deepening of the instruments of our collective spirituality. Chiara herself explained the life of the colours of a Volunteer and the commitment that this requires in order to walk in the Movement towards «*That all may be one*». Much time was also given also for dialogue and to answer to the many questions that arose.

«It was an examination of conscience, and I did not feel worthy of so much graces. But God loves me and has given me the opportunity to get to know Him more so as to bring his love to the others. I don't know what the plan of God for me is, but I am ready to tell him "yes"». (Philippines)

But today, what is God asking the Volunteers? Various topics were discussed such as the vocation of the Volunteer today, the worldwide conflicts, mercy: the Charism incarnated gives an answer to the challenges of the present world. What is important is to remain rooted in the essence of the Charism which is Jesus in the midst, letting ourselves be guided by what the Holy Spirit is suggesting today.

«I leave here with the proposal to give myself more and to help the others to do the same ... if I love, if you love, we are all in the bosom of the Father... and this is what gives me a new courage to go back home».

*Prepared by the centers of the women and men Volunteers*

## Loppianolab 2016

From September 30 to October 2 LoppianoLab returns. This national laboratory of economy, culture, communication and formation organized by the Lionello Bonfanti Industrial Park, Città Nuova, Sophia University Institute and by the Little City of Loppiano. An event which hopes to be a venue of discussion and of reflection, a training ground of formation and of growth where it is possible to create networks and give life to new synergies in the search for a participative pathway for the future of our Country. «POWERITÀ. The poverty of wealth and the wealth of poverty» is the title of the seventh edition, tagged 2016. It is a topic that is all the more relevant due to the economic crisis, wars and migratory influxes.

With what objective will poverty be spoken of? It will be spoken of with a different perspective, highlighting, on the one hand the toxicity of a system that produces wealth to the detriment of the environment, of society and of people; on the other hand it also means putting ourselves beside those who live poverty firsthand and showing the many forms of wealth that poverty often brings with it for the individual, the society and entire peoples. All of this will be achieved through *focus*, laboratories, debates.

The registration form is already available online, on the websites of the four organizing bodies: [www.cittanuova.it](http://www.cittanuova.it), [www.pololionellobonfanti.it](http://www.pololionellobonfanti.it), [www.loppiano.it](http://www.loppiano.it), [www.iu-sophia.org](http://www.iu-sophia.org).  
Information: 055.9051102.

*Elena Cardinali*

**POWERITÀ**  
La povertà delle ricchezze  
e la ricchezza delle povertà  
Loppiano  
30 settembre – 2 ottobre  
Convegno centrale 1° ottobre - Auditorium di Loppiano

2016

asknews

loppianolab

# In focolare

## Our Yes for «*That all may be one*»

From May 1 to 14 the first course of the school for married focolarine and focolarini was held at Castel Gandolfo

They arrived at Castel Gandolfo in 93, from all the continents, after having overcome difficulties of all kinds – financial, work related, children to leave behind for two weeks... – to consolidate their preparation for life in the focolare. And this was how it was for Maquency and Edgar, from Mexico, married for 16 years. What pushed them was the «joy of having “sold” their own field to buy that hidden treasure. God gave us many things, but then He gives you something that you have never imagined!».



The programme included the visit to the house of Chiara and to the Center of the Movement: «Listening to the design of Chiara – Silvio from Brazil said – I realized that it goes beyond all our understanding, it is a breath of the Holy Spirit for all humanity. We must be persons who do not stop this breath, this is my commitment».

The experience of communion lived in the focolares wherein they were divided was significant. Due to the mixture of cultures and the most varied languages, it would have easily become «a Tower of Babel», instead it was a more incisive experience, precisely because they experienced the power of love that goes beyond and harmonizes every difference. «Certainly there were themes, the meditations – Silvio continued - but then you find yourself beside the others with whom you

can concretely put into practice what you have just heard. For example, in the morning, I would have wanted to stay in bed a little longer, instead I get up in order to fix the bed of my roommate or to iron his clothes. There were also moments of discussion, but immediately we started again and unity was rebuilt. At the end of the course we had the moment of truth wherein we told one another the things that could help the other to become a saint. This helped us to understand what it means to “become saints together”».

«Before leaving my Country – confided Ana Karina from Brazil – I asked myself if it was necessary to come all the way here. In these days I understood how the culture of the other, the difficulties and the experiences of someone who is far from me, have enriched me and my soul became wider in contact with the Center where the life of everyone arrives»..

One of the most awaited moments was the meeting with Emmaus and Jesús, an hour of profound communion during which many were able to share not only their experiences of those days but also some important steps in one's life. Emmaus and Jesús, after having highlighted the vocation of the married focolarini and revealed even more the design of Foco, spoke to them heart to heart:

*«I see you as a force for renewal for the focolares – Jesús said. You are the first “going out” of the focolare towards the world, without whom we virgin focolarini are not who we are supposed to be. In focolare you bring the beauty of marriage, with you the focolare is constantly going out, rather it is going out concretely in the world of the family. [...] you are Foco. With you the focolare goes out because Foco is humanity». And Emmaus, referring to the title «Our “Yes” for “That all may be one”» affirmed: «What is the relationship between the “yes” that I say to God and “That all may be one”? You say “yes” to God because he has called you and said: “Would you like to follow me?” This “yes” makes you a companion of Jesus, it gradually makes you similar to Him. If you follow this road you will become always more Jesus, you cannot but have the thoughts, sentiments, the desires of Jesus. And what was the greatest desire of Jesus? “That all may be one”. To live as a focolarino means to have the horizon of “That all may be one”. [...] If we widen our measure of love like that of Jesus, we will widen it to that of “That all may be one”».*

Inculturation, formation and dialogue were at the center of the meeting, with an in depth study of these, rich with many ideas, moderated Friederike and Angel, central delegates of the Movement.



