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da mihi animas  
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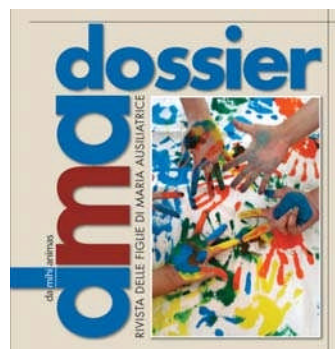
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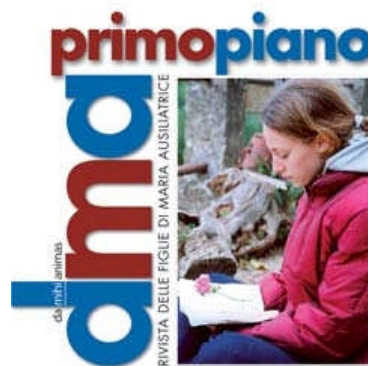
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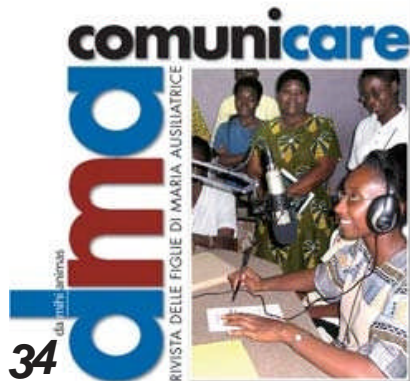
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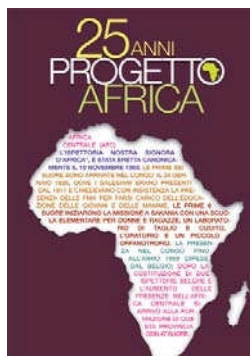
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## Editorial

### YEARNING FOR THE FUTURE

*Giuseppina Teruggi*

An eastern sage once said: "If I would have the omnipotence of God for a moment, the only miracle I would work would be that of giving words their original meaning". In reality, noted Tonino Bello, words today have acquired a *multi-use*. The same term frequently holds meanings that are diametrically opposed. It seems to me that one of these multi-use words is *future*. Those among us who are older and more experienced think of young people as the future of society, of the Church of our religious family. We are happy to meet young people who passionately commit themselves to something that is worth dedicating time and energy. We are proud of the good number of young people in all parts of the world who say "yes" to the God who calls them to a life of consecration. We are full of hope because there is a future!

I joyfully told a group of young Sisters whom I met: "You are the future of the Institute" It came to me spontaneously, even though it was an overused and multi-used expression. I became aware of their discomfort when they fell silent. For many young people in different life situations, the future no longer constitutes a magic word that colors dreams, plans and an ideal. Many people look to the future with fear, in a confused, undetermined way. They live the fear of not being able to carry out their own plans. They feel wrapped in an uncertainty that places them in the difficulty of deciding and deciding to do something for life.

In many of today's cultures being committed *forever* becomes one of the greatest

challenges. One tends to prevaricate, to put things off. One may even arrive at deferring choices to the point of arriving too late. This problem frequently finds its roots in adult victims of disenchantment, of tolerance, of a routine that smothers idealism and suffocates enthusiasm. They themselves are uncertain and incapable of offering the younger generations the gift of hope and trust.

We ask ourselves how a young person can serenely face marriage and motherhood when publicized opinions deal with "Forty reasons for not having children" that has as a subtitle "No kids", a recently published book that is very widespread. Or how can a young person perceive the fascination of religious life when a mass media campaign ridicules it and makes Sisters seem insignificant.

We know that we live in a time of great challenges and great opportunities. It is a time of the Spirit that continues to act in history. We believe that young people yearn for the future. They also know how to look to it with hope, with curiosity, with the desire to commit them to fill it with meaning. We who are on their side and believe in them can make ourselves companions in their seeking that is so often uncertain or frustrated.

We can still make them hear: "Whatever your heart hopes for is possible. A good, beautiful future is possible. If you want, I will walk with you so that you will be able to find your way".



## **Dossier**

**Julia Arciniegas-Maria Antonia Chinello**

*Living means choosing in a continual tension between the signs that are manifested along the journey and the design carried out that realizes God's plan for each person, What is important is journeying together :young people and adults, religious communities and laity. Reciprocal accompaniment is a continual tending toward love so that life may be free and filled with abundant happiness. For all.*

### **Among 1,000 possibilities**

*Being young today means having to continually decide from among possibilities in all fields: where to go with friends, which school to attend , when to phone to set up a time to meet a person...It is not true, therefore, that young people do not decide. Every choice, however, leaves a vague sense of restlessness and a lack of satisfaction because the field of opportunity is variegated and vast. What is preoccupying is the weakening of the sense of the future and the propensity to allow oneself to be led by chance and not by a plan. The uncertainty that goes hand in hand with contemporary life makes us feel at a loss before the thought of tomorrow, and therefore it is precisely these serious choices, those that are "long term", that suffer.*

*Young people, but also adults, capable of handling themselves, choosing from among the opportunities offered by "outside and inside life", and the Net find themselves in great difficulty when faced with which direction to give their lives. Frequently, they put off the question of a tomorrow that is too close. The "immobile generation" as it has been called by researchers in some European nations, no longer seems to have time to live the "rites of passage" from youth to adulthood because everything is so short, imprecise, undefined...*

### **Is life a "collage" or an original design?**

*"This is the main node of my life now, and I can't seem to escape it: the difficulty to decide, to choose, to express what I want to be or do. For my part, it is like moving forward and an immediate turning back. I lack the awareness of what I want to do...I feel blocked and I become aware that this is also why I easily let myself be dragged along by others..."*

*"There are decisions that are too big for me, that involve a whole life, and I feel like I am in a "painful immobility" and that I am not in condition to choose anything, Then I fall into a state of total apathy. I no longer take pleasure in what I am doing, I no longer have any desire, any will to enjoy my life..."*

*These are some expressions, confidences, of young people who find themselves faced with possibilities about ulterior life choices that cannot be put off. It is like a "collage" of suffered experiences, expressing impotence, anger, sadness and that solitude that always accompanies the incapacity of making a decision. The choice is a tricky situation of life that echoes the social and cultural environment in which one is immersed, and that reflects confusion and fear of tomorrow.*

### **Learning to "re-choose"**

*Statistics, numbers, experiences...these are not sufficient to guide a decision.*

*Being capable of making right decisions is a process that involves the person, her history, her emotions, her relationships. Life today requires a new coherence; life is not a series of casual events without meaning or connection. It is necessary to focus on the connecting thread that gives unity to life and allows for living it in fullness and with appreciation.*

*In the past, once a choice was made it was forever and there was no further discussion. It was enough to live it each day. Today it is coherent in the measure in which one*



*chooses again, continually acquiring new motivations to persevere in the choice. Whoever pauses when faced with a previously assumed decision, runs the risk of seeing her own certainty collapse under the cry of continual change and the assessment to which existence is subject. When there are fewer points of reference which one has been able to trust, decisions are put to the test. Those who seek new stimuli and understand ulterior motivations, succeed in being coherent.*

### ***The Gospel within the pact***

*In September, 2007 the Holy Father met with young Italians at Loreto and dialogued with them, forming a "pact" to change the world through the Gospel. These young people went to the encounter revealing a great sensitivity for true values, without rhetoric, seeking real answers.*

*Perhaps it was the adults who were more in crisis in the face of the need for certainty. In the words the Holy Father addressed to the young people we see the guidelines that the educator and the ecclesial and religious community must show, and above all, the educational task that awaits them for*

*walking together with young people during these present times... not only to have new vocations, but especially to restore meaning to life and mission.*

*"Dear young people" said Benedict XVI, "do not be afraid of being different or of being criticized for what could seem to be a loss or out of style. Your peers, but also adults and especially those who seem far from the mentality and values of the Gospel, have a profound need to see someone who dares to live according to the fullness of humanity manifested by Jesus Christ. Seek a sober lifestyle in solidarity, in sincere and pure affective relationships, honest commitment to study and work, profound interest for the common good and the courage of humility. Go forward with determination and freedom of spirit, communicate peace, support the weak, prepare hearts for the newness of Christ." The Holy Father did not flatter the young people; he did not address them with mere pleasant expressions, but he invited them to a task of commitment, sending them back to their cities to build centers on the outskirts; to work so that the experience of their faith would generate relationships, community, and companionship, centers of faith, hope, love, meaning, justice, ecology, legality, and cooperation.*





*Young people going against the current, vigilant, critics...and where do we stand?*

*"Provoke adults. Recall them to their responsibility. They are the great 'absences' in our life. Witness to them by your faith" these*

*are the words of Dionysius Tettamanzi, Archbishop of Milan*

*It is bitter to see that frequently we are the adults and perhaps our communities (the absent?) when we unconsciously hide the truth, take defensive and judgmental positions in meeting with young people, holding on to the nostalgia of times past, rather than being open to new adventures of encounter, being available to give answers, but not to listen to questions, running to fulfill needs and meet deadlines rather than being patiently involved in journeys of reciprocal accompaniment. If we do not turn back the route we run the risk of forgetting that joy is the treasure of existence: "It is living in communion of hearts", says Jean Vanier, "where we reciprocally help one another to grow*

*toward a great freedom. Life flows from one to another."*

### **A "being there" that has distant roots**

*During his lifetime John Bosco often experienced the fascination and the doubts of "vocational choice that contracted with the tenacious certainty of his childhood "dream".*

*It was not the case of the tension toward the fundamental choice of life, mission or profession, but rather one of the most vivid problems of his pedagogy and of spirituality. In the Memories of the Oratory, Don Bosco showed the difficulties, doubts and anxieties that accompanied his vocation. The decision came about according to a "pedagogical" process that would always counsel him in the future: reflection, request for counsel from wise persons, intense prayer...*

*Even Mary Domenica Mazzarello, after a long period of discernment and after having completed a radical vocational choice, that is revealed in her biographical itinerary, exercised this role in particular for the formation of the Sisters and for vocational discernment.*

*An example of this was the event of her "crisis" of identity (1860-1872), by which she was urged (once she had overcome it) to live "rapport with God in a new way, understood and known in a new light". In rapid sequence she had illness, trial, purification, conversion, trusting abandonment (entrustment) to God's will, the change of type of activity—from peasant to seamstress—but always with an educational and pastoral intention, the distancing from the group, isolation, the encounter with Don Bosco, and a new horizon: the Institute of the Daughters of Mary Help of Christians.*

*The Plan of Formation of the Institute reminds us that "there is an intimate and indissoluble bond between the commitment of permanent formation and the educational mission. In the measure in which we live in Christ and with the young people, we carry*

out our Salesian vocation and we become, in turn, guides and educators for other vocations.

The vocational proposal is set in everyday life and it opens to a span of possibilities in which the young people are called to invest their resources in choosing a direction according to God's plan. It rests on an itinerary of vocational maturity and does not imply a specific and/or exclusive orientation for consecrated life among the FMA..." (PF 81).

### **While you are on the journey...**

"Love for the young people leads us to listen to their reality, to review our ministry practices and to seek our style of accompaniment at the sources of the charism."

This is the beginning of the presentation to the guide **While you are on the journey** drawn up by the youth ministry team of the Southern Cone of Latin America, SEPSUR. It deals with material that the SDB and FMA of the provinces of Argentina, Chile, Uruguay, and Paraguay have placed at the disposition of those who share the same educational passion and have given themselves to God for the life of the young.

"We offer our contribution to you" – continues the document – "so that while you are on your journey you can be a companion to many young people and a sign of the love that God has for them; to you, so that while you are on your journey you will have the experience of belonging to a community that opens wide its doors to the needs of young people and gives them real answers to their own lives; to you, who while you are on your journey also feel the need to be accompanied by your brothers and sisters and from this experience you become those who accompany young people".

These are words that express a preoccupation that is also present in the hearts of many FMA who feel the urgency to set in motion processes of vocational accompaniment for young people in all world contexts. Caring for them implies

helping them to discover God's plan for their lives and to carry it out as a condition for their happiness and as a way to holiness in the fabric of everyday life.

This conviction, well-evidenced by recent Institute documents, had its roots in the very heart of God, source of life. It is He who calls to existence and gives to each person the possibility of growth according to personal characteristics, received as a gift. Every life is, therefore, a vocation and each vocation finds meaning and fulfillment in God.

Having had its origin in Love, life becomes, in turn, a call to love, to realize oneself fully in love, in the total gift of self (cfr PF, 83).

...It becomes your companion on the journey...

The vocational dimension requires from us the availability and willingness to place ourselves at the side of the young people to become companions on the journey, as Jesus did on the road to Emmaus.

He teaches us the art of "going toward", of listening to the stories of life with the hope and sadness they hold, of asking questions that help to go to the depths of existence, of narrating, of remembering. In the wake of the wandering Jesus, we too, learn to create the authentic educational relationship that excludes all dependence and links loving kindness to the needs of a journey marked by planned times and places, by the clarity of the goal to be reached, to deepen motivations, to accord patience and respect to individual rhythms.

Only the person who breaks the bread of her own life and shares it can become a companion on the journey to the point of revealing the presence of the One who always seeks us so as to satisfy our thirst for happiness and invite us to work in His vineyard.

...In a community that opens wide the doors...

Accompanying means, therefore, sharing the bread of faith, of the experience of God, of the struggle of seeking. When the members of the educating community witness to their own choice, or better, to their being chosen by God, the newness,



*the risk, the joy of the festive journey of the vocational response, the young people feel encouraged almost by "contagion" to find their own way. They thirst for the living water and only the community that lives daily relationships in transparency can be in condition to accompany them toward the source of God's love.*

*Accompaniment, in fact, presupposes that the communities are united, "having one heart and one soul" (cfr Acts 4,32) and are ready to open wide the doors to witness to the love and joy that constitute the fascination of consecrated life and render it a credible and efficacious sign for young people who are seeking.*

*...One also feels the need to be accompanied...*

*Belonging to a community leads to the experience of richness and the struggle to put in common what one has, but especially all that one is. This sharing implies the capacity and freedom to sincerely give oneself to another, to others, with the certainty of being able to reach the scope to which one is called, thanks to the contribution and presence of all community members. From this perspective, the total gift of self also implies the availability to assume in the first person the other person in her richness and in her weakness. We thus establish reciprocal accompaniment, a process of shared growth toward the same objective, one that facilitates the full realization of God's plan and in one's life. The experience of reciprocal care for one another becomes the condition that facilitates accompaniment of the young people whom we find on our journey or who ask us to undertake it together.*

### ***The most beautiful heart in the world***

*"Once upon a time there was a young man in the midst of a crowded plaza. He said that he had the most beautiful heart in the world, or at least in the whole valley. Everyone admired him. He was truly perfect without the least defect. All agreed that yes, this was the most beautiful heart, and the more they said it, the more the*

*young man became proud and boasted of his marvelous heart.*

*Suddenly, an old man popped up out of nowhere.*

*"Well," he said, "to tell the truth, your heart is much less beautiful than mine." While he displayed it, the eyes of all and of the young man were upon him. Certainly, that heart beat strongly, but it was covered with scars. There were areas that had pieces taken away and were patched with others, but they didn't quite match... So it was that the heart was out of shape. In addition, it was full of large holes. All looked at the old man with some perplexity. The young man burst out laughing: "You're joking," he said.*

*Compare your heart with mine. Mine is perfect, yours is all mended." "That's true," admitted the old man. "Yours has an absolutely perfect aspect, but I would never exchange it for mine. Every wound represents a person to whom I have given my love. I detached a piece of my heart and I gave it away. In exchange, I often received a piece of another heart that filled the emptiness in my own, but certainly, it was never exactly the same and so it is that I have some little bumps of which I have grown very fond. However, each one reminds me of the love I have shared. At other times, instead, I gave a piece of my heart to persons who did not correspond and this explains the gaps. Loving is risky, certainly, but no matter how painful these cracks may be, they always remind me of the love that I experienced for these people....and who knows? One day they will come back, and perhaps they will fill the space that I have reserved for them."*

*The young man was speechless, and tears ran down his cheeks. He took a piece of his own heart and went to the old man, offering it to him with trembling hands. The old man accepted it and placed it in his heart, then he took a piece of his old mended heart and with it filled the wound left in the heart of the young man. It fit, but not perfectly; the edges were a little crooked. The young man looked at his heart that was no longer "the most beautiful heart in the world", yet he found it more wonderful than ever,*

*because the love of the old man ran through it."*

*This is the wish that we address to you as a community already on the journey toward General Chapter XXII. May our love run and reach the young people and those who live at their side, like a stream of living water calling them to full and abundant happiness. In turn, may we accept the love that is given to us so that "no matter what happens, I learn. Each time is a new gain."*  
(Marguerite Yourcenar)

### **Questions for community sharing**

How can we help the young people and educators who love them not to allow themselves to be overcome by uncertainty?

How can we reassure them and say that "choosing is possible and an easily traveled way", and that only by accepting and living resistance and fear, typical to the human heart, will they find serenity and inner peace?

How can we entrust to them the wisdom that leads to reading and accepting in events the connecting thread of their own lives and those of others?

The goal to which our pastoral action must tend is that of educating the young people to discern the design of God for their lives and to assume it as a mission. (C.72)

"An efficacious accompaniment cannot exist without a Christian community for reference, one that presents itself as an icon of the different vocations in the Church.

The educating community is called to offer an environment in which the different vocational proposals are visible and credible, but also to configure itself as a workshop in which the different vocations find the suitable soil to develop and integrate itself reciprocally." (LM 112).

# Close Up **piano**

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RIVISTA DELLE FIGLIE DI MARIA AUSILIATRICE



**Pedagogical, Biblical and  
Educational Studies**





## MARY

### ***Mary, witness of the “Kenosis (humiliation) of God***

**Aristede Serra**

Christmas was approaching. In Bethlehem, Mary “...gave birth to her firstborn son, *wrapped him in swaddling clothes and laid Him in a manger*” (Luke 2, 7). Wrapping a newborn in swaddling clothes was a widespread usage. In the area of Greek culture, for example, it is attested to from the VII-VI century before Christ. So this is what Mary also did. The angel, however, offered those swaddling clothes to the shepherds as a “sign”. Let this be a sign to you...you will find a child wrapped in swaddling clothes and laying in a manger” (Luke 2, 12).

There is, therefore, a “sign”, i.e., a message, a teaching to be discovered in those clothes. But what? The living tradition of the Church – documented in the writings of the Fathers, the theologians, from liturgy, from figurative art – recognized a highly variegated symbolism in the Babe of Bethlehem, covered in swaddling clothes. Here are a few suggested by the literal tone of the Lucan text.

#### **A “glory cloaked in poverty**

The tradition of the Church is punctual in catching the contrast between Luke 2, 9 and Luke 2, 12. In verse 9 the evangelist writes: “An angel of the Lord appeared to them (the shepherds) *and the glory of the Lord wrapped them in light.*”

In verse 12, instead, we read that the angel said to the shepherds: “You will find an infant wrapped in swaddling clothes.” We easily see the difference between the two descriptions. On the one side there is the glory of the Lord that “wraps” the shepherds, vesting them with intense light. On the other, instead, there is the child “wrapped” in swaddling clothes. And we

keep present that in Luke’s theology the “glory of the Lord” is soon connected to the paschal glorification that the Father confers on Jesus (Luke 9,26,31,32; 21,27; 26; Acts 7,55;22,6,11). This signifies that the child of Bethlehem has a divine nature. He is the “Savior-Christ-Lord” (Luke 2, 11): three titles that Luke’s catechesis in the Acts reserves for the Risen Christ (Acts, 36; 5, 31; 13, 23). The message, therefore, is clear.

What shines forth to the external of this glorious nature of the Child? Nothing! Now that He is born for us, for all the people (Luke 2, 10, 11), He becomes a participant in our life condition. Neither “glory” nor “splendor” shines around Him. If, as God, He was vested with light (cfr. Ps 104, 2), now as son of man He is covered with diapers, like any other little one, fragile and helpless.

The “glory of God”, that is due to the only begotten Son of the Father (cfr. Jn 1, 14), is hidden by the veil of his humanity, also subject to his littleness, to limitations, to the anguish of the world below.

#### **A God on the journey toward the tomb**

The Christian reflection, visibly witnessed to also by iconography, has continually brought out the parallelism that exists between Luke 2, 7 and Luke 23, 53. On the one hand, we see Mary who “Gave birth to her firstborn son, *wrapped him in swaddling clothes and laid him in a manger*” (Luke 2, 7). On the other, we see Joseph of Arimathea when “Taking the body of Jesus down from the cross, *he wrapped it in a sheet and laid it in a tomb*”.



From here we see the insistent accord in Christian thought between the “wrappings” of Mary and the “funeral cloths” of Joseph of Arimathea; between the “manger” and the “sepulcher”. The reliable message that comes to us is this: the Messiah of God, once vested with the human condition, also assumed our state of death, and what a death! Coming among “His own” (John 1, 11), he came into our world also to die.

This is the sign that Jesus would express at the immanence of His passion: “Now my soul is troubled and what am I to say? Father, save me from this hour? This is why I have come to this hour.” (John 12, 27)

In another way Luke repeats what Paul professed in the celebrated hymn of the letter to the Philippians (2, 5-8): “Christ Jesus, though being divine in nature, did not deem His equality with God something to be grasped at, to be jealously guarded, but stripping Himself He assumed the position of a servant and became similar to humankind. He appeared *in human form*, humiliated Himself, becoming obedient *unto death*, death on a cross.”

#### **A God-child surrounded by the loving care of Mary and Joseph**

The cloths with which Mary dressed her little one after having given birth are also an indication of the maternal care with which she, along with Joseph, her spouse, gave Jesus so that He could grow and reach human maturity. An indication in favor of this reading of the “sign” of Bethlehem could be drawn from the difference between verses 12 and 16 of the chapter according to Luke.

Especially in verse 12 the angel indicates the sign to the shepherd saying: “You will find a child *wrapped in swaddling clothes* lying in a manger.” Then in verse 16 Luke writes that the shepherds “...found *Mary and Joseph* and the Baby, lying in a manger.” The difference between the two versions is the following: In verse 12 the sign announced is composed of 3 elements: the Child, *the swaddling clothes*, and

the manger. Verse 16, instead, evaluates the sign mentioning the following elements: *Mary and Joseph*, the Child and the manger. In other words, of the three elements, (the Child, the clothes, the manger) only 2 reappear in verse 16, i.e., the Child and the manger. The *swaddling clothes* are no longer remembered. In their place, Luke introduces the names of *Mary and Joseph*.

Is this a chance substitution? I don't think so. Here is the probable reason.

Based on 3 steps of the Old Testament, (precisely Wisdom 7, 4; Job 38, 8-9 and Ezekiel 16, 4), it is declared that a child wrapped in swaddling clothes at the time of birth is not a foundling, nor an abandoned baby. It is, instead, an infant guarded with tender affection by persons close to it who would care for it, especially its mother.

The author of the Book of Wisdom has King Solomon of ancient times tell us: "I, too, as a newborn...was wrapped in swaddling clothes and surrounded with care" (Wis 7, 4).

In turn, Jacob's poem presents the Creator as the one who gives birth to His child, i.e., the sea. To this newborn creature (the sea) He extends maternal care, *wrapping* it in clouds and mist, almost as though they were swaddling clothes (Job 38, 8-9).

In poetic terms, the prophet Ezekiel recalled to Israel the humility of its origins and the maternal tenderness of God in its regard. The prophet witnessed in the name of the Lord (Ez 16,4-5): "At your birth, when you came into the world, your umbilical cord was not cut and you were not washed with water so that you could be purified; you were not rubbed with salt, *nor were you wrapped in swaddling clothes*. No merciful eye was turned upon you..."

God rested His glance amid so much squalor on him, and He had compassion: "I passed close to you and saw you while you writhed in blood, and I said to you: Live in your blood and grow like the grass of the field..." (Ez 16, 6-7).

In the light of this premise, there is profiled a reasonable hypothesis on why Luke uses the names of "Mary and Joseph" in v.16 instead of "wrapping cloths" in v. 12. Those "cloths" in the symbolic language of the evangelist are the tangible signs of all the care that Mary offered to Jesus together with Joseph, her spouse and the legal father of the Child (Luke 1, 27; 2, 4; 3, 23; 4, 22). Thanks to the maternal offices of Mary, which were united with those paternal of Joseph, the "Son of the Most High" (Luke 1, 32) could develop and reach the fullness of His growth as the "son of man".

The ministry of Mary and Joseph, so to say, "wrapped" Jesus and "surrounded Him with solicitous assistance in such a way that He "...grew in wisdom, age and grace, before God and man" (Luke 2, 52). We have here a precious starting point for the modern science of education!

A medieval author from the XIII Century, Rupert of Deutz (+1130), understood in a very lucid manner the symbolic pregnancy of the "cloths" in which Mary covered the newborn Jesus.

To comment on the passage of the Canticle of Canticles where the spouse said to his bride: "The perfume of your *clothing* is like the perfume of Lebanon" (Canticles 4,11), Rupert imagines that Jesus addressed His Mother with these words: "What shall I say of the cloths in which you wrapped me and placed me in the manger?...Those cloths were the first fruits of all clothing, i.e. of the good works, which you were to do for me for me with maternal and more than maternal love..."

You, in fact, mother and faithful Virgin, though I was your little one, a little man, served me in all as to God Himself..."



## ***Arianna's Line***

### **The Struggle to Decide**

#### **Maria Rossi**

In the course of life, at some time or other, everyone is faced with important choices and they ask themselves which path they should take. The process of deciding is not spontaneous. It presupposes a reflection and consideration with regard to the possible consequences of the choice to be made.

Preferences usually guide us toward those alternatives which, according to expectation, correspond to values lived and satisfy profound aspirations, procuring greater pleasure and usefulness. Decisions bring with them a more or less broad margin of the unforeseen and the loss of other possibilities which, especially with regard to vital choices, create tension and anxiety. It is not rare that when faced with an important decision we pass a sleepless night.

People define themselves as being *decisive* or *indecisive* from the way and capacity for facing situations that require a choice.

Being decisive, therefore, i.e., understanding and discerning the direction to be followed or the situation at hand or the choice to be made with a certain speed and determination, is a personality trait and is generally more pronounced in leaders.

Being fairly decisive is considered to be *normal*, given that the majority of people seem to be so and do not need a lifetime to think of what they'll be when they grow up or which shoes to buy. Being perplexed or undecided, i.e., needing much time to choose rather unimportant things is

considered to be a negative trait, or something missing in one's personality. Sometimes this is true.

Actually, especially in the West, in the face of great life choices and the choice of a profession, it seems that the majority of young people are undecided and that this lack of decision and postponing of choices is becoming the norm. This situation is generally attributed to the frailty of the newer generations, to the fear of assuming responsibility, to the difficulty of drawing up a personal life plan in the face of the multiple possibilities presented, of not being trained for struggle and sacrifice. This reading of the data is fairly realistic, but perhaps incomplete. There is more to it.

#### **The great choices between past and present**

The life choices that create greater anxiety in confrontations in which decision making frequently becomes anguishing are especially marriage, consecrated life and choosing a profession.

Once upon a time this was not the case. Until approximately the eighteenth century in many countries life choices were made by the head of the family. It was the father who, on the basis of family patrimony and political interests, decided which sons and daughters would marry and which would become clerics or nuns. Remaining in the family was not considered to be dignified. The girls who did not marry were called by the derogatory name of *spinsters* and the boys were called *bachelors*.

Even professions were predetermined. The farmer's son became a farmer, the son of the pharmacist a pharmacist, and so on. The possibility of choosing was missing and

therefore the matter of being decisive or indecisive did not exist.

Today life prospects have been extended and the horizon of possibilities is much broader. Life choices, in addition to being freer, are also much more varied.

*The family.* In addition to the traditional form based on marriage, there are others, at times choices, at times lived as a remedy, such as a need that is more tolerant than accepted. Whoever chooses to live alone or finds themselves in this condition, can do so without being branded by derogatory terms. On the contrary, being single today is not a problem.

*Consecrated life.* Until the seventeenth century this was recognized under its monastic form, the cloister. Mary Ward, who died in 1645, mentioned by John Paul II in *Mulieris Dignitatem* among the most excellent people was imprisoned in Monaco of Bavaria by the Holy Office because she wanted to found an institute of active religious fashioned along the lines of the Company of Jesus. She was exonerated only in 1907. Today, in addition to the traditional forms of cloistered and active life, there have arisen in continuation diverse forms of the laity, legates to Dioceses, of smaller dimension, but with greater flexibility, at times, even of uncertain duration and stability.

*Professional life.* Even regarding the choice of a life profession, the exclusions are almost by chance. The son or daughter of an ordinary worker, if possessed of the capacity, attitude, interest and will, can aspire even to more prestigious professions. The many possibilities that broaden the space of freedom of choice do not facilitate the decision-making process, but rather

make it more difficult. To choose one needs to know and to know a complex reality even summarily one needs time. And, after having known and discerned which path to choose and which, among the many ways that are possible and attractive, or those to be left behind, it still could become an anguishing problem. Being perplexed, in this case putting off a decision could be not a mere anomaly, but a prudent duty.

### **Some educational warnings**

Whoever works in an educational environment generally find herself with adolescents, young people and families dealing with problems of professional and vocational guidance. This is not a problem that involves only experts and young people from 17-18 years of age and onward. Since this is a very important phase of life, it is necessary to bear it in mind throughout the whole journey of growth and educational commitment. Anyone who has had educational experience knows that vital choices cannot be improvised nor can they be mere pilot programs such as those carried out by consumer report surveys. Intervention must be delicate, prudent, respectful and suited to the age group.

A few indications in this regard could be useful. To help young people in their decision-making process, in seeking guidance, it is necessary to do so in the actual social context, looking at things from their point of view, seeing them in their family, and then national, cultural, religious and ethnic environment to help them discover their capacity, attitudes and profound aspirations and even their limitations and eventual counter-indications.

In addition to their self-knowledge, it is a great help for the young people to get to

know the possible formative offerings, the professional outlets and even the needs of the surrounding society and Institutions that seek to give positive responses to their needs. Many young people choose financially profitable professions and brilliant careers, but there are also those who, stimulated by the desire to give positive and creative responses to the needs of society, commit themselves to safeguard the environment, work for justice and peace, for the respect of human rights and for the education of young people to the great values.

It is also important to offer opportunities for valid experiences, for the awareness of different forms of life and work. They should not be pressured nor be pushed toward hasty decisions.

Even the negative comment on the fact that once upon a time it was not necessary to have all this in order to decide no longer have meaning.

One of the difficulties in confronting vital and professional decisions comes from the fear of limiting the field of responsibilities. Up to even 19 years of age a young person could make a 360 degree turn in cultivating capacity, attitude, and interest, especially if they are pursuing higher education. Choosing a school and a degree course from among many possibilities and leaving others is truly a task. So it is for a state of life. For fear of losing possibilities, some people put off making a choice. They go forward on tenterhooks, seeking to grasp all that life offers, and end up without making a choice and find themselves alone.

The attentive educator, while allowing the young person to have a personal experience, can support them in their

decision-making process by active and patient listening, stimulating them to critical information, helping them to see which choices could be more in consonance with the realization of their personality, of their dreams and in conditions to give meaning to their life. Without falling into the trite publicity of indoctrination, one can offer valid reasons and good witness in favor of committed choices.

In order to encourage fidelity in a choice of life, be it married, consecrated or a life dedicated to others, it is of great benefit in accompanying the young person in passing from the ideal to the real, from being enamored to being in love, from need to the acceptance of one's own limitations and those of persons, institutions and to gratuity, while constantly conserving enthusiasm.

### **Little daily choices**

This could seem to be an appendix, but perhaps not. Daily choices, while seemingly of little value are, instead, very important and yet very difficult to implement. One decides each day to be generous, tolerant, patient, attentive to the needs of others, more faithful to community times and more constant in prayer, to correct some habit not quite suited to an adult or an elderly person, to be sober and attentive to one's diet...

But then almost every evening one becomes aware that that was not quite how the day went and one could have done something better...

When we become aware of things, we remain a bit perplexed, bewildered and, at times, even discouraged. What are we to do? Are the decisions taken each day or during times of greater reflection true decisions or are they useless proposals? Do they, perhaps, deal with those limitations which each person must take into account and do we sway between the humble acceptance and a vigilant asceticism or, as Mother Mazzarello would say "not making peace with our own defects?"





## *The Lamp*

### *The Poem of the Spouse*

One of our present day mystics, Madeleine Delbrel, who lived on the outskirts of Paris and was strongly involved in the social aspect of life, discovered the profound root of her spirituality in the spousal dimension that she expressed in a clear and profound manner in her writings: "In the Church, Spouse of Christ," she wrote, "all of humanity is called to His love. Every baptized person participates in this nuptial love. We have chosen to be satisfied with this one love. If we do not offer our entire being, or if we do not give to this love the dimension that belongs to it, we are virgins who do not serve either the spread of life nor that of eternity. At the dawn of the New Testament, John the Baptist said: "The one who has the bride is the Spouse, but the Friend rejoices..." Many Daughters of Mary Help of Christians, after the example of Mary Domenica, have realized the spousal dimension that fits in very well with Salesian spirituality...especially in its feminine sense. Here we present the experience of Mother Rosetta Marchese, understood as a reminder of total and trusting abandonment to God.

#### **The secret reminder**

Anyone who has read the notes of Mother Rosetta, written almost on a daily basis, especially those of the last years of her life, has been struck by her simple yet profound spirituality. Profoundly Salesian and profoundly mystical...two characteristics that do not exclude one another, but strongly recall her.

"The grace of the spouse is to penetrate and share the mystery of His passion, His ardor for

the sanctification of souls, the ineffable secrets of His eternal communication with the Father. I traveled the way of the cross for the first time with the heart of a spouse. Jesus enfolded me in His impassioned sorrow and held me closely to Himself. I feel that this is the beginning of an immense grace" (October 12, 1968)

"I suddenly, unexpectedly felt a strong call to allow myself to be penetrated by the sweetness of the Love of Jesus. It was a brief moment, but I believe I understood this inexpressible sweetness as an ocean of peace, like a very calm river that sought to penetrate the soul." (1970)

"Leading the Congregation is so overwhelming that I can do nothing more than remain abandoned in His rest, in His Heart. He transmits to me His compassion, His teaching, the means to go toward the hunger and exhaustion of my sisters and of the young people. His is a continual Mass..."

"The spiritual experience of Mother Rosetta", writes Sr. Maria Esther Posada, "is configured as a real and profound mystical experience in which one finds the seal of Trinitarian love united to that of the human creature. It is a mystical experience that in Christianity is always fuller, a more profound participation in the paschal mystery of Christ. In Mother Rosetta's experience, one also sees the seal of Salesian mysticism that maintains one's heart outstretched and open to the world of youth.

She wrote to the FMA: "You know , dear Sisters, the intentions of my heart as soon as I heard the news that it was necessary to be hospitalized and when I understood the seriousness of my illness. Never had I thought of any other intention or had in my heart anything else especially during the times of greater suffering except the sanctity of the Congregation and as a consequence, the salvation of youthful souls" (Circular letter, September 3, 1982).

### Revealing letters

There are many messages with which Mother Rosetta reached her daughters. They are limpid, clear letters that reveal with great simplicity her profound love of God .

To a Sister who was suffering she wrote: "The Lord has not gone to a mistaken address. He really wanted you, and He persecuted you with sweetness...You must not resist His attraction; your heart must be all and only His, without fear and with spousal dedication."

And one day she responded to a question that was filial, but somewhat indiscreet: "Have I encountered the Lord in my profound being? I hope so, however, one can always make this encounter more true and real."

"Be sure that I carry you in my heart, my living heart, the one that the Good Lord has given me to be, in the footsteps of my sisters, the figure of His love."

### S.M.S

*"I will make you my spouse forever; I will make you my spouse in justice and right, in benevolence and love" (Hosea 2, 21)*

*Behold, I will seduce her, carrying her to the desert and speaking to her heart...That day-the oracle of the Lord-will call me "my spouse" (Hosea 2, 16. 18b)*

*...I have given myself to souls who, time after time, put me on the way, for that natural sense of duty, which was also satisfaction for the same duty fulfilled. I have loved them, yes, with the desire to make them yours, but how stingy and measured has this poor love been...I came to your Heart that was the magnificent grace of this immense spiritual maternity that I seem to understand in its fullness for the first time...(Rosetta Marchese)*

I recommend that you go to rest, to relax and read in the Fatherhood of God your task to serve the souls that are His."

*Docile to the action of the Spirit, the Daughter of Mary Help of Christians commits herself by vow to observe perfect continence in celibacy. This offering of her whole being renders her (FMA) to be a sign of the union of the Church with Christ, her spouse, and her witness to the People of God who await the vision of her Lord. (Const. 13)*



*LIFE*

## **The Importance of knowing how to choose**

**Anna Rita Cristaino**

**How can we distinguish if an act is bioethically good or bad? Which yardstick of justice can be used? Which is the right one?**

We remain disconcerted when we read about questions of bioethics in newspapers. In the end, we don't know who is right and who is wrong. When the Church gives its judgment, when it forcefully sustains that life is to be guarded from its beginning to its natural end, it is attacked as being out of date and of being against freedom of research.

There has been an attempt to say: "OK, but perhaps in some practices there's nothing wrong, perhaps the end justifies the means." We feel inadequate in facing determined arguments, but bioethics is not a field for specialists or philosophers. It regards rather what we do daily in the field of health and should have as a basis of an important choice and every "choice", it implies discernment and judgment.

Judging does not mean condemning, but rather comparing what we want to do with what it actually constitutes : the desire for beauty, justice, truth. Discerning is at the base of daily life. Expressing a judgment is fundamental because we want to understand and not "undergo".

Love, egoism, and fear could be at the base of our choice. In the field of bioethics we need to lament that certain actions (abortion, artificial insemination) are not propagated out of egoism, but because of fear. Egoism, in fact, has behind itself an "I"

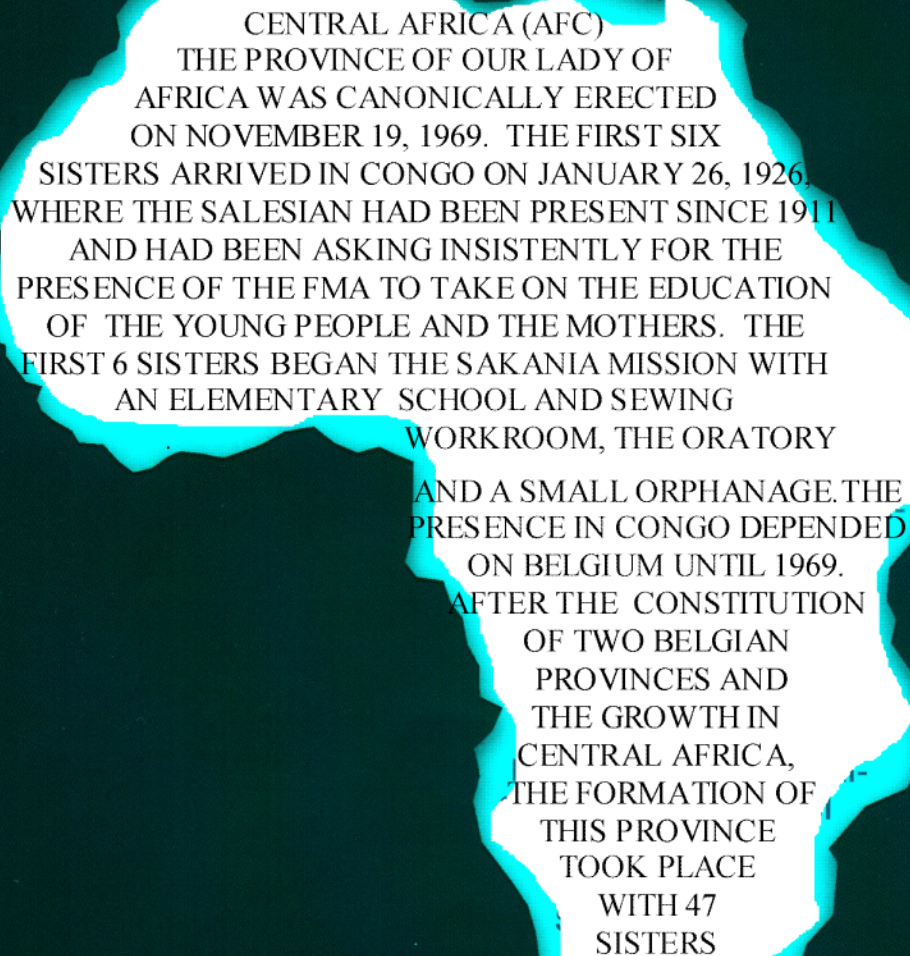
badly pronounced, crooked, altered, but at least there is an "I". Behind actions dictated by fear, however, there is no longer anyone; the person has fled, and there remains only reaction and instinct. Today we no longer care for the object of which we speak: Is the fetus a person? Does artificial insemination carry risks? Is euthanasia carried out in the interests of others instead of the invalid?, but only if what we are doing is our decision and is not against the law. That's it. In short, we no longer reason with the category of true/false, right/wrong. Whoever reasons with this measure is labeled as a "fanatic" or "behind the times".

In speaking of bioethics, we find a challenge "with our heart" or "with our power". Choosing on which side to stand is not an option, but a cultural obligation and a life obligation. It is not a choice only for intellectuals, or for saints, but one that regards all, even our young people.

This is the basis of bioethics: to face the whole field of medicine and biology with the love of the truth, of justice and of beauty written in our depths and not with prejudice and with nothing of ethical relativism. Pope Benedict speaks of a "moral grammar" that could help us in discerning. Our heart is written with this grammar, is made in the image of a Creator who has engraved it with reason and freedom, precisely in His image.



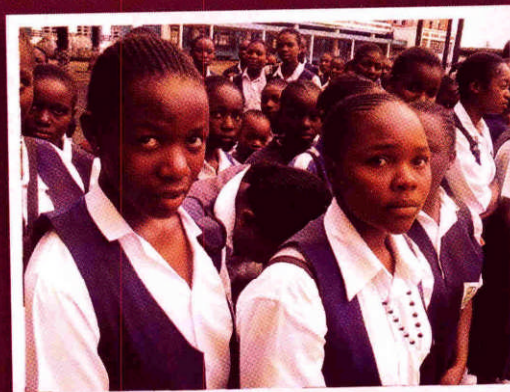
# 25 YEARS OF PROJECT AFRICA



CENTRAL AFRICA (AFC)  
THE PROVINCE OF OUR LADY OF  
AFRICA WAS CANONICALLY ERECTED  
ON NOVEMBER 19, 1969. THE FIRST SIX  
SISTERS ARRIVED IN CONGO ON JANUARY 26, 1926,  
WHERE THE SALESIAN HAD BEEN PRESENT SINCE 1911  
AND HAD BEEN ASKING INSISTENTLY FOR THE  
PRESENCE OF THE FMA TO TAKE ON THE EDUCATION  
OF THE YOUNG PEOPLE AND THE MOTHERS. THE  
FIRST 6 SISTERS BEGAN THE SAKANIA MISSION WITH  
AN ELEMENTARY SCHOOL AND SEWING  
WORKROOM, THE ORATORY  
AND A SMALL ORPHANAGE. THE  
PRESENCE IN CONGO DEPENDED  
ON BELGIUM UNTIL 1969.  
AFTER THE CONSTITUTION  
OF TWO BELGIAN  
PROVINCES AND  
THE GROWTH IN  
CENTRAL AFRICA,  
THE FORMATION OF  
THIS PROVINCE  
TOOK PLACE  
WITH 47  
SISTERS



THE SISTERS ARE CURRENTLY PRESENT IN 14 COMMUNITIES.  
THEY NUMBER 108, 73 WITH PERPETUAL VOWS  
29 WITH TEMPORARY VOWS AND 6 NOVICES.  
THE SISTERS WORK IN VARIOUS FIELDS OF ACTIVITY.  
THEY HAVE ELEMENTARY AND SECONDARY SCHOOLS,  
BOARDING SCHOOLS, CENTERS FOR THE ADVANCEMENT OF  
WOMEN, LITERACY CLASSES, YOUTH MINISTRY ON THE DIOCESAN  
AND PARISH LEVELS AND THE SPIRITUAL ANIMATION OF GROUPS  
AND HEALTH CENTERS



MUCH WORK IS DEDICATED TO  
TEACHING. THERE IS INTEREST FOR PROFESSIONAL  
FORMATION (SEWING AND DRESSMAKING, COMMERCIAL AND  
INFORMATIONAL COURSES) BUT ALSO FOR GENERAL  
FORMATION IN THE SIX YEARS OF SECONDARY CLASSES.

THE SISTERS ARE EVER MORE COMMITTED IN YOUTH MINISTRY  
FOR CATECHESIS AND FOR RELIGIOUS ANIMATION

The Journey through the forest is  
long only if you do not love the  
person whom you are going to see

(Proverb from the Democratic  
Republic of Congo)





# 25 YEARS OF PROJECT AFRICA



## COMMUNAUTE DE LA KAFUBU

(Marie Auxiliatrice)

Located at 215 Km from the center of the city of Lubumbashi, this community was started in 1929 and is in the diocese of Sakania, Kipushi. 10 Sisters are involved in the following works:

- \*The Lyceum "Kwesu", day and boarding school with 300 boarders and 50 day student, and it offers the following courses: human and pedagogical sciences, commercial, technical and administration.

- \* The administration of a co-ed elementary school, "Shibukeni" entrusted to the Sisters of the Diocese.

- \* The health center "LAFUBU". Reference center for 6 zones located in the villages of Kilobelobe, Shindaika, Musoshi, Evabuka, Dilanda and Kainakanga.

- \*Center for Guidance and formation for women.

- \*Service to the people through woodworking, a small shop for clothing, material for maintenance and nutrition.

- \*Pastoral and educational activity in the community works, parishes and villages.

## COMMUNAUTE DE LA RUASHI

(Immaculate Heart of Mary)

Located 7KM from the center of the city of Lumumbashi, this community was opened in 1960. The community is composed of 10 Sisters who work in the following:

- Secondary School, "Hodari" with 1700 students. This is a public school for girls and it offers courses in techniques of sewing and dressmaking, pedagogy, commercial and administration courses, specialization for formators in sewing and dressmaking and for professional nursery schools.

- \*Two public elementary schools "Hodari Block I" and "Hodari Block II":

- \*Pastoral and educational activity in the parishes

- \*Diverse extracurricular activities for the formation of the woman.



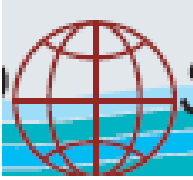
# in search of

da mihi animas  
**am**  
RIVISTA DELLE FIGLIE DI MARIA AUSILIATRICE



## Events facts and ideas from throughout the world





## Like a marketplace

Maria Luisa Nicastro-Mara Borsi

*The price goes from 15,000 dollars for lung to 62,000 for a kidney. These are the prices of the worldwide business of the trafficking in organs.*

*Iran is the only nation that has legalized the buying and selling. There are many women who sell, but rarely do they “receive”.*

A Chinese doctor, Wang Guoqui, arrested by the police in a hospital and who sought political asylum in the United States, confirms that he removed organs, skin, corneas and other tissue from persons condemned to death. In 1994, a report commissioned by the *Information Agency* of the United States and presented to the United Nations, sought to portray as unfounded the trafficking of organs and to say that it was an “urban legend”. In June of 2005, a few journalists of the Spanish TV program *Antena 3* and the daily newspaper *El Mundo*, unmasked a presumed trafficker of organs in Mexico dressed as a priest along with a complicit doctor. There was no proof that it was a set up, but the police did not reach any appreciable results. During an international conference held at the Viminale in Rome, it was noted in a dossier that a few Moldavian citizens had gone to Georgia and Turkey to submit to an operation to remove a kidney, all organized by the Russian Mafia. And for the first time, something tangible and probable was spoken of : the selling of one’s organs by persons who were desperate, but “consenting”.

B

The stories of kidnapping went on for twenty years without confirmation, but buying and selling is at this point a noted phenomenon also because transplants have become safer and more routine so organ donors offer little resistance.

In reality, what determined the efficacy of transplants was not the improvement of surgical technique, but a drug, cyclosporine, which allows the immune system to inhibit problems and reduce the risk of rejection to a minimum. Heart and kidney transplants have, therefore, become an almost safe operation that has spread to a worldwide level. The scarcity of organs has become evident especially if we compare the numbers with how many transplants have been carried out. Organ donation is not widespread because of cultural and religious reasons.

China has a fundamental role in the buying and selling of organs in the Pacific area. In 1984, immediately after cyclosporine became available, the government issued a document entitled: “Regulations concerning the use of cadaver organs or those of persons condemned to death” that



established that the organs of the condemned may be used for transplant if the prisoner and the family agree or if no one claims the body. The law further established that all be done in complete secrecy. Doctors residing in Japan, Hong Kong, Singapore and Taiwan who act as intermediaries and direct their patients to hospitals of Wuhan, Beijing and Shanghai, then provide for the use of the organs. The system is very efficient insofar as foreigners do not have to wait days or weeks because the organs are available. Executions are planned to meet the market's needs.

David Rothman, a member of the *Bellagio Task Force* which has drawn up the most authoritative report on the international trafficking of organs, provoked interest when he asked: "What would happen if the media society would take seriously and on an international level the principles proclaimed

and would institute a control commission to keep the practice of organ donations under strict surveillance? And if they would stop training surgeons who come from countries where similar practices are tolerated? And if nations would refuse-as did South Africa in the time of apartheid-to hold international meetings in these countries? And why don't pharmaceutical companies that produce cyclosporine refuse to sell this drug only to doctors and hospitals where the standards for organ donation are respected?"

### **For a worldwide ethic**

Objective and responsible information and an education to values constitute the master way to combat efficaciously the social wound of the commerce of organs and to favor an authentic culture of transplants.

In 1991 John Paul II wrote: "Thanks to science and to the professional formation of doctors and health workers we have new and marvelous challenges. We are challenged to love our neighbor in new ways, in evangelical terms, to love to the end."

The only choice that is ethically acceptable is that of solidarity, of seeking the common good and therefore of the gift of self. Donation and transplants represent a singular, at times heroic service to life and may become an opportunity for generosity and mercy toward sick and suffering neighbors.

The human body as value has no price, and therefore is not an object of commerce. The only possibility for exchange becomes a noble, indescribable act on the horizon of gratuity and altruism.

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## GOAL



### **An Extraordinary Enterprise: To save the world!**

Emilia Di Massimo

The most important result of the weeklong conference of the participants who subscribed to the Convention on biological diversity (COP7) held at Kuala Lumpur, Malaysia in February 2004, was an agreement on the first phase that led to the constitution of a worldwide network to safeguard the patrimony of flora and fauna, but on land and water.

There was too much at stake in COP7. In Europe species are dying out at a much faster rate than they normally would. Before leaving Kuala Lumpur, the EU commissioner responsible for the environment, Margot Wallstrom, presented the picture in dark tones: "I am obliged to choose accurately which situation to condemn" she admitted, referring to the variety of environmental problems to be resolved. "Biodiversity", she continued to explain, "is not a luxury, but an indispensable condition for life. The first to suffer from the destruction of the ecosystems are the poor of the whole world, those whose sustenance frequently depends directly on biodiversity. The great question is not if there is life on Mars, but if there will continue to be life on earth." Can there be a conference that is preoccupied only with resolving the problems of flora and fauna? Absolutely not! The greater threat is that to the human species. The expansion of cities and the network of roads destroy and divide the natural habitats on which the patrimony of flora and fauna depend. The senseless exploitation of natural resources and the introduction of predatory or foreign resources harm nutritional resources and the natural balance of the ecosystem. According to some statistics, today's climactic change could produce an

unprecedented acceleration of the process of extinction, which could, by 2050, eradicate a third of the existing species of the world. The human species, we must remember, needs the natural world to survive. One example to illustrate this: forests oxygenate the air, impede soil erosion, prevent flooding and moderate the climate. Furthermore, they furnish wood, food and pharmaceuticals. Margot Wallstrom described the regions to safeguard biodiversity using four E's: *ethical, environmental, economic and emotional*.

And she asked: "Can you imagine a summer day without the song of birds?"

### **Seventh Millennium Objective:**

#### **To insure environmental support**

Reaching the seventh Millennium Objective implies guaranteeing forms of sustainable development and the ability to preserve the reproductive capacity of natural ecosystems for future generations. We deal with committing ourselves to a variety of politics in condition to revert the tendency in respect to environmental harm that they produce and to improve the management of the ecosystems. Sadly, we are faced by a geography dotted with imbalance in consumption, environmental harm and the impact of man on the environment. Wealthy nations are responsible for the greater part of pollution that strikes the environment and the exploitation of planetary resources.

### **Urgent: global partnership**

*Empowering a global partnership for development* is the 8<sup>th</sup> Millennium Objective for 2015. Only if nations commit themselves in favor of a North-South developmental cooperation will we be able to have positive results in all problematic environments for the



most disadvantaged nations: debt reduction, access to pharmaceuticals...

In the ecological field safeguarding the flora-fauna patrimony implies undertaking an ambitious work gifted with precise objectives at which we will be able to arrive if there is a shared will to adhere to the agreements made. National and regional zones will be established. By 2010 they will be constituted on the land and by 2012 on the ocean. A commission will evaluate the method by which to maintain biodiversity in the marine areas outside of national confines. Actually, in all the world only 10% of the areas characterized by major biodiversity and 11% of the oceans are monitored, a few in a very inadequate manner. It was further decided to have international agreements, to have the possibility for a new global partnership for biodiversity that will unite all organizations that occupy themselves with biodiversity. It is urgent that activities destined to halt the extinction of the species be coordinated.

### **The goal**

The objective presented proposes to reach the following goal: to integrate the principles of sustainable development in the politics of nations and programs to halt the destruction of environmental resources. On the one side it is necessary to confront the scarcity of natural resources to which poor people have access, on the other, there is the need to remedy the environmental dangers caused by the intense consumption by wealthy populations. Many environmental problems originated with the models of production and consumerism, especially in highly developed nations. Peace and sustainability are linked to our way of thinking and acting. They require a new everyday lifestyle. It is necessary that we have a stronger sensitivity for what regards our co-responsibility in the defense and care of the habitat that God has entrusted to us. Which way will we choose?

**Not all riches are equally used and distributed to contribute to the building of a better world.**

### **UNDP Data :**

*Soil degradation is a problem that touches almost 2 billion hectares of land, damaging the sustaining of at least a billion individuals who live on the land. Approximately 70% of the fishing reserves are completely or highly exploited. 1.7 billion individuals, i.e., a third of the world population, live in nations where there is a water emergency. Sustaining approximately 900 million poor people, residents in rural areas, depend in great part on natural products. Up to a fifth of the illness registered in poor nations can be traced back to environmental risk factors. and sustainability are interdependent and linked to our way of thinking and acting. They require a new lifestyle in everyday life. There is an urgent need for a stronger sensitivity for what regards our co-responsibility in the defense and care of the habitat that God has entrusted to us. What ways will we undertake? Wealthy nations generate the major part of the environmental pollution on the planet and this impoverishes natural resources. 20% of the population of the "North" consumes 86% of the resources, produces 95% of toxic waste and 65 % of gasses that contribute to the greenhouse effect and planetary warming. 455 kg of refuse...this is the mountain of refuse produced each year (on the average) by a person in an opulent society. The poor are the most vulnerable subjects of environmental shock and stress, such as the precocious impact of global climactic change.*



## WORLD OF YOUTH

### Desire for the future?

*Cristina Merli*

At times it seems that we're walking on shifting sands. Young people frequently do not know on what terra firma to take the next step. This is the era of uncertainty, of relativism. It is frightening to have gamble on one's future, on a promise of love, on the possibility of being really happy. Brief romance, precarious work, disappointing politics, mistrust in relationships. What idea of the future do our young people have? Which emotions are projected toward tomorrow? Is there a long term plan? We asked these questions of adolescents from 16-18 years of age.

### Which emotions do you experience in the face of the future that awaits you?

My first thought is fear! Fear because I don't know what awaits me, I don't know if I will be capable of doing what I want to do, but if I think about it, I also feel a great desire to discover what awaits me. *Sara*

A bit of fear, but also great curiosity and the desire to commit myself to reach what I want. *Ettore*

Fear, hope, fascination. *Francesca*

The future creates a sensation of disorientation. *Marta*

I am anxious and agitated because I don't know what awaits me. *Chiara*

The future? I want to go there now! *Gabriel*

It sends me into crisis. *Marco*

I can't wait for the time when the "future" arrives! *Stefano*

### Do you have plans for your tomorrow?

Only short term plans. *Chiara*

I want to have a family, many children and be able to dedicate myself also to social work. *Federica*

I have a few plans, but they are very uncertain. *Matteo*

Not yet defined. *Valeria*

Yes, I want to study, become a teacher, marry and have children. *Francesca*

Yes, ambitious ones that can be carried out even at short term. *Gianmarco*

No, I still have unclear ideas. *Serena*

Yes, I would like to become an actor. *Gabriel*

Yes, but I don't know if they can be carried out. *Alberto*

I have so many plans that I don't even know where to begin the list. *Beatrice*

### What are you afraid of ?

Not finding work and a home to that I will be able to live on my own. *Nicolo*

Having ever greater responsibility. *Silvia*



Being a failure, someone who did not know how to do anything with her life, who did not succeed at anything that she had in mind. *Lucia*

Thinking that what I want will not happen, and that all my dreams could go up in smoke. *Andrea*

Not being able to find a job after university studies. *Sara*

The thought of not being able to live in the future, of dying before having done all that I want and could do. *Gabriele*

Politics. *Claudia*

The possibility of finding myself unprepared to face the unforeseen. *Valentina*

Losing those dear to me. *Marco*

Not being something for someone. *Lucia*

The idea of remaining alone. *Francesca*

### **What fascinates you?**

The possibility of acquiring my independence and the idea of responsibility. *Babi*

Knowing that there are new opportunities. *Gabriele*

The idea of coming home in the evening and of being satisfied with my life. *Vanessa*

The fact that something is so beautiful that I cannot even imagine could happen. *Margherita*

The fact that one day I could finally have the answer to the question "What will happen to me?" *Sara*

I am fascinated by being able to choose from among so many interesting opportunities. *Chiara*

Knowing that my capacity could help me to build my future and my life. *Ettore*

The unforeseeable. *Stefano*

Finally, we asked these young people which strong points give them the strength to hope for a good future. The responses were more or less the same: family, relatives, friends, and a few cited their own capacity. Some admitted they had no strong points. All, however, expressed the strong hope of being able to be truly happy. It is the journey of a person, every person. It can be traveled only by the individual. But even though the responsibility is personal, the journey may be traveled in the company of others...parents, educators, friends. As educators who, in a world of shifting sands, have the presumption and courage to say with our words and life: *What your heart yearns for is possible; a good beautiful future is possible...if you want, I will accompany you...*

## Exploring Resources

### Life to the limits

Anna Mariani

In responding to a question asked of a 16 year old by an adult about why so many young people die in car and motorbike incidents and why so little care taken, the response was: "For us young people it is better *to live one day as a lion than a lifetime as a sheep*".

This statement provokes restlessness and confusion and many want "to live" the world of our adolescence in search of sensations beyond all limits.

### The adolescent word and consumerism

An element to keep in mind is *consumerism* Baumann says: "Consumers are mainly those who gather sensations; they are collectors of things only in a secondary and derived sense. The modern individual assumes the role of collector of pleasures, of sensation seekers" and if these sensations are satisfied with a game beyond legal, physical and moral limits, so much the better! It is not the journey that satisfies, but it is how the road to it is traveled.

Extreme attitudes find fertile ground in a society that has seen the sense of legality decline, or better, the moral bond and the practical adhering to norms, even those that expect administrative or penal sanctions, have lost power. Adolescents have lost the sense of limits and are in a continual state of challenge with themselves or a group of friends or self and the institutions; they are in continual search for risks to show their strength and diversity. It has become a mental stimulation that leads them to stand up to what they are most afraid of: fear and death. It is as though through violent action they can exorcise fear and in a delirium of omnipotence that they can be *the masters* and decide, therefore, the life and death of the victims –many times themselves-who fall into their hands. This explains why at times certain dangerous

games are transformed into tragedy. The incapacity to understand the limits and over-evaluation of one's own power triggers perverse mechanisms that could frequently have a tragic epilogue. Such is the case of stones thrown from overpasses, gang rapes of peers, and the choice of a violent sport, of motorcycle or car races, of adolescent bravado. It is a kind of omnipotent delirium. There is, undoubtedly, a youthful sub-culture that has lost the sense of norm and of what is right, and believes that losing itself in the idea that force is the easiest way to obtain all that one desires. It sees itself and the other person only as an obstacle to be removed for the full satisfaction of one's desires.

### Life between dream and reality

The psychologist Vittorino Andreoli has stated that today's adolescents "even though full of objects are emptier in the area of sentiments, and are more fragile". It is a fragility that could translate itself into a point of strength when it becomes the seeking of another, a need for friendship, a bond of sentiments among young people, i.e., "the seeking an excuse to grow"

In growth we call into cause parents who do not listen because they have substituted television for conversation and educators and teachers "must *teach how to live* by allowing the young people to speak".

"Life is a combination of reality and fantasy. Reality alone is sad and fantasy alone is pure illusion.

It is necessary to look at actual reality thinking hopefully of tomorrow!

In adolescence there is need to fly, not to escape life, but to give it color!"



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# COMMUNICATING



**Information news events  
from the world of media**



## Mary, icon of dialogue

*Bruna Grassini*

I pray for a future where the followers of the various religions meet serenely and openly with one another, respecting each other and welcoming the truth that is in the religion of the other person.

I pray for a future in which each person is ready to learn from what is true and good in religions.

*Cardinal Francis Grinze*

*President Emeritus of the Pontifical Council for Inter-Religious Dialogue*

### **The dialogue of love: the encounter**

Castelgandolfo, September 25, 2006. In an historic encounter with the Diplomats of the Muslim community present in the world, Pope Benedict XVI greeted them saying: "Dear friends, I am happy to welcome you to this meeting. I hope that we will be able to reinforce the bonds of solidarity and friendship between the Holy See and the Muslim Communities of the world. From the very beginning of my Pontificate I have desired that we continue to strengthen the bridges of friendship with the faithful of all religions with a particular appreciation for the growth of dialogue between Muslims and Christians" (*Osservatore Romano*).

These are words and gestures that illumine life and encourage the seeking of ways of collaboration in the service of a future of peace.

In his 1964 Encyclical *Ecclesium Suam*, Pope Paul VI exhorted us to appreciate the values present in our separated brethren, recognizing Christ and the virtuous works in the lives of other believers. "It is right", he said, "because God is

always marvelous and surprising in His works" (47).

True dialogue is not only concerned with doctrine and is not limited to a mere exchange of ideas. "In some way, it is always an exchange of gifts."

It is therefore necessary that we entrust ourselves to Mary. She takes us by the hand, she guides us, and she opens hearts.

I remember a page written by Tonino Bello, in which he calls Our Lady "Woman of the First Step", symbol of the resurrected Church, who "in all haste moves to bring the joyful proclamation to the world". And he suggested a prayer that is very dear to me: "Mary, make us like you experts in taking the first step. Sweetest sister...You were an incomparable expert in the Preventive System...take us by the hand and cover us with your mantle."

### **Ephesus "house of dialogue": listening**

Ephesus: this is where Christianity took its first steps. Here the faith had to work with different religions, other languages, other customs and mentalities. Here the Church began a long journey of faith even down to our times. The apostle Paul reminds us that we, too, were "foreigners" and "immigrants" in the beginning. His motto was "I have made myself all things to all to bring all to Christ." The connection, we know, was not easy. As in those times, we today are called to make an effort in understanding, trust, witnessing to our faith, and distinguishing ourselves in charity.

Mary is the "House of encounter, the house of listening, and the house of dialogue". Here



Christians and Muslims have prayed the Ave Maria of the Gospel and the Koran in all languages for centuries.

Dialogue of truth and encounter is the Message that Benedict XVI transmitted to the European Ecumenical Assembly that was held at *Sibiu*: "True dialogue, he wrote, is understood where there is not only the Word, but also where there is listening, and from listening there comes encounter, relationship and understanding" (*Osservatore Romano*).

The source of dialogue is prayer; it flows from and grows at the school of the Word. Furthermore, it requires an adequate preparation, especially when controversial arguments must be faced, those respecting the expressions of the cult of various religions.

Sadly, we know that a great part of the discussion was polluted by ignorance and politics, which create mistrust and often rejection of religious practice.

At Loreto the Holy Father asked the young people to "feel themselves to be Church, where one learns to love by educating self to the gratuitous acceptance of one's neighbor, to the loving attention to those in need, to the poor and the least."

Dialogue is not a one-way street; it is a journey of faith that requires clear identity, prayer and adequate preparation. The Koran mentions

Mary thirty-four times, and does so with love and respect, calling her Virgin, Mother of Jesus, but never "Mother of God". This shows the depth of difference that still exists.

Though Mother Teresa of Calcutta never preached, she edified the Church by giving great love to the poor, an incalculable good for the Church, a great help to those who were dying of hunger.

So it was that she taught her Sisters and all of us the dialogue of life, entrusting to us her living in the simple expression that characterized her:

"Everyone who is here, at the side of the road, is Jesus waiting for our love.



## Outskirts



### Outskirts

#### Chronicles from below

*Maria Antonia Chinello-Lucy Rocas*

Recently, joining groups, volunteering, and the more sensitive sectors of the world of information have given life to multicultural information through “underground newspapers”, press agencies bulletins of organizations, to lend a voice, denounce and protect the least among us.

And the Net is ever more frequently the node and file that makes visible the news that we must know what is good but would otherwise have no way of being spread.

#### Changing one's point of view

A newspaper editorial group is composed of many people who occupy themselves with various services, among these there are also the so-called “white” chronicles, i.e., all the information that refers to services and that tells the stories of the social life of the city: marginalization, insertion of persons with disabilities into the world of work, legalities for immigration, prisons, nomads and multicultural integration.

Sadly, the facts of the “white” chronicles make the news only if they are interwoven with the “black” chronicles Ex: the clearing of the Gypsy camp by the use of force ; the economy if the center for the disabled is carried out thanks to the use of public funds, etc. **Social journalism or that of service** is the information that occupies itself with social problems denouncing at the same time lack of service and/or abuse. Placing

self on the side of the “social” as information, brings a great responsibility insofar as writing from the outskirts of the story means finding the right words to tell of desperation and hope, hatred and solidarity, violence and war with peace and tolerance.

#### One more node

With the advent of the Net, social journalism has acquired a particular vivacity, but above all, a notable visibility. Online journalism, different from the traditional, offers, thanks to a network of competent collaborators, the possibility of continual updating, reflection and an in-depth study, favoring that work of journalistic investigation that all too frequently is omitted due to lack of time and/or by control. The Internet allows for the use of its multiple resources: *blogs, forums, chat rooms, mailing list, and podcasting*.

It is the concept of *media citizenship*, in which any citizen uses the new media to transcend and transform traditional media. One passes from “media consumers” to active citizens with the media.

For example, in China, a nation known for control over any type of information, citizens have succeeded in condemning the fact that a young person arrested by the police was beaten to death because he had refused to show his resident card. The news asked for

comment: "Who is responsible for the unnatural death of a citizen?" The cry of the blog participants continued to rock the Net and gave life to such a strong public opinion that the traditional media finally adjusted its agenda to satisfy the "right to know".

The case closed with 18 persons and 23 officials being condemned and it led to the abolition of anti-wanderer laws and the victory of the "people" over the "powerful".

The Internet allows one to leap the traditional mediations of the press, and thus even a small local reality finds its way onto the enormous international scene in an autonomous way, creating a tight, large network.

In this way the problems of cost and the distribution of the news is overcome, conquering and interacting in spaces that are built as a community bound by specific interests.

### Becoming "good news"

What can we possibly do, after a year of reflection on the power of information? How can we commit ourselves to bring out different information, one that is more attentive to the person on the outskirts of the world?

**Reading** and **listening** to news, **comparing** and **dialoguing**, not being content with what appears; **being interested** in the "absent" themes: migration, poverty, and human misery to **acquire** a stronger sense of justice and to **affirm** the recognition of human rights; **being open** to new forms of information and **making known** the good that is done in one's own place to **produce** "good practices" and to **collaborate** by joining

groups, volunteering in the most sensitive areas among those working in the world of information.

In order to have authentic and quality information today, information that reports the outskirts of the story of the men and women at the center, it is not enough to have journalists. You, too, must be there.

### How will the future be?

*"True journalism is that which is intentional, i.e. that which gives scope and that seeks to produce a form of change"*

(Ryszard Kapuscinski)

*"Journalism is a story of 'soles' ... Those of men and women who, out of passion go among the people in search of stories to tell, consuming them if it then becomes social; the soles wear out even more...Because it means telling of different countries that until today had never made the news. These are countries that the Internet has helped to grow.*

*One day the social journalists will also know how to be citizens. And they will work for authoritative information, one that is courageous and critical and that is capable of fast, technological competition with the new frontiers imposed by the marketplace of the media"*

(Mauro Sarti, Journalist)



## THE NATIVITY STORY



A dramatization of the New Testament birth narratives from the Annunciation to the birth of Jesus, focusing on the relationship between Mary (Keisha Castle-Hughes) and Joseph (Oscar Isaac) and their arduous trek

from Nazareth to Bethlehem, with subplots tracking the journey of the three Magi and the efforts of King Herod (Ciaran Hinds) to prevent the prophecy of a messiah from coming to pass. A composite of the Gospels of Matthew and Luke, embroidered with apocryphal traditions and the imagination of the filmmaker, the Bible story gets the prestige treatment in director Catherine Hardwicke's artful, reverent and affecting retelling, with soulful performances from an excellent international cast -- including Shohreh Aghdashloo as Elizabeth -- and impressive production design. Mike Rich's screenplay manages to flesh out Mary and Joseph while remaining faithful to Scripture, poignantly suggesting the humanity beneath the halos. Some violent images. **A-I -- general patronage.** (PG) 2006

### Full Review

In an effort to reach as wide a market as possible, most Christmas-themed movies come gift-wrapped in a secular brand of sentimentality that completely misses the true meaning of the holiday. But Hollywood finally gets it right with "The Nativity Story" (New Line).

From the opening strains of the soundtrack -- hints of the Advent hymn "O Come, O Come Emmanuel" -- you know you're in good hands.

A composite of the birth narrative accounts in the Gospels of Matthew and Luke, embroidered with apocryphal traditions as well as the imaginative inspiration of the filmmaker, the Bible story gets prestigious treatment in director Catherine Hardwicke's artful, reverent and deeply affecting retelling. The film has an excellent international cast and impressive "The Passion of the Christ," the financial success of which no doubt paved the way for this movie. (Without the blood and controversy, however, "The Nativity Story" should appeal to an even wider audience.)

Filed in Matera -- the ancient Italian town where Mel Gibson shot "The Passion" -- and Morocco, it opens with prophecy-paranoid King Herod (Ciaran Hinds) plotting to kill all the male babies in Bethlehem.

Flashing back a year, Zechariah (Stanley Townsend) is told by an angelic voice that his wife Elizabeth (Shohreh Aghdashloo), though advanced in age, will bear a son.

In Nazareth, her young cousin, Mary (Keisha Castle-Hughes), a peasant girl -- still practically a child and living under the daily uncertainties of Roman occupation -- is informed by her parents, Anna and Joaquim (Hiam Abbass and Shaun Toub), that she is to marry Joseph (Oscar Isaac), an upright carpenter a few years her senior. Troubled over her betrothal to "a man I hardly know, a man I do not love," Mary withdraws to a nearby grove where the Annunciation, nicely handled, takes place, with Alexander Siddig personifying the angel Gabriel who reveals she will give birth to Jesus.

Meanwhile in Persia, the three Magi set out to follow the star westward (explained here as a rare convergence of Venus, Jupiter and an astral body).

What is described with only a few lines in Luke's Gospel becomes the meat of the film, as Joseph and Mary undertake the arduous journey from Nazareth to Bethlehem, battling sandstorms, treacherous terrain, hunger and, while passing through Jerusalem, thieves.

Along the way, Hardwicke, raised Presbyterian, weaves in references that foreshadow events in Christ's life: Mary washing Joseph's feet; Joseph expressing anger over merchants in the Temple courtyard; a roadside crucifixion. In a more symbolic allusion, during a river crossing, Mary is imperiled by a snake, echoing the serpent of Eden.

Though the New Testament is sparse on details about Mary and Joseph, the thoughtful screenplay of Mike Rich, a practicing Christian, manages to flesh them out while remaining faithful to Scripture, beautifully suggesting the humanity beneath the halos.

Castle-Hughes conveys maturity well, playing Mary with all the anxieties that anyone would have in her extraordinary situation while having to deal with the disparaging looks of neighbors, the threat of stoning and the incredulity of her own parents. Her mother even hints at rape. Particularly touching is a scene in which Mary sits alone at night pondering why God has chosen her ("I am nothing," she sighs). Likewise, Isaac soulfully essays Joseph with an empathetic decency, as he quietly shoulders his appointed responsibility, while troubled by an abiding sense of inadequacy.

As to the birth of Jesus, it's all there: the shepherds, the Wise Men, etc. Despite some greeting-card gloss, cloying sentimentality is avoided. Throughout the film, Hardwicke never waters down the religious elements to make the story more palatable for nonbelievers, most clearly demonstrated when she has one of the Magi proclaim the radical truth of the Incarnation by declaring that the infant is "God made into flesh."

In a poignant moment that inextricably links the manger to the cross, his fellow traveler -- after his companions have presented their gifts of gold and frankincense -- tearfully offers the Christ Child myrrh "for his sacrifice," portending Jesus' atoning death.

Astute eyes will catch the shot of one of Herod's minions scouring the abandoned cavelike stable after the holy family has fled to Egypt and finding a swaddling cloth draped over the vacant manger, presaging the empty tomb.

Though placed differently from Luke's Gospel, Mary's "Magnificat" is incorporated by Hardwicke in a way that's most effective.

Amid the Christmas pageant elements, there are a few brief images (the slaughter of the innocents, for example) that may upset very young children. Both Mary's and Elizabeth's painful labor are vividly depicted.

The film's hopeful message should resonate beyond Christian audiences to a world still groaning for peace and good will.

With very little source material to go on, it's true that most of this movie is speculation. But thoughtful direction by [Catherine Hardwicke](#) and a strong screenplay by Mike Rich give viewers a glimpse into Mary and Joseph's emotions. Castle-Hughes, who wowed audiences in [Whale Rider](#), portrays Mary with all the angst you might expect from someone in her situation. It's heart-wrenching to see Mary endure disparaging looks from neighbors, the threat of stoning, and the doubts of her own parents (her mother hints that she believes the girl was raped). Mary and Joseph both feel woefully inadequate to be bringing the son of God into the world, yet they quietly shoulder their responsibilities with hope and faith.

This movie is a little slow in spots, and it's clearly religious. But its message of peace and goodwill will resonate with non-believers as well.

The film contains some violent images. The USCCB Office for Film & Broadcasting classification is A-I -- general patronage. The Motion Picture Association of America rating is PG -- parental guidance suggested. Some material may not be suitable for children.

(Review from the United States Conference of Catholic Bishops website [www.usscb.org](http://www.usscb.org))

## **Camilla**

### **To Discern**

To discern...what a difficult word. But what it really wants to say is *To Choose*! To separate in order to choose. I remember when my mother had me separate the farina for semolina with a sieve. Certainly, in my life I have really had to choose...and how! As a young person I had to choose between marriage or consecrated life. There were no doubts...consecration for a life dedicated to young people was for me. Then after I entered I began to see so many children in our houses, in our corridors...but with the passing of time, I saw them only from the windows. "You're old", you might say, but perhaps it was only that we were unaware that it was already after 7 pm and the young people were just beginning their day while we were ending ours, closing doors and windows. Now here we are faced with another choice. "Here all of us need to reflect and think again," said my animator, "everyone should give her contribution." And so I thought and re-thought, like a good FMA who wanted to give her contribution and finally I went to give my contribution to the animator, but the House Council had already decided! It was a question of timeliness...oh, if only I had been quicker to propose my idea. And prayer? Another point on which to discern. Prayer with the young people! The manner would have to change, but without changing the substance, the times without changing the length. Here I was back at discerning. This time, however, it was not the House Council but the whole community together that thought about it and expressed their idea. "We'll pray all together and at the

same time, it won't be difficult for the young people to adjust!" So it was said in one voice. Oh, yes! What beautiful times we had when all prayed together, we lived our vocation in one sole chorus, all in agreement, all present at recreation, all there, on the same page.

Now, no, everything is different! A Sister runs where there is urgency, another there where there is a young person, doors and windows are open almost all the time. We are truly Sisters of the Council...we, ourselves !

Choosing in continual discernment, in continual reflection... understanding. Ah! And what do I do? What do I choose? Well, thinking back, when I was a child it was my mother who took care of me and who chose what was most opportune for my life! Then it was the community animator who, like a good mother and sister suggested what was right for my religious life, for my own good...taking away the inconvenience for my having to do so! So it was that the problem of choosing was removed from me. And now at the private interview that is almost a meeting, I almost don't know what to say...I would like my animator to suggest something to me...Certainly, being a person of discernment, judgment, critical capacity and common sense is a great challenge for one who would want to be mute and flat and a marvelous witness of women who still have much to do.

*Let us discern, Sisters, let us discern!*



**MILLIONS OF FARMERS HAVE NO SECURE RIGHTS  
TO THE LAND AND THE THINGS CONNECTED TO  
IT: WATER, TREES, ANIMALS...**

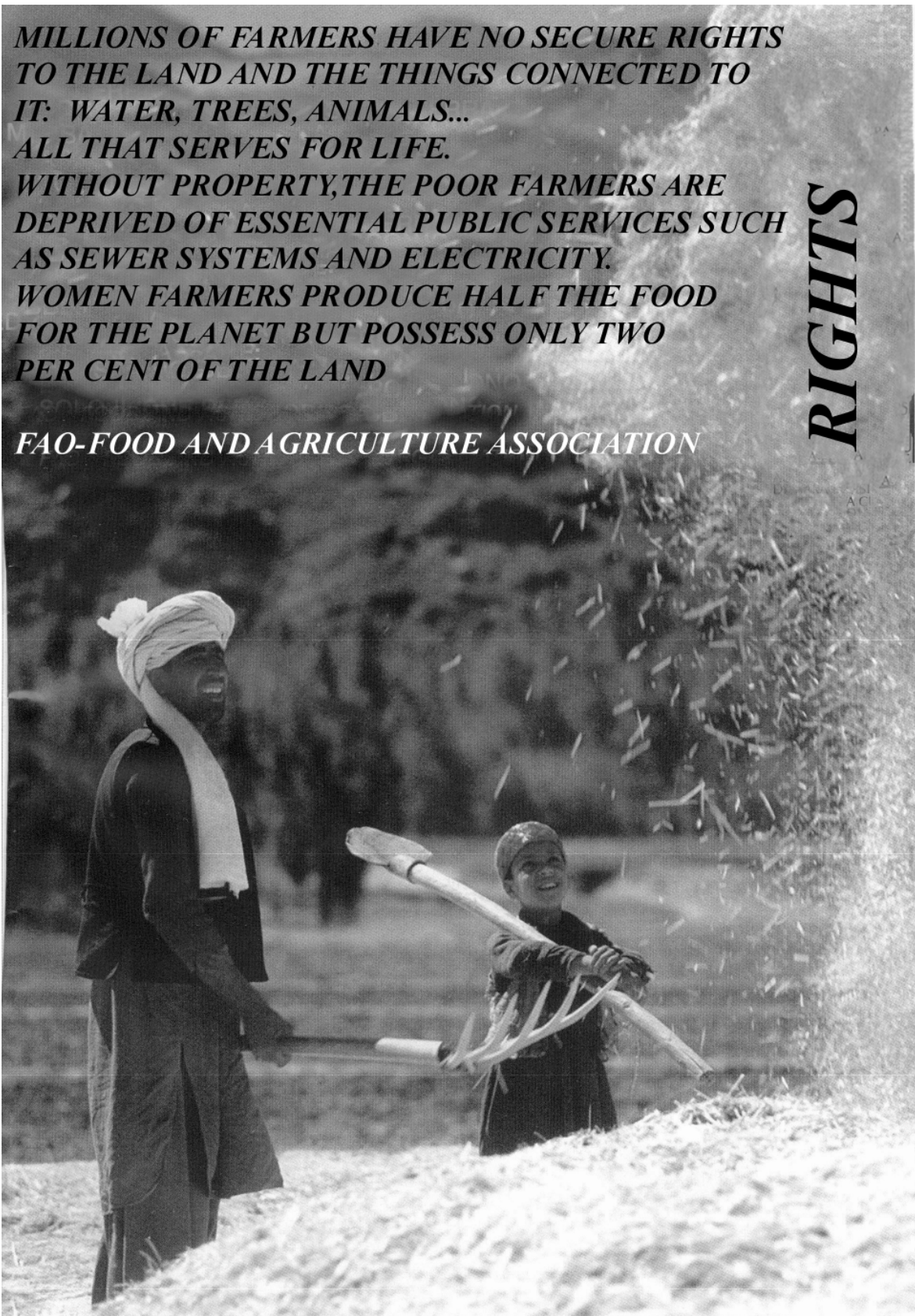
**ALL THAT SERVES FOR LIFE.**

**WITHOUT PROPERTY, THE POOR FARMERS ARE  
DEPRIVED OF ESSENTIAL PUBLIC SERVICES SUCH  
AS SEWER SYSTEMS AND ELECTRICITY.**

**WOMEN FARMERS PRODUCE HALF THE FOOD  
FOR THE PLANET BUT POSSESS ONLY TWO  
PER CENT OF THE LAND**

**FAO-FOOD AND AGRICULTURE ASSOCIATION**

**RIGHTS**



# Fotoclick

## An invitation to young people

To express themselves through  
titled photography  
on issues of life and happiness,  
friendship, and human rights.

### Rules:

**The digital photos must be in JPEG form and must be of at least 2 megapixels.**

**If they are sent in printed form,** the minimum format must be

13x18cm . Each participant may send a maximum of 5 photos. Each photo must be accompanied by a testimony (diary form)

**The themes chosen for the contest are:** the miracle of life and happiness, friendship, and human rights. All young people between the ages of 16-25 are eligible to participate. The photos may have one author only (please indicate name and surname, age, place of residence, FMA reference community) or they may be the expressions of the creativity of a group (please list names, age and place of residence of the individuals belonging to the group and the FMA reference community).

**Photos must arrive by December 30, 2007.**

**The best photos will be published in DMA** in the *Photo Click* article and at the end of 2008 finalists will be chosen.

The others will be inserted in an appropriate section of the website and used on other occasions, always in the magazine.

The photos will be judged by a panel of experts who will choose those to be published in the magazine, while **the announcement of the final winners will be done through a voting process that could be found on the Institute website, [www.cgfmanet.org](http://www.cgfmanet.org)** in the *Youth Space* section. **Photos should be sent to the following address [dmanews1@cgfma.org](mailto:dmanews1@cgfma.org)** . Please write *fotoclick* in the subject line.