



*“As we are united in the profession of faith,  
thus we remain united in suffrage and  
intercession”.*

(Fr. Alberione)

The Divine Master has called to himself our brother Priest

**FR. ROSARIO FRANCESCO PIERGIULIANO ESPOSITO**  
*86 years old, 74 years of Pauline life, 60 years of priesthood*

Died at 5:45 pm (local time), Friday 23 November, in the infirmary of the community of “San Paolo” in Rome.

Rosario Francesco was born in Pomigliano d’Arco (Napoli, Italy) on 25 September 1921 and entered in the Pauline house of Rome on 6 August 1933. From his place of origin, the Campania, he brought with him exuberance of character and warm vivacity of discourse, united with a strong human sensibility and a perspicacious intelligence: a characteristic which, cultivated through the years, greatly benefited the Pauline mission to which he entrusted himself. In the seminary of Rome he concluded high school, started in his town, and culminated college studies.

On September 1938 he undertook the year of novitiate in Sanfré (Cuneo), which concluded with the religious profession on 8 September 1939, where he assumed the profession name of Piergiuliano. This was followed by further studies in college and philosophy in the Mother House of Alba and theological courses in Rome, cadenced by the significant phase of perpetual profession on September 8 1943 and sacerdotal ordination on 13 July 1947 through the hands of Msgr. Luigi Traglia.

The Pauline priestly ministry of Fr. Rosario can be expressed with two words: publishing and ministry. Faithful to the Alberionian motif that the Pauline preaches with “oral words” and with “technical words”, Fr. Rosario used both well and untiringly, albeit with certain privilege to publishing as a pulpit of evangelisation. He never stopped at updating himself to always be on top of the task: he graduated, in fact, with a degree on the Science of Oriental Churches from the Oriental Pontifical Institute in Rome in 1958 with the theme “Leo XIII and the Oriental Christian” and in 1961 graduated in Pastoral Catechesis from the “Lumen Vitae” Institute in Bruxelles (Belgium); and in Remscheid (Germany, 1957-1960) he studied German.

To “writing” he lavished his energies for almost sixty years (1947-2005). Books and articles on Pauline themes or other genre; contributions to Pauline and non-Pauline periodicals, talks at conferences and congresses, publications on relative Events; and conferences inside and outside the Pauline Family. Closer to our hearts, we can mention two ponderous collections of the Alberionian writing *Carissimi in San Paolo* (1971) and the *La primavera paolina* (1983), whose worth every Pauline know; the volumes: *La teologia della pubblicistica secondo l’insegnamento di Don Giacomo Alberione* (1969), which Fr. Rosario used for courses of spiritual exercises and preachings to Paulines; *La massificazione non esiste* (1978), *La dimensione cosmica della preghiera. La “Via humanitatis”* (1981), *L’enciclica “Tametsi futura” e la Notte eucaristica del secolo* (2000). Moreso, his punctual collaboration with the Pauline periodicals can never be forgotten: from *Gazzetta d’Alba* to *Famiglia Cristiana* to *Orizzonti*; on *Vita Pastorale* and *Il Cooperatore Paolino* he wrote until the end: “To me the Founder is alive, very much alive. Thus, I have undertaken the task to make his presence felt anywhere I can”, he wrote to the Superior General in 1974, manifesting his filial love to Fr. Alberione and his passionate attachment to the Pauline mission. He wrote always, wherever he finds himself: in Rome, where he lived for forty years, or in Albano Laziale (fifteen years); or in Kinshasa (1965-1967), where he was director of *Antilope* (magazine for the youth). At his return from Africa he participated in the publication of the new Catechism through the C.E.I (Italian Episcopal Conference); was lecturer at the Pauline International College and at various Pontifical Universities (Antonianum, Gregorian and Marianum in Rome, Theological Faculty of St. Thomas at Napoli) of the science of communication and the pastorality of the publisher; for a time he followed the task of Postulator for the Cause of the the Beatification of the Congolese martyr Sr. M. Clementina Anuarite Nengapeta, of which he wrote likewise a biography (1978).

Fr. Rosario took to heart the dialogue between the Church and Masonry, on which he wrote various works (the first was *La Massoneria e l’Italia* in 1956). He intentionally mirrored and cultivated this dialogue, seeing in them a “suggestive emblem of Church-World dialogue. He encountered misunderstandings and sufferings, often also stimulated by his impetuous manner of unsheathing the weapons of reason. On the other hand, the purity and provocation formed part of his character: he said and wrote clearly what he thought and in which he believed; and punctually took account of the reactions of his interlocutors. Yet all was done with a Pauline priestly heart “in order to give glory to God and peace to men”, even if “in the journey of dialogue I know I have not always been at the top of the situation”.

“I ask that the Rosary, which have accompanied me through my life, be in my hands even in the tomb. I wish that the Gospel lay at my breast for eternity. Always and in all: “Glory to God – Peace to men” (19 March 2005, Feast of St. Joseph): is the occasion which accompanies us while we entrust our dear Fr. Rosario to the Father of mercy.

Rome, 24 November 2007

Fr. Giuliano Saredi

**The Superiors of Circumscriptions inform their communities of the suffrages prescribed (Cost. 65 e 65.1)**