In this Jubilee year a visit to Rome could not be missing so as to pass through the Holy Door and to welcome the greeting of Pope Francis which he addressed precisely to the group of married

focolarini during *Angelus*, wherein he said: «I wish that you may be the transparency of the love of God in the world through the fidelity of your love and the union of your faith».

The culminating point was the wish of Chiara in the video «Paradise and unity». For many it was a jolt, for some they doubted if they could make it, for almost everyone it was a confirmation of their choice. «... it is this height of focolare life that had attracted me» Elisabetta said (Italy); and Mathilda of Fontem: «Chiara told us that our spirituality is chic! We must always have this “look” and to live with Jesus in the midst who brings joy».

«Just like in married life, focolare life will also have its ups and downs – observed Fabio (Italy) - Now I know that we can always start again, going ahead also with our will power».

«Paradise» is the unanimous impression of all that was lived. An experience that is so luminous that we had to ask ourselves: «How can we go back to the world now?». Once again Foco comes to our aid, just as he did with Chiara in 1949, he made each one of us relive the choice of Jesus Forsaken which Chiara so masterfully expressed in the meditation «I have only one spouse on earth».

*Prepared by Centro Foco and Casa Vita*



# Korea and the Philippines

## For Asia it is the time of economy and of communion

With the beginning of the third millennium, the Asian continent has entered into a new phase of its civil and economic development. And thus, after a period of around 200 years of Western dominance, for some years now Asia has taken over the leadership in production and economy. For this reason too, in order to celebrate the first 25 years of the Economy of Communion (EoC) we decided to go to the Mariapolis Peace in Tagaytay (Philippines), for the first Pan-Asian meeting, which saw the participation of 240 persons, coming from many Countries of this continent.

Before reaching the Philippines, I spent several days in Korea, for a series of meetings on the EoC in Seoul and Taejeon (documented in the website [edc-online.org](http://edc-online.org)). I was impressed by the economic and civil vivacity and also the interest that there is for the EoC that I found in Korea, also thanks to the work done in synergy among the mpu, the EoC and the entire Focolare Movement. There was a lot of interest also from



the media because they see in the EoC a culture that can offer an alternative to capitalism that finds it hard to respect the communitarian values and the Confucian ethic that is deeply rooted in the people. More than thirty Koreans came with me to Manila (Philippines), continuing the very same experience. There were many messages that emerged from the Congress in Tagaytay – skillfully prepared by a committee of around 20 people – preceded by a Forum of two days for youth at the University of Santo Tomás in Manila, one of the oldest in the whole of Asia.

Above all we «discovered» an EoC that is alive and present in many Asian countries – more than we had imagined – with the forms and features of those cultures. The EoC conforms itself to the environment, just as how plants absorb minerals and humus from the ground, and each piece of land is different from the other. It would be a



Corea

serious mistake to think of giving life in Korea to the same Italian EoC, because their forms of capitalism are different and also the stages of the EoC in the two countries are also different. A good governance must be able to maintain some essential points (the sharing of wealth,



productive inclusion, direct interest for poverty...), and to change all those things that must be changed so as to keep only what is essential, which will then sprout and grow in every Country and in every enterprise.

A second message concerns the worldwide EoC. In Asia, it is alive and developing where poverty is visible and calls out for a solution. In Korea too, where material poverty is less than that of the Philippines (or at least it is not visible on the streets), the main EoC enterprise - «Sacred Heart» - is a bakery in Taejeon with around one hundred employees, and is well-known throughout the Country because for the past seventy years it has been giving bread to the poor everyday: in all its branches there is a place where those who have no bread can go and get it for free (a gift of bread that amounts to more than 20,000 Euros a month). When the EoC (and the Ideal of unity) loses its contact with the real poor in flesh and blood, when they no longer see them nor touch them, it will no longer understand its true mission, and in the best of cases just becomes a practice of social responsibility of the enterprise. The bread that nourishes and makes the EoC

grow is friendship and fraternity with the poor. The image of the first community of Trent, where after the war the poor were invited to the focolare to eat together with everyone, was often remembered during the days of the Congress. The EoC will grow and will be blessed and be a source of blessings for many, as long as it continues to invite the poor «to lunch»: to feel them, to touch them, to love them.

We concluded with a worldwide link-up with different continents to celebrate the first 25 years, to thank Chiara and the first generation. And

to look forward with hope and commitment towards the «golden anniversary».

*Luigino Bruni*

*mail: l.bruni@lumsa.it*

## The world of Francis Bergoglio and international politics by Pasquale Ferrara



«This volume tackles the well-rounded crucial points of the foreign policies of Pope Bergoglio: from the criticism of the liberal and laissez-faire model of economics and politics to the ongoing work of reconciliation in the Middle East, without neglecting to focus attention on the Latin American countries and the south of the whole world». (from the preface of Paolo Gentiloni, Minister of Foreign Affairs and International Cooperation of the Italian Government)

## World Unity Week

# Twenty years after that historical moment

Events all over the world for this appointment that hopes to be recognized also by the United Nations. Run4unity also included in the World Unity Week.

It is May 1995 and it is almost the end of the fifth edition of the Genfest, periodic appointment of the Youth for a United World: in this incandescent atmosphere, the World Unity Week (WUW) was launched. The aim? Contribute towards giving life to relationships of peaceful coexistence among peoples and cultures, to propose to local, national and international Institutions to appreciate the value of every action taken towards universal fraternity.

What is the assessment of the situation 20 years after that historical moment? The realization of many «fragments of fraternity» in various points of the planet, especially where solitude, poverty, marginalization prevail.

Actions that have led the World Unity Week to make a headway in public opinion, in the mass media, among personalities in the world of culture, of sports, of civil and religious society. From diverse lattitudes, a challenge is reproposed: to be firsthand protagonists, uniting generations and cultures in one single workshop of peace and unity.

From May 1 to 10, 2016, the most varied initiatives in the five continents will have interculturality as their common theme.



Ecuador

After Budapest, Jerusalem, Nairobi and Mumbai, Ecuador concluded the symbolic itinerary of the World Unity Week all throughout the continent, thus showing how it links diverse peoples and cultures. The 2016 edition was being prepared for some time already with the particular focus on the Andine Countries so as to give voice to interculturality, capable of activating the best in every peoples.

«Link cultures – A Journey for Peace» was the title proposed by the youth before the terrible earthquake that struck Ecuador. It was a courageous choice of keeping the various appointments planned in Quito and in many places throughout the Country, so as to give hope and bear witness strongly to peace and



Libano



Italia



unity. A breathtaking adventure was also realized: a day and a night in the forest, together with an indigenous community who welcomed groups of young people from various parts of the world. We arrived in the heart of the jungle after many hours of travel and when the impenetrable darkness made the certainty that everyone is a candidate to unity even more luminous. The collective tourism to many localities made the relationships easier and led to the discovery of the patrimony of the profound cultural roots of the Andine people; the Festival for peace and solidarity held «halfway around the world» was a hymn to hope of the 1,200 young people present.

The time for fraternity was also manifested in all latitudes also by the Run4unity, the worldwide relay race for peace promoted by the Teens for Unity and which is now an integral part of the WUW (see box).

The *Living Peace* project is part of the same mosaic, together with other already traditional appointments for the youth in Loppiano, in Italy, and in Abridada, Portugal.

«Many peoples in just one planet, we are brothers. To live and work so that fraternity becomes a reality in politics, in the economy, in society» this is the idea that makes us see the reality in high definition, the Portuguese and Italian youth said; while in Lebanon they cleaned up a beach and in the heart of Paris a sports tournament was held.

The ambit of the World Unity Week is the world and the local initiatives are lived with this horizon in mind, from the concert for peace in Medan (Indonesia) to the visit to a Home for the Elderly in New Zealand, from the lively debate on the legalization of euthanasia to the Festival Amani of Goma (Democratic Republic of Congo), to the ecumenical workshop organized by the youth and the priests of the Catholic, Russian-Orthodox, Armenian, Lutheran and Evangelical Churches, «so as to go beyond all prejudices».

The Youth for a United World hope that this international expo, an integral part of the «United World Project», can be recognized also by the United Nations.

*Maria Guaita, Marco Desalvo and the Secretariat of the Youth for a United World*

## Run4unity Together we can

Interculture, dialogue, local community and sports. Here are four key words that characterized the 2016 edition of Run4unity.

More than 120 cities in all the continents adhered to it through the various initiatives to promote a culture of fraternity.

The multicultural presence distinguished various events which became venues for dialogue over and beyond every difference. At the center of each day was the commitment to live the «Golden Rule» together.

In New Caledonia teens of different churches ran together, while the relay race in Puente de Piedra (Costa Rica) was born from the collaboration between the Catholic and the Lutheran Church.





Australia



Bulgaria

In India the relay races took on an inter-religious character: in Coimbatore Christian and Hindu teens from the Shanti Ashram were together; in New Delhi Muslims, Hindu, Sikh and Christians participated. In Buenos Aires (Argentina) the general administration for worship of the Government of the City officially gave to the participants the declaration of public interest for the event. There were 150 participants in the race: Jews, Muslims, Buddhists and Christians.

Among the events in the world, the majority were sportive in nature, important initiatives which would not have been possible without the commitment, the support, the encouragement and the concrete work of the local communities. Among the more significant were the Olympics of Florianopolis, Porto Alegre and Maringá in Brazil with more than 500 participants. Often there was a collaboration with other associations, from those sportive ones to those for the youth. In Pisa (Italy), the European city of sports, the event organized by Sportmeet, involved around fifteen associations belonging to the most varied sports disciplines.

There were many groups of diversely abled teens also participated in the various races. In many localities other actions of solidarity were also joined with the sports event: in Lyon (France) they went to visit a hospice; in Lahore (Pakistan) and in Mumbai (India) to an orphanage; in Madrid (Spain) and in Vienna (Austria) they

collected funds for the refugees. In some cities there were ecological activities such as in Rio de Janeiro (Brazil) where the participants collected rubbish while in Pilar (Argentina) they had a walk through a natural reserve.

The central momento of every Run4unity is the time-out, a minute of silence or prayer for peace, often said in a place that is a symbol for fraternity or in a locality where there is much suffering due to conflict and disunity. In Mexicali (Mexico) and in El Paso (Usa) they passed close to the wall that separates the two Countries; in Rakovski (Bulgaria) the race sought to unite the three neighbourhoods in the city where there is a strong rivalry. «Our country is passing through a very difficult period, but we could not but be present for Run4unity» they wrote from Caracas (Venezuela) and in Syria they were able to realize four races. In Iraq, some teens committed to living the «Golden Rule» made an appointment to pray together asking for peace in all points of the earth, while in Jordan the afternoon concluded with the release of 100 balloons into the skies of the Middle East bearing with them messages of peace.

*Agostino Spolti, Fiorella Tassini and the Secretariat of Teens for Unity*

**If you would like to know more:**

- [www.unitedworldproject.org/it;](http://www.unitedworldproject.org/it;)
- [www.y4uw.org/it/](http://www.y4uw.org/it/)
- [and fb.com/uwpofficial](https://www.facebook.com/uwpofficial)
- [www.run4unity.net](http://www.run4unity.net)
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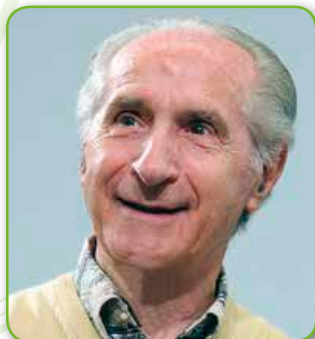
Brasile



*Un altro dei testimoni della prima ora – Giorgio Marchetti (Fede) – ha raggiunto la Mariapoli celeste. Qui di seguito la sintesi di quanto letto al suo funerale e quella dei telegrammi di Emmaus per gli altri cinque focolarini e focolarine, cui si aggiungono i profili di altri mariapoliti celesti appartenenti a varie diramazioni dell'Opera. Sul notiziario online i telegrammi integrali e i profili di: Benedicta Cos (Filippine), Helen Janda (Svizzera), Angela De Cicco Capodilupo, Rosalia Liberati di Mele e Mara Montefalcone (Italia), tutte volontarie; di Ilario Turetta e Lino Panerari (Italia), volontari, che non trovano spazio in queste colonne.*

## Giorgio Marchetti (Fede)

*Uno dei primi accanto a Chiara*



Il 29 Maggio, festa del Corpus Domini, Fede è arrivato nella Mariapoli Celeste a ricomporre lassù quel «drappello» che con Chiara, Foco, d. Foresi e le prime e i primi focolarini, è il prodromo di quella famiglia soprannaturale che Maria si è voluta creare qui in terra con la Sua Opera.

Nell'ultimo periodo la sua salute era molto precaria e a chi a Rocca di Papa, dove per anni ha vissuto nel focolare di d. Foresi, gli chiedeva come stava rispondeva: «Fisicamente male ma spiritualmente benissimo!». Negli ultimi giorni riusciva a comunicare soltanto con la vivacità degli occhi, mentre un sorriso coinvolgente diceva la sua piena adesione all'avvicinarsi della morte. Un momento questo – scriveva nel dicembre 1960, a commento di una Parola di Vita – che deve essere «presente in ogni istante della nostra vita» da vivere con «una fede viva» e con «quest'impronta di preparazione, di attesa, di vigilanza»

Giorgio nasce a Padova nel 1929. Mentre studia all'università di medicina conosce Bruna Tomasi, una delle prime focolarine, studentessa nello stesso ateneo. Pur essendo dirigente diocesano del settore giovani di Azione Cattolica, il suo cuore è

nella continua ricerca, sia sul piano delle idee che della dottrina. Con dubbi di fede sempre più forti. «Bruna – racconta lui stesso – mi parlava di Dio semplicemente. Capivo che non ne parlava soltanto, ma lo viveva». In un dialogo con lei e Giosi Guella, Giorgio esprime loro tutti i suoi dubbi e alle risposte evangeliche che esse gli danno, obietta: «Ma in fondo, signorina, queste cose che lei dice, per la verità, io le so già». E Giosi: «Va bene, ma lei queste cose le fa?». Domanda questa che lo lascia molto scosso. La sua ricerca passa così «dai libri alla vita» e, dopo una giornata trascorsa sempre pensando «agli altri e mai a me», sperimenta «una grande gioia». Conosce poi a Trento anche i primi focolarini e a Padova si trova con Gino Bonadimani, anche lui padovano e studente di medicina.

Nel marzo '52 confida a Aldo Stedile (Fons) di sentirsi – come lui, Marco Tecilla e altri – chiamato alla verginità ma che non sa se è possibile seguire questa strada avendo «molti dubbi sull'esistenza di Dio». Il mattino dopo, fortificato dalla presenza di Gesù in mezzo con Lia Brunet, nel duomo di Trento dice il suo «sì». I dubbi, però, tornano ben presto. Chiara ne è a conoscenza



Fede (in alto a sinistra) con Chiara Lubich e alcune delle prime e dei primi focolarini



Da destra, Fede con Aldo Stedile (Fons) e Gino Bonadimani

e nell'estate di quell'anno, l'ultimo giorno di Mariapoli, lo vuole vedere. Dopo averlo ascoltato gli dice: «*Ho capito che hai tutte queste complicazioni, ma in fondo tu, tu in fondo, a Dio ci credi*». E, Vangelo alla mano, gli legge ciò che Gesù dice a Marta nel racconto della risurrezione di Lazzaro: «*Io sono la risurrezione e la vita. Chi crede in me anche se è morto vivrà. Credi tu questo?*» (Gv 11,25-26). «*Ecco – dice Chiara – prendi questa Parola di vita: "Credi tu questo?" e se per caso ti tornano dei dubbi sulla fede, tu ripeti: "Credi tu questo"? E come ha fatto Marta dici: "Sì, Signore, io credo". Vedrai che va bene*». In quel colloquio Giorgio sperimenta una grazia straordinaria: tutto diventa chiaro, semplice. Scopre di avere la fede! L'anno seguente, accompagnando Chiara in un viaggio in treno riceve da lei il nome nuovo «Fede».

La sua entrata in focolare deve però superare varie prove: il parere del Vescovo su questa nuova vita e la condizione – posta dal padre – che prima deve laurearsi. Ma anche se concretamente non può rimanere continuativamente in focolare, Fede vive pienamente, e in certi momenti anche in modo eroico, come testimonia Palmira Frizzera, «*la sua fedeltà a Chiara, all'Ideale e all'Opera. Un amore con un equilibrio per me straordinario, sempre presente in tutte le tappe anche difficili della sua vita per l'Opera, fino all'ultima che l'ha portato in Paradiso*».

Appena laureato – col massimo dei voti e la lode, nonostante le sue frequenti andate in focolare – Fede entra a far parte del focolare di Trento, lavorando come dentista. Anche a Roma, dove si trasferisce alla fine del '55 per aiutare Chiara nella conduzione del Movimento, lavora come medico in un ambulatorio con Gino Lubich, fratello di Chiara, ed Enzo Fondi. La chiamata al servizio

militare lo porta a continuare la sua avventura di focolarino in caserma, a Firenze, dove chiede di poter saltare la colazione per andare alla Messa. Dopo alcuni mesi, sono vari i colleghi che partecipano alla Messa ogni mattina, uno dei quali diviene poi focolarino. Sebbene in servizio militare, segue la comunità che si sta formando in Toscana. Lo stesso fa quando viene trasferito nella caserma di Trapani, in Sicilia. Oltre a fare il militare e il responsabile del Movimento, inizia anche a studiare filosofia.

Nel '61 giunge a Recife (Brasile), in un piccolo focolare da cui si vede una distesa di *mocambos*, baracche molto povere fatte di legno, lamiera, cartone. «*Fin dai primi giorni – confida – avrei desiderato andare aldilà del canale a vivere con quella gente e a fare qualcosa per loro, magari come medico, o in altro modo; ma occorreva capire qual era il progetto di Dio su di noi*». Progetto che per lui, focolarino, era mettere le basi per l'Opera che stava nascendo, e che avrebbe, nei decenni, fatto nascere le tante opere sociali tuttora esistenti, in Brasile e nel mondo e, nel '91 l'Economia di Comunione. Nell'aprile '64, a Recife, presente Chiara, Fede vie-



Recife, aprile 1964. Fede con Chiara e il Vescovo ordinante



ne ordinato sacerdote. Chiara nel suo diario del 19 aprile di quell'anno, dopo aver riportato il pensiero del vescovo ordinante José Adelino Dantas – «*Don G. è come una cattedrale consacrata dal Vescovo, ma costruita da tutta la vita del Movimento, a poco a poco*» –, annota: «*Il focolarino sacerdote è un'altra persona, questa sera. Sembra che un vuoto si sia riempito, come se l'anima fosse (così dicono qui) "realizzata". Con questi focolarini la Chiesa ha un tesoro e l'Opera una splendida corona*»<sup>1</sup>.

Nel Natale di quell'anno Chiara lo chiama alla costruzione della cittadella di Loppiano, dove c'è tutto da inventare, da costruire. Per Fede e per

la ventina di giovani giunti da ogni parte del mondo per prepararsi alla vita di focolare, sono mesi pieni «d'imprevisti, di progressi, di contrattempi, ma anche di risate, di grande allegria; e poi di sapienza, di preghiera, di contemplazione».

Particolare è il suo servizio all'Opera come responsabile dei focolarini, affidatogli da Chiara già nel '57 e poi più tardi, fino al 2000. Compito che suscita nel suo cuore una profonda «gratitudine a Dio per aver potuto conoscere ogni focolarino personalmente, per aver potuto condividere con ciascuno un'esperienza spirituale profonda di unità, vedendoli crescere realizzati come cristiani e come uomini, e gioendo per questa nuova vocazione nella Chiesa che attirava man mano giovani di tutte le razze, popoli, culture, classi sociali». Fede porge una grande attenzione anche ai focolarini coniugati, la cui presenza, come spesso afferma, «consente al focolare di respirare con due polmoni». Dal '95 fa parte della Scuola Abbà, dando soprattutto il suo apporto per la psicologia, le scienze e l'etica.

Dopo la partenza per il Cielo di Chiara e con il crescere delle difficoltà di salute, comincia quello che Fede ama definire «uno dei periodi più belli della mia vita, tanto che spesso mi trovo a ripetere a Gesù: "Non sapevo che la vecchiaia potesse essere un'avventura così bella!"», caratterizzata da un «rapporto con Gesù sempre più intimo e profondo» e da un nuovo modo per «fare qualcosa per il Movimento e in particolare per i focolarini, fare il malato: soffrire, offrire, pregare», come preparazione al «prossimo incontro con Lui».

Al funerale oltre a varie testimonianze focolarine, commoventi e forti quelle di due nipoti che hanno irradiato la luce e il calore che Giorgio portava nella numerosa e bella famiglia.

Fede ci lascia in eredità la sua fede inscalfibile in Dio e nel carisma dell'unità, una fede che ha caratterizzato ogni sua azione, ogni suo rapporto, e che certo anche da Lassù continuerà a sostenerci. Grazie Fede!

1 CHIARA LUBICH. *Diario '64-65*, Città Nuova, Roma

## Gianni Desanti

*«Mio cibo è fare la volontà di Colui che mi ha mandato a compiere la sua opera» (Gv 4,34)*



Focolarino della Mariapoli Romana, Gianni è chiamato da Dio il 26 aprile a 79 anni. «Nel 1944 – racconta lui stesso – mentre nasceva l'Ideale a Trento, a Trieste (Italia) i miei genitori si dividevano ed io e mio fratello siamo stati messi in collegio. Avevo appena sei anni». A 16 torna a casa di suo padre per frequentare il liceo, ma ben presto interrompe gli studi e non va nemmeno più in chiesa. Nel momento più buio si confida con un sacerdote e in seguito conosce alcune persone del Movimento. Ritrovato il rapporto con Dio, finito il militare si pone la domanda sul suo futuro: «Mi misi con maggior impegno a vivere la Parola di vita – racconta Gianni – e mi fu chiaro che la mia vocazione era Dio, era l'amore puro. E chiesi di essere accolto in focolare».

Dopo Loppiano lo troviamo a Bruxelles e nel '68 a Roma, dove lavora nella tipografia Città Nuova. Sarà quindi ai Castelli Romani e per vari anni nella Zona di Trento. Il suo lavoro di infermiere lo mette a contatto vivo col dolore di tanti; e anche personalmente non mancano momenti in cui sente affiorare la sensazione che quel Dio-Amore che aveva scelto si presenta ora in modo nuovo. «Per poi comprendere – dirà lui stesso – che era sempre Lui e che la gioia e il dolore, la luce e il buio, la forza e la debolezza sono aspetti del medesimo amore».

Sei anni fa l'annuncio della malattia e nel dicembre 2015 il trasferimento al focolare di Villa Achille, nella Mariapoli Romana. E mentre la salute fisica se ne va, il suo cuore è sempre più in Dio. Dopo l'unzione degli infermi e l'indulgenza plenaria, pieno di gioia dice ai focolarini: «Ora ho tutto, l'amore vostro, dell'Opera, della Chiesa, il sacramento appena ricevuto, sono pronto. Voglio vivere ogni momento in Gesù per essere nel seno del Padre».



Fede con Kolia e Serghej della Chiesa ortodossa russa

# Piero Albertini

*Mite di carattere e forte nella fede*

Ha 39 anni quando incontra la spiritualità di Chiara: «È la vita che avevo sempre cercato – scrive Piero, focolarino sposato di Perugia (Italia) – dono la mia anima a Maria perché la modelli a sua immagine». Mite di carattere e forte nella fede, ha sempre un caldo sorriso per tutti. Impegnato su tanti fronti



avvicina molte persone avviandole ad un cristianesimo scoperto o ritrovato nella gioia del Vangelo. Con la moglie Paola, impegnata di Famiglie Nuove, accompagnano generazioni di sposi, unendo all'aspetto

dottrinale la profondità e la concretezza della loro esperienza. Aprono con generosità la loro casa anche alle nuove generazioni e nutrono un amore particolare per i sacerdoti. Nel loro cammino ci sono anche ripidi tratti in salita, come quando Annamaria, la maggiore dei loro quattro figli, in seguito ad un incidente stradale, a 21 anni perde la vita. «Pur straziati dal dolore – testimonia un'amica – sanno consolare e accogliere nella luce tutti gli amici e parenti che arrivano a casa».

«Oggi compio 50 anni – scrive Piero nell'85 – e durante la visita al Santissimo Sacramento ho ringraziato Gesù di questa vita che mi ha donato, di tutte le gioie e dei dolori anche grandissimi... Posso dire con convinzione che in un modo o in un altro Gli ho sempre voluto bene e che la mia vita è stata un anelito verso Lui».

Dopo una breve malattia, nella quale continua a vivere «sempre, subito e soltanto» la volontà di Dio, il 25 aprile, a 81 anni, parte per il Cielo. La Messa nella cattedrale, presieduta dal card. G. Bassetti, è un ringraziamento a Dio per un'esistenza tutta donata a Lui.

# Esperanza Rillo

*«Signora, tu sei il nostro Padre» (Is 64,7)*



Cinquant'anni fa, due giorni dopo l'arrivo dei primi focolarini nelle Filippine, Esperanza conosce questa nuova vita, diventando una delle prime focolarine sposate filippine. Come nome nuovo, Chiara le conferma «Speranza», la speranza evangelica che mai inganna o delude. Un nome che lei vive in maniera esemplare, mettendo tutte le situazioni, anche le più difficili, nelle mani di Dio. Giò Vernuccio, allora corresponsabile dell'Opera nella Zona, testimonia: «Speranza e suo marito Santi sono diventati subito una colonna dell'Opera nelle Filippine, per la loro squisita carità e per la loro grande generosità, un punto di riferimento per tanti». Dei loro otto figli, una è suora carmelitana, un altro è focolarino sposato, ora in Texas, e una nipote, Trixie, è in focolare a Loppiano.

Una ventina d'anni fa Speranza e Santi si trasferiscono in una casa da loro costruita nella Mariapoli Pace, a cui Chiara dà il nome «Janua Coeli» (Porta del Cielo). In quell'occasione confidano a Chiara: «Vogliamo condividere con te la nostra immensa gioia e gratitudine per quest'opportunità di vivere in un piccolo Paradiso dell'Opera: la Mariapoli Pace... Con la presenza costante di Gesù in mezzo ci sentiamo ringiovaniti, rinati nell'Ideale. Questa è certamente l'esperienza più bella della nostra vita. Siamo certi che, seguendoti e stando uniti a te, ci faremo santi insieme per fare un bel dono alla Chiesa e a Maria».

La loro casa è sempre aperta e il loro amore, concretissimo, tocca il cuore dei tanti che la visitano. Lo sperimenta anche Emmaus quando va a trovarli in occasione del suo viaggio nelle Filippine del febbraio 2010. Il 28 aprile Esperanza è partita serenamente, a 94 anni, per la Mariapoli celeste «dove ora godrà la gioia eterna – scrive Emmaus nel telegramma – insieme a Santi («partito» cinque anni fa) e ai nostri già arrivati Lassù».

# Cristóvão Teles e Silva

«Chi rimane in me ed io in lui porta molto frutto» (Gv 15,5)

Focolarino sposato di Recife (Brasile), il 5 maggio, a seguito di una breve malattia, Cristóvão parte per il Cielo all'età di 75 anni. Dopo una giovinezza un po' lontana dalla Chiesa, a 33 anni conosce l'Ideale e ne rimane conquistato. Nello stesso anno si sposa con Carminha, che diventerà una volontaria. Anche le due figlie, Silvia e Cecilia, aderiranno al Movimento. Cristóvão è una persona semplice, aperta, con una grande capacità di stabilire rapporti. Amante della sapienza, in Gesù Abbandonato trova la soluzione a tutti i suoi problemi



Ha da poco iniziato un nuovo lavoro quando viene invitato a partecipare alla scuola al Centro per i focolarini sposati. Non ha ancora diritto alle ferie ma chiede

ugualmente il permesso, che gli viene accordato con grande disponibilità da parte del suo datore di lavoro. Cristóvão coglie ogni occasione per comunicare a Chiara il suo animo: «Sono con te – le scrive nell'89 – sulla via del Santo Viaggio. Le prove sono arrivate, piccole o grandi, tutte amore di Dio, venute direttamente dalle Sue mani. Anche in famiglia siamo tutti al servizio dell'Opera: ci sentiamo nel cuore di Maria». Nel focolare Cristóvão è una presenza viva. Nel '91 scrive: «Devo ricominciare da me stesso prima di tutto, e in unità col focolare portare a tanti la potenza rivoluzionaria del nostro Ideale».

Fiducioso nella misericordia di Dio, profondo, umile e fedele, Cristóvão è sempre felice, col sorriso sulle labbra. Due giorni prima di entrare in ospedale confida a Carminha: «Voglio andare in Paradiso!».

# Francesco Mercati

«Chi rimane in me e io in lui, questi porta molto frutto» (Gv15,5).

Focolarino sposato di Forlimpopoli (Italia), Francesco è partito per il Cielo il 17 maggio a 90 anni, dopo una lunga malattia. Nella sua giovinezza, segnata dalla guerra, viene conquistato dal comunismo e vi si impegna con radicalità. Si laurea in veterinaria ed inizia a lavorare con successo. Conosce Mercedes, che diventerà sua sposa, e la invita a Mosca (Russia) per il convegno mondiale dei giovani comunisti. Lei rifiuta e, da credente convinta, gli regala un libro di meditazioni. Leggendolo Francesco va in crisi; crollano gli ideali per cui ha vissuto e dopo un travaglio interiore ritrova la fede. Con Mercedes fa scelte coraggiose: dopo la nascita di Annamaria, la loro casa si apre dapprima ad un bambino in adozione poi ad altri quattro in affidamento educativo, che con amore aiutano a trovare il loro posto nella società.



Ha 40 anni Francesco quando conosce un focolarino che lo invita in Mariapoli e lì trova quella comunità cristiana che, insieme a Mercedes, ha sempre sognato. Particolarmente sensibile al dialogo con persone di convinzioni non religiose, diverse volte si reca a Mosca, dove vive in focolare e impara il russo. Nel suo sguardo limpido si coglie la profondità della sua anima: è il bambino evangelico che quasi non vede le difficoltà e sa sempre ricominciare. Mite e umile di cuore, non lo si sente mai esprimere un giudizio negativo su qualcuno. Ovunque è una presenza mariana e luminosa.

Non mancano i momenti di prova, ma egli ben ne conosce la chiave. Scrive: «Ora tutti i fallimenti, tutta la mia miseria, non mi spaventano più: sono Gesù Abbandonato! Solo il nulla mi dà certezza, il mio nulla, che è piedistallo adeguato da offrire al Tutto che vuole vivere in me».



## Azir Selmani

*Primo musulmano dei Focolari in Macedonia*

Nativo del Kosovo, insegnante, sposato e padre di tre figli, Azir è il primo musulmano di Skopje (in Macedonia, dove ha dovuto trasferirsi per motivi politici) ad aderire ai Focolari.

«Nel 1990 – racconta lui stesso – avevo una classe di studenti tutti musulmani, solo uno era cattolico ed ho sentito il bisogno di proteggerlo. Come segno di gratitudine i suoi genitori mi hanno invitato alla Mariapoli in Slovenia, dove ho incontrato l'amore, il Dio Uno, l'Onnipotente!».

Da allora Azir apre la sua casa agli incontri del Movimento, sempre disponibile a dare la sua testimonianza, a tradurre i testi di Chiara per gli amici albanesi. Con la moglie Behije partecipa agli incontri interreligiosi dei Focolari anche a livello internazionale, durante i quali stringe rapporti di unità e amicizia con persone di tutto il mondo. A Roma conosce personalmente Chiara alla quale via via comunica i sentimenti più profondi. «Durante l'ultimo Ramadan – le scrive – leggevo attentamente il Corano e il Vangelo. Sempre di più sono convinto che l'islam e il cristianesimo nascondono un tesoro comune da scoprire con la buona volontà e l'amore». E vedendo gli effetti di quel dialogo coraggioso e ricco di comunione che si pratica nel Movimento e a cui lui stesso partecipa, Azir testimonia: «Posso dire che il sogno di Chiara si sta realizzando».

Negli ultimi sei mesi soffre molto per la malattia, ma assecondando la sua squisita sensibilità per l'altro, nel limite del possibile non nega mai una visita. Che sempre diventa un momento sacro. Le sue parole sulla Libertà, sull'Essenziale, sull'Eternità, sulla Verità – valori dei quali è sempre stato autentico ricercatore – rimangono indelebili. Parte per il Cielo il 17 aprile, a 69 anni, lasciando lettere, scritti, poesie e, quale maestro di dialogo, testimonianze su Maria di Nazaret nell'islam e sui punti d'incontro col cristianesimo.

*Niko Hribar*

## Abubakar Yawe

*Un discepolo del Dialogo, un vero figlio di Chiara*

Gen musulmano di Yakoko (Nigeria), Abubakar è partito improvvisamente per il Paradiso il 26 marzo a 29 anni. Formatosi al Politecnico della sua città come tecnico di laboratorio, otto anni fa conosce l'Ideale, dimostrandosi subito un apostolo dell'unità.

In Mariapoli, per la prima volta nella sua vita si trova in stanza da solo con un cristiano. Dopo una notte quasi insonne per la paura, decide di non dar retta ai tanti pregiudizi che circolano e, nell'amore, crea un rapporto con lui: un'esperienza che insieme racconteranno poi a tutta la Mariapoli. Un'altra volta viene a sapere che un cristiano, senza volerlo, si trova in una zona tutta musulmana, col pericolo di venire ammazzato. Abu (così lo chiamano i gen) va da lui e gli dice: «Adesso tu sei muto e sordo, e se qualcuno ti chiederà chi sei e cosa fai, tu non potrai né capire né rispondere». Grazie a questa strategia, quell'uomo, che verrà più volte fermato e inutilmente interrogato, ha salva la vita. Spesso nella sua comunità musulmana gli chiedono se ha intenzione di convertirsi al cristianesimo: «Siamo tutti figli dello stesso Padre – risponde Abu –, non dobbiamo avere nessuna discriminazione fra di noi, io sono musulmano e rimango tale».

Negli ultimi giorni, colpito da febbri tifoidee, si sente privo di forze ma ugualmente vuole incontrarsi con i gen per progettare le future attività. Sarà questo il suo ultimo saluto. Al suo aggravarsi la famiglia decide di portarlo all'ospedale, ma durante il tragitto la sua anima spicca il volo in Dio. E neanche due ore dopo, secondo le usanze islamiche, viene sepolto. Austin, il bianco dell'unità gen, scrive: «Essere accanto ad Abu era sempre una grazia, perché viveva l'Ideale con intensità, non pensava mai a se stesso ma agli altri, convinto che la vita vissuta bene può cambiare il mondo».

*George Sserunkuuma*





## sr. Mary Jane Pinto

*L'angelo dei prigionieri*

Nata in Kenya, a 15 anni Mary Jane decide di farsi suora. Diventata una religiosa della

Sacra Famiglia di Nazareth a Goa (India), coglie in profondità la spiritualità dell'unità, che vive con slancio nella sua congregazione e con tutti i prossimi che incontra. Vive all'unisono col focolare, felice di ogni notizia o aggiornamento le vengano dati.

## Maria Tomka Miklosne

*Ciò che più vale è l'unità*

Nata in una nobile famiglia proprietaria terriera di Budapest (Ungheria), Maria studia pianoforte all'Accademia di Musica. Giovannissima si sposa con un economista e nascono cinque figli. Durante la guerra vengono deportati in un piccolo villaggio, in condizioni difficilissime, costretti a mantenersi con lavori manuali: una sorte comune alle famiglie nobili e cristiane nei paesi comunisti, tante delle quali fisicamente e psichicamente si distruggono. Grazie alla fede in Dio, la famiglia di Maria riesce a farcela; i figli riescono tutti a farsi strada nella vita. Il figlio Feri diventa sacerdote ed è attraverso di lui, focolarino, che Maria conosce la spiritualità di Chiara. Nonostante i suoi 60 anni con grande slancio si impegna nella vocazione della volontaria.

Per la sua umiltà e per l'esperienza di una vita dura e laboriosa, Maria è un vero dono per il suo nucleo. Mai soddisfatta di sé, cerca la perfezione, convinta però che ciò che più vale è l'unità. Con l'avanzare degli anni si stacca dalle sue cose e anche dai suoi amati libri che regala: «Alla mia età – dice – rimane solo ciò che davvero è importante: un rapporto sempre più stretto con Dio». Maria parte per la Mariapoli celeste il 16 luglio 2015 all'età di 98 anni.

*Zsuzsanna Horvath Varga*



Per due mandati è superiora generale della sua congregazione, durante i quali fonda nuove missioni e, spinta da quell'istintiva opzione preferenziale per i più sfortunati che caratterizza la sua figura, apre nuovi campi di apostolato. In una baraccopoli di Goa fa nascere una clinica per dare alloggio e lavoro a ragazze strappate dalla vita di strada. Dopo un incidente stradale, che la lascia in coma per mesi, percepisce che Dio le affida un altro Suo volto da amare: i carcerati. Nel far loro visita si rende conto dell'estremo bisogno in cui essi vivono e col sostegno dei funzionari, conquistati dalla sua grande dedizione, implementa nel carcere vari programmi di alfabetizzazione e formazione professionale, corsi di chitarra, yoga, ecc., seminando speranza. In un giornale che riporta la notizia di un premio a lei assegnato, viene chiamata «l'angelo dei prigionieri». Il 20 aprile, a 75 anni, sr. Mary Jane conclude il suo Santo Viaggio, lasciando dietro a sé una scia luminosa.

*Marilù Rossi*

## Our relatives

The following passed on to the Next Life: **Bernard, brother, and Victorine, sister of Theophile Yameogo**, focolarino in Madagascar; **Anthony, brother of Eddie Hsueh**, focolarino in Hong Kong; **Apolonio, father of Luis Carlos Almeida**, focolarino in San Paolo (Brazil); **Marie, mother of Régine-Marie Peron**, focolarina in Nantes (France); **José, brother of Javier González**, focolarino in the Little Town Castello Esteriore (Spain); **Felisa, mother of Javier Rubio**, focolarino in Bilbao (Spain); **Amadeo, father of Marcela Boldú**, focolarina in Castell D'Aro (Spain); **Maria do Rosario, mother of Maria do Ceu (Cielito) Isidro**, focolarina in Loppiano; **Emanuele, father of Rita Giombarresi**, focolarina at the Mariapolis Center of Trecastagni (Italy); **Anna, mother of Elfriede Glaubitz**, focolarina in Solingen (Germany); **Moisés Severino, father of Nazaré and Ivete Pereira**, focolarine in the Mariapolis Gloria (Brazil); **José Jurandir, father of Ricardo Moura**, focolarino in Curitiba (Brazil); **Maria Luisa, mother of Barbara Binda**, focolarina in Algeria; **Miguel, father of Maria do Carmo Almeida**, focolarina in Luxembourg; **Luisa, mother of Simonetta Magari**, focolarina in Roma; **Gabriele, father of Rino Ventriglia**, married focolarino of Naples; **Licia, sister of Eliana (Cor) and of Leila Aparecida (Gioia) Silva**, focolarini at the Roman Mariapolis.

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Ai sensi del D. lgs. N. 196/2003 per la tutela dei dati personali, comunichiamo che gli indirizzi dei nominativi a cui viene inviato Mariapoli fanno parte dell'archivio del Notiziario Mariapoli, gestito da PAFOM, esclusivamente per la finalità dell'invio di tale periodico. I dati possono essere comunicati a terzi incaricati per la spedizione.