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In the Plazas of the World



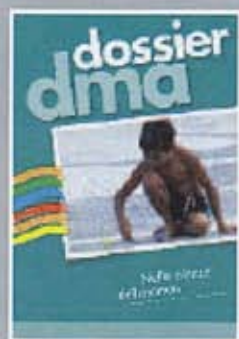
Editorial

Go Forward Without Fear

Giuseppina Teruggi

Dossier

*In the Plazas of the world...
"I will draw all to myself..."*



Close Up

A Glance on the World

*The World of Young People
in the United States*

Rights and Law

Ethics and the Living Will

*Building Peace
Peacemakers*

Arianna's Line

Daring-the Courage to Dare



In Search of

Culture

Hope Believes in Difficult Times

Pastoral-ly

Vocational Animation for Discernment

In Motion

A Summer of Young People in Motion

In Dialogue

Interview with Fr. Peter Zago and Sr. Teresa Szewc



Communicating

Walking the Talk

Communication and the New Evangelization

Women in the Context

Faith and Resilience: is there a Connection?

Music

Video Game Music

Camilla

When it Rains, it Pours !



Traduttrici

francese • Anne Marie Baud
giapponese • ispettoria giapponese
inglese • Louise Passero
polacco • Janina Stankiewicz
portoghese • Maria Aparecida Nunes
spagnolo • Amparo Contreras Alvarez
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2 Editorial

“Go forward Without Fear”

In one of her circular letters Mother Antonia Colombo noted that “Holy students require holy educators, capable of honestly living evangelical freedom of speech and of overcoming timidity to propose to young people goals of beauty, truth, and goodness, made attractive by the transparency of their witness” (Circ.854)

These are appropriate words in line with the times in which we are living, as we approach the Feast of All Saints and close to the reflection that commits us during this pre-chapter time. Mother Yvonne reminds us that “only a life that knows how to take a risk for love in daily life, as Jesus did, and is open to daring with regard to the situation of youth poverty...becomes a sacrament of God’s presence”, and therefore evangelizes! She emphasizes that “the house we want to build together always has an open door to allow the light of the Word to enter along with the merciful and gratuitous love of God to be spread courageously, even going against the tide and paying in person” (Circ. 934).

Daring, courage, the capacity to make choices that are against the current...these are attitudes that express the need for the daring asked of us today. They imply a demanding journey of leaving behind security, the comforts of a life that reeks of a middle class existence, the fear of expressing ourselves, for the gift of a radical life. It is the way that Pope Francis is proposing to us by a credible example. We

feel in ourselves the echo of the words that he spoke on June 23 in the Sunday Angelus: “I see that there are many young people among you. I say to you ‘Don’t be afraid to go against the current; when others want to rob you of hope, when they propose values that are as rotten as a meal gone bad, you need to go against the current and be proud of doing so”.

In this issue the theme of evangelical daring is defined from diverse angles and points of view. It seems to us that every path is a way forward, as it was for whoever has made it the fabric of personal life. So it was for Fr. Riccardo Tonelli, who died a month ago, and is missed by many. He was brother, friend, father, teacher and wise counselor. He was a sure, courageous guide who knew how to “appreciate the feminine intuition, to appreciate the human, the place of encounter with God, and to focus decisively on education and the educational processes to proclaim the saving Truth within them and make the human being more of a person”.

To him we dedicate a profound thought and our deep gratitude also for having been the director of our magazine *Da Mihi Animas* from 1982-1990. He helped us to be courageous and coherent to the guidelines spelled out in Institute Plan of Youth Ministry Fr. Riccardo was a wise man with the heart of the “poor in spirit”.

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dossier dmda



*In the Plazas
of the World*



DOSSIER

In the Plazas of the World.

I will draw all to myself.

Anna Rita Cristaino

For all of 2013, the Dossiers took on the theme of Evangelization, dealing with it from time to time from difference perspectives.

In the Plazas of the World

This is the title given to this Dossier because we believe that the Gospel has a universal message, and must be shared in times and places involving all of humanity.

We know that the Word of God is not addressed only to believers, and therefore as communities we are called to enter into contact and dialogue with everyone, aware the Jesus still has something to say to all.

We believe that it is important to Evangelize as a community, overcoming the sense of inadequacy allowing ourselves to be infected by a missionary daring, learning to dialogue, using a language that that not exclude anyone.

We realize that there are often opposing forces to mutual understanding, and then it is important to find dialogical strategies that help to leave aside the idea of clichés, and are able to build bridges more than to raise barriers.

In the world's plazas because the plaza, gathering place, has always been the site destined for meeting. The most important event for the life, of a neighborhood, a country or a city are carried out in a plaza. This is the place where information is exchanged, where one goes to have the opportunity to “feel” the heartbeat of the city, where one perceives and can get to know the soul of the neighborhood, where one listens to its noise, its sufferings, its hopes.

Thinking of the plazas, especially those of the more heavily populated neighborhoods, we find them rich in encounters and crossroads of exchange. There are those that welcome the elderly, those for shopping, and those for encounters among young people where time and place assume a different dimension.

There are also many plazas that are famous for great peace demonstrations, for the vindication of personal rights. In a plaza, people as an entity acquire a voice and address the powerful; people express their ideas and opinions.

At times the plaza is also a place for groups of people to gather, a crossroads, the criss-crossing of streets that meet, the point at which wayfarers stop to decide which direction to take. Here the doubtful frequently pause, not knowing which way to go, they ask information and look for someone who can point out the way to them.

The plaza of encounter

If we think of the plaza as a place of encounter, we think not only of those who already have friends to meet, or persons who wait for some appointment. We think also of those who do not know where to go, who do not want to be alone, of those who want to meet someone and just go to a place where they know there will be people.

The desire for encounter and meeting is proper to the human being. In an encounter with another person, I learn to know myself and I learn to know the world. I am enriched, and I become aware that I, too, have something to give. When an encounter is true, it leaves persons richer in humanity. One can begin with an exchange of information that is



more or less useful, and then can arrive at a sharing of life.

Every encounter can be a call to existence. In the eyes of the other person, I see myself, and I realize that I exist. Going to the plaza, then, to meet portions of humanity is required of anyone who has at heart the proclamation of the Gospel of Jesus.

From the very beginning of his pontificate Pope Francis invited the men and women of the Church to go out, to go to the outskirts of social and existential marginalization, inviting all believers to walk together. He is inviting all Christians to seek encounter with those who do not believe, but feel in their hearts a desire for the absolute.

Going out, to find themselves in the different plazas of existence, where people of different cultures and religions live together, men and women of good will and those who are indifferent... this is our seeking to be a good neighbor.

How often we have heard it said on different occasions and in different stages of the life of the Institute: "We must be communities that are open to welcome", "Our gates must not remain closed"...but

now we are asked not only this, but also to go where men and women are restless, and where young people await the light of the evangelical message.

Basically, our neighbor does not exist in him/herself, he/she exists when each of us decides to make another person a neighbor, drawing close, going out to them. Why wait? Why be afraid?

The plaza of the encounter can be immediately outside our gates, or at the center of the city, or it may be a virtual plaza, or the playground of our schools. It is necessary, therefore, to take up that typically Salesian dynamism that is going out to encounter whoever needs us, especially the poorest and most abandoned young people.

The plaza of encounter is that station at Carmagnola, where Don Bosco stopped to play with those street kids and where he formed a friendship with Michele Magone. Don Bosco saw him, loved him, and called him into existence, And we know what resulting holiness flowed from that meeting.

An Encounter makes me look at the other person in his/her entirety, in all of their dimensions, and to whom I draw close simply because he/she is a person. When there is a true desire to get to know and share with the other person every encounter never leaves anyone indifferent. Every encounter is a reason for questions, growth, rejection, or acceptance. Every encounter urges us toward choices. Isn't this the first step toward evangelization?

The plaza of dialogue

But there is no true encounter if there is no dialogue that is the human way of sharing by all, believers and non-believers, of building meaning together; it is a method that becomes a journey made together. It is the way of seeking truth together. This attitude, which for Christians comes from believing that every person as such is the image and likeness of God, gives historical form to gentleness, creates relationships inspired by that gentleness which for Paul VI was "a character proper to dialogue" (*Ecclesium suum*). Dialogue is a place that acts as a substitute to violence and is practiced as a way of building a world that believes in the force of the word and not as a word of force.

How often has Pope Francis already invited the Shepherds of the Church to walk with their own people! And we, how can we hear addressed to us this invitation, grasping the opportunity to walk in the midst of the young people, with them and for them? Traveling a piece of the way together means for all becoming aware of not being alone on the journey, of considering the meeting with young people an opportunity and a richness to be empowered. It means verifying also if the language we use is suited to be understood by our questioners, if the certainty on which we base ourselves can also have a human basis, one that becomes the place of approach with those who are furthest from our belief, if what we present as a superior ethical instance has an anthropological value also for those who do not share its origins.

To better understand the meaning of the word dialogue, understood as a means to preach the Good News of the Gospel in all the plazas of the world, we go back to a reflection of the Pontifical

Council for Culture, that sustains the initiative of the Courtyard of the Gentiles, deepens the study of the practice of dialogue especially when conversing with those who are far from the faith.

In general terms dialogue is presented every form of encounter or communication among persons, groups or communities with the intention of realizing either greater understanding of the truth or better human relationships, in an atmosphere of sincerity, respect of persons, and with a certain reciprocal trust.

Three fundamental types of dialogue are indicated in the text:

-meeting on the level of simply human relationships, which aims at bringing the questioners out of isolation, mutual distrust, creating an atmosphere of greater "empathy", reciprocal esteem and respect;

— *meeting on the level of seeking truth*, which, dealing with issues of great importance for the same persons, directs the joint effort towards a better understanding of the truth and a broader knowledge of things;

— *meeting on the action level*, which tends to establish conditions for cooperation in view of determined practical objectives, despite eventual doctrinal differences;

Dialogue implies reciprocity, in the sense that each of the participants gives and receives. It is, therefore, distinguished from teaching that is essentially in the order of the formation of the disciple who communicates with the teacher. Dialogue also does not properly consist in a simple comparison since it must aim at guaranteeing that the two sides are approaching greater understanding.

Dialogue, by its very nature, is ordered to mutual enrichment. In that with the young people or adults who do not regularly frequent our works, or who are far from the Church, I do not set myself up as someone who only wants to give, who arrogates to herself the right to know the whole truth. Rather, we approach these young people, these families, in the certainty that the Lord also speaks to us through them. We, too, can understand something more on humanity, life, and therefore something more of what God wants from us.

Drawing close to others with humility, knowing that we have received the great gift of faith in the love of God, and have received it for free, without any merit, will help to open roads and hearts, to insinuate doubts in those who do not believe, to give birth to the desire to deepen their faith, and will not quiet the essential questions about their lives, those that every person carries in his heart.

The plaza of proclamation

"After this, the Lord chose another seventy-two disciples and sent them forth two by two before himself to every city and place where he was about to go" (Luke 10, 1).

Israel believed that the world was composed of seventy-two nations and the aforementioned passage of the 72 disciples from the Gospel of Luke where the Evangelist, in speaking to communities of pagan origin, tells them that the proclamation of the Kingdom is also entrusted to them and not just to the apostles.

In a commentary on this Gospel selection that appeared on the site *liturgia.it*, we read: "The disciples were sent two by two. The proclamation was not a manifestation of the ability of the guru of the moment, but the prophecy of possible communion. They needed to prepare for the coming of the Master, and not substitute it. They were not to swallow up the presence of God, but were to make it transparent".

We are not the owners of the Gospel, but rather the servants of the proclamation, every disciple is called to speak of Christ to the person who is encountered. "This is the challenge", continues the commentary, "to bring God out of the Churches, and to bring him back to where he decided to live, among the people".



Jesus shows us precisely the way of this announcement, the style we are to take. The

disciples are sent out two by two ahead of the Lord. We must not convert anyone; it is God who converts, it is he who lives in hearts. For us only the task is that of preparing the way, and in this Pope Francis is giving us the example. In his interview with the founder of a national Italian newspaper *La Repubblica*, a non-believer, before answering his questions, the pope reiterates that when the Church is committed in the proclamation, it does not seek converts, but is fulfilling Christ's mandate, to continue to tell the world that there is a new Hope.

"The sign that was sent by God", - continues the aforementioned commentary, "is not so much the ability to give, as much as to grasp the good of his creatures. This sign does not consist in preaching but listening. It is from this listening that preaching unfolds. It is to the extent that you are willing to learn the language of the place that you can translate it into the Good News. Otherwise it is betrayed. "

In n. 20 of *Evangelii Nuntiandi*, Paul VI wrote, "It is necessary to evangelize - not in a purely decorative way, like applying a superficial veneer, but in a vital way, deeply and to the roots, the culture and the cultures of people." That is why it is important to "frequent" the different plazas, to learn about the humanity that surrounds us, to fill humanity with a message of goodness, hope, to give to those we meet, especially young people, the possibility of choosing a different path, of opting for the love of God

The Gospels tell us how Jesus' Word put into crisis those who listened. This is also our aim, when we go to the places where God has been forgotten, where they try to pretend that he does not exist.

Through the offering of our listening, of our taking on the sufferings, hope, and desires of listeners, we invite the young person to be open to the Word of Jesus that fully involves their emotions, fears, and affectivity. Hearing the Word cannot leave them indifferent, but radically changes the person, insofar it does not deal with acquiring new concepts, but with making space for a Word, a Person, that can become light for their path.



We too, then, are asked to learn from Jesus who while walking the streets of Galilee and Judea, wanted to meet people, getting in tune with their life, their grief, their sins and hopes. The Gospel accounts are dotted with meetings through which Jesus listens to the heart of the person. Looking at the large crowd that followed him to listen to his word, Jesus was moved, or rather heard the cry of a people without a shepherd, and through the miracle of the multiplication of the loaves and fishes, he foretold the great gift of the Eucharist.

Further on in the Gospel of Luke there is narrated a wonderful episode in which Jesus met a funeral procession that was accompanying a widow to bury her only son. He heard the silent cry of the woman, and was moved with compassion. He told her: "Do not cry." It is through these words that Jesus

entered delicately into the suffering heart of the woman who was alone and, returning her son to her, he told her that God was with her, that God conquers pain and death.

The plaza, crossroads of peoples and culture.

According to *Redemptoris Missio* the mission has no geographical boundaries, it affects every man and woman on earth, wherever they may be. Being a missionary is not just a matter of geographic territories, but of peoples, cultures and individuals, precisely because the boundaries of faith are not found only through places and traditions of people, but in the heart of each man and each woman. The Second Vatican Council emphasized this in a special way as the missionary task, the task of broadening the boundaries of faith, proper to

every baptized person and of to all Christian communities.

In his message for World Mission Day 2013 Pope Francis said: "Every community is 'adult' when it professes the faith, celebrates the liturgy joyfully, lives charity and proclaims the word of God untiringly, leaving one's safe place to bring it also to the 'outskirts', especially to those who have not had the opportunity to know Christ."

This is because according to the pope the people of our time "need a sure light that illuminates their path, one that only the encounter with Christ can give. We bring our witness to this world through love and the hope given by faith! The missionary nature of the Church is not one of proselytizing, but the witness of life that illuminates the path, bringing hope and love".

But the strength of our faith, on personal and community levels, can also be measured by the ability to communicate it to others, to spread it, to live it in love, to bear witness to those whom we meet and who share with us the path of life. It is an invitation to go out, to be the Church that communicates the gift of faith as the ability to "go forward" as a sign of its maturity.

The Pope invites us to go to the highways and byways of the world by referring to two Gospel categories. The first is that of walking together with our brothers and sisters, looking at the Gospel icon of Emmaus, when Jesus on the evening of Easter is a companion to the disciples and warms their hearts.

The other category is that of proximity, according to the example of the parable of the Good Samaritan

The mission sends us on our way. It forces us out to leave our safe zone to be open to the encounter with others, with the most distant, in the streets and outskirts where hope is daily suffocated by the resignation and meaningless culture of indifference. It is a zeal inspired by the *Da mihi animas caetera tolle* that makes us leave our little worlds, to live

the experience of the encounter and the fatigue of the proclamation, sometimes even of failure.

"I will draw all to myself", this is the subtitle of this dossier. In the Gospel of John, verse 32 of Chapter 12 we read : "When I will be lifted up from the earth I will draw all to myself". This is a clear reference to the Cross, the only way to salvation,

Even our going out to the plazas where humanity awaits us, will not always be simple, because it will require on our part taking up the Cross. But this will be the certainty that we are traveling the path that Jesus himself indicated to us.

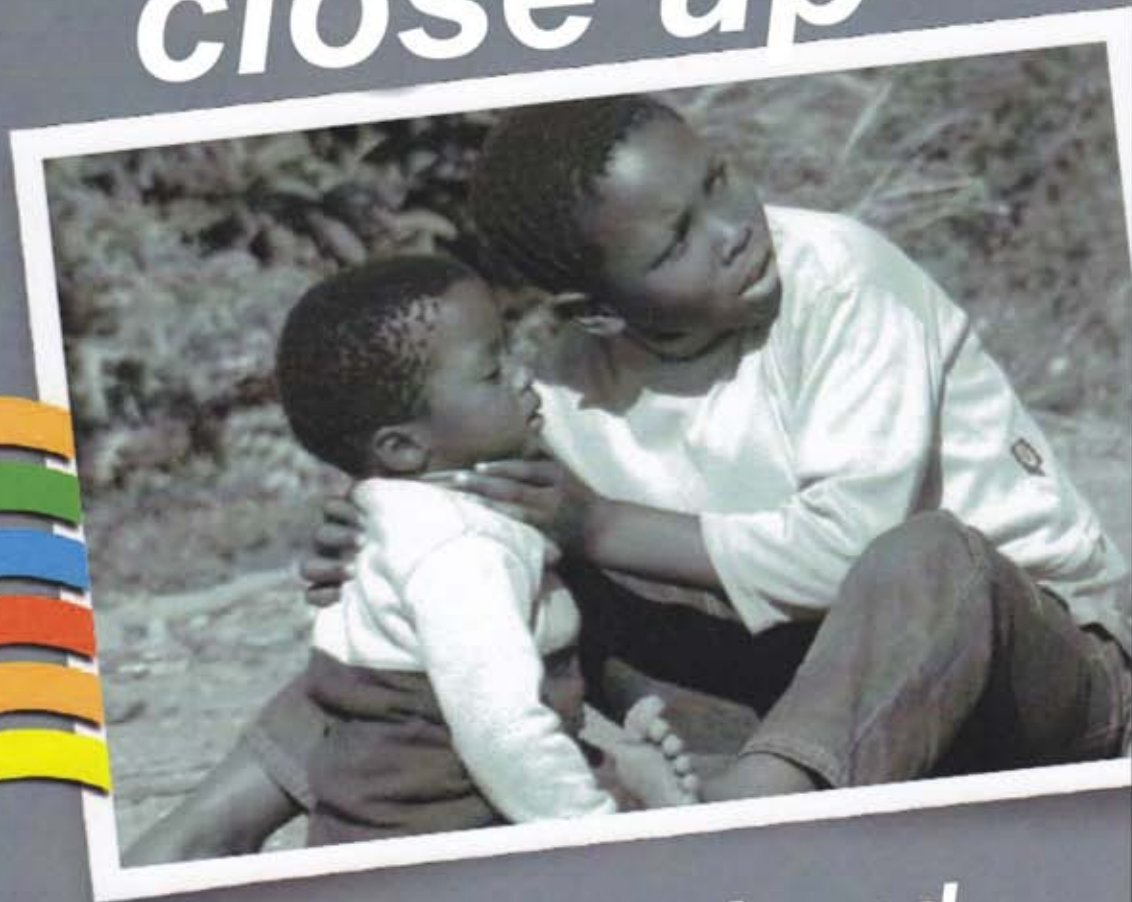
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I will draw all to myself (John 12,32).

The passage can be found immediately after Jesus' entrance into Jerusalem. The author tells us that among those who had gone up to the capital for the feast of Passover there were also the Greeks who were asking Philip to "see" Jesus. "To see" in John has a very rich meaning: it means going beyond appearances to reach the mystery hidden within; "to see", therefore, means not only encountering the Messiah, but especially recognizing him in his true identity and believing in Him. Their desire was sincere, firm and deep: *"We want to see Jesus"*. Philip, together with Andrew, refers the question to the Master. He responds and goes to the heart of the request, and in a few words reveals himself inviting them to consider the mystery of the Cross. He does so a good four times: with the parable of the grain of wheat (12,24), with the saying of the following addressed to the disciples (12,25-26), with the description of the conversation that comes about in his soul (12,27-28), with the solemn concluding proclamation (12, 32): *When I will be raised up from the earth, I will draw all to myself"*. This signifies that there is no other way to speak of Jesus except by the cross. (*Ileana Mortari*).

dma

close up



**Biblical, Educational, and
Formative Studies**



A Glance at the World

The World of Young People in the United States

Louise Passero

The United States Province was founded in 1908 and dedicated to St. Philip Apostle (SUA). In 1987 the province was divided because of the great distances from coast to coast. Actually, flying from the East to the West is the same as going from New York to Rome. The new Province (SUO) was dedicated to Mary Immaculate. The provinces share the responsibility for formation: Candidates of both provinces remain in their home province, Postulants spend the year in Bellflower, California, and Novices have a two year program in Newton, New Jersey.

Ongoing formation is a priority. There are sessions for the Third Age in both Provinces so that the Sisters may continue to feel that they are still useful and have a contribution to the life of their provinces. Also, the Postulants have a weeklong workshop dealing with some aspects of Social Justice.

Social networking is very popular among our young people, however, it poses a question for those who are entering religious life. Many have come to understand that it is not the “gem” that was promised to them, but merely a tool to be used with discretion.

We are using classroom presentations in our schools to try to teach the children and young

people that the proper use of the media is absolutely critical for their mental health and well-being. Our educational aim is values-oriented.

Our young people live in a multi-cultural, multi-ethnic environment, and this is typical of our communities and educational places; it is natural for them and is easily accepted. We have always welcomed the children of immigrants in our schools and youth centers. Those who need financial assistance do not find insurmountable barriers, but rather help is made available for them through donations and scholarships.

Technologically we are very advanced and have the privilege of using the latest updates in our schools and classrooms, but there's a downside to this, too. Technology is intriguing for the young people, and some of them might begin to think that it is everything in their lives, and while they are proficient in using it, they could become less concerned about others around them, and this leads to becoming more isolated. Also, it is necessary to have a person who is technologically prepared in each school for the instruction, maintenance and upkeep of the computers, iPads, and other electronic devices. Many schools have websites where the parents may go not only for information

about the school, but also for schedules, homework assignments, and individual grades of their children.

Moderation in all things is our aim. There are places that have “unplug weekends” where the technophiles turn off anything they can plug in.

Our work among young people is that of trying to strike a balance. Most of them are have an innate altruism, and seek reaching out to others . When disaster strikes, their immediate thought is “What can we do to help?” From providing for all types of assistance and aid to the Haitian people stricken by the earthquake, to digging wells in tiny African villages, to becoming more socially aware according to the USSCB (United States Conference of Catholic Bishops), our young people know what is going on. Then, too, there are the local natural disasters of which all are well aware, and for which our young people and

the educating communities offer prayers and sacrifices: superstorm Sandy, the tornado devastations in the midwest, and the recent floods in Colorado. In addition, there are all kinds of service programs in which they take part: Vides Volunteers, Gospel Roads for high school and university students where they lend practical assistance in addition to carrying out the New Evangelization, Confirmation preparation service programs , ordinary daily acts such as visiting nursing homes hospitals...these are everyday acts in which our young people are involved.

Don’t believe everything you may read or hear about young people in the United States in the social media; newspapers and magazines are meant to sell, and so the more lurid the headlines, the better the sales.

Our young people are alive and active today in their educational settings, and experience has shown that they carry it over into their adult lives.





Rosaria Elefante

- **What is** “possible”, “just” or “licit” for a doctor to do when faced with a person who is unconscious or not competent?
- **What** are the limits a doctor must place upon him/herself, according to science, conscience, and responsibility in the management of a patient who is incompetent” ?
- **Looking**, when possible, into the eyes of a incompetent patient, can the doctor rely on the dictates of a living will?,
- Can he/she consider as current wishes expressed by the patient three years, one year, a month, a week, a day or even an hour before the present time?
- **What is** aggressive treatment? When is it useless?

These are the questions that have continued for years to plague many doctors about "borderline", special patients, special because they are also their patients. Since those suffering from a lack (apparent or not) of consciousness, the physicians continue to ask themselves these questions, formulating more and more new applications of the bioethics that struggle to keep pace.

Actually, probably there does not exist a standard response to these questions. That is, there does not exist the possibility of giving an unequivocal response with absolute certainty to the dilemmas that are not only scientific, that can afflict any doctor who is faced with a patient who is not competent.

The questions come from all sectors of the medical world, but in those that are completely different among themselves. To cite only a few of these:

- a) Resuscitation (ICU)
- b) Oncology
- c) Geriatrics
- d) Vegetative State

These are substantially different sectors that face different instances, first those ethical and then the juridical, they are similar, but not identical. They are not sectors that can be combined, not even in the medical world.

A patient in ICU is different from a patient in the vegetative state and/or an oncology patient. Also in the same unit, for example in ICU, there is a difference between a 35 year old patient and one of 90, certainly not regarding the allocation of resources, staying far away from nefarious utilitarian bioethics. Yet, still regarding the ICU sector, there will be certainly a difference between a 35 year old patient with pre-existing pathological conditions and one who does not have them.

That which may be defined with absolute, aggressive certainty in ICU perhaps will not have the same absolute certainty in the handling of a vegetative state!

It goes without saying that the refusal of care on the part of the conscious patient that is followed by death is different from euthanasia because the lack of care will determine the death of the patient due to the course of the illness itself. We could think of cancer or gangrene of a limb where the patient rejects the idea of an amputation.

In the vegetative state definitely the suspension assisted hydration and nutrition (ie through a nasogastric tube or through PEG), also wanting to understand it as a medical treatment and not as a mere life support, the patient will die not because of the pathology of the vegetative state, if one may say, but will die due to a series of complications caused by dehydration and lack of nutrition, or at best, because of the strong sedatives administered.

The borderline between the *rejection of care* and *euthanasia* requested by the patient is juridically clear, and it is also under a strictly ethical and philosophical profile, but in medicine this *difference cannot exist*.

The refusal of a patient to have a leg amputated is for a doctor equal to saying “I want to die. The rejection of the insertion of a feeding tube is equal to saying “I have chosen to die!” For the doctor, refusing care or requesting euthanasia means substantially the same thing! How and when the ways and times may change, but the goal is the same: the patient has decreed his/her death, in the actuality of time and in full awareness.

The problem of the *living will*, usually, ends up first in courtrooms where the judges-trained for other problems-are not prepared specifically for this event, also because being far from what happens at the bedside of the patient-they try to give answers based on of "rights" that are not there and a little "common sense" (highly subjective), succeeding almost always in drawing up judgments or more generally inadequate provisions, incapable of satisfying anyone. The problem then arrives at the desk of a legislator who is forced against his will to make a law that seeks to protect all the protagonists in the story:

- a) the patients
- b) healthy subjects who specify as of now the treatments they want or what others that they reject
- c) physicians who want to know what their limitations are effectively or juridically (objective and subjective), over that of a determined patient.

At this point we can only denounce another mistake, much more serious, but inevitable !

If the medical instances we mentioned a little while ago are poorly labeled and grouped, *all* under the same sign of the "end of life", including the vegetative state, creating a fundamental mistake, surely it is even more wrong to create a law that claims to be punctual and analytical in relation to the myriad of specific medical instances.

After this brief overview of the questions relative to the living will, a small but significant reflection must be made, and it consists of a question: 'Can the doctor who has taken the Hippocratic oath and therefore is committed to *non laedere*, to *do no harm*, but rather to protect and to assist the person when he/she cannot be healed at least from suffering, can that doctor take steps to procure the death of his patient?



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Building Peace

Peacemakers

Julia Arciniegas - Martha Séide

There are many people in worldwide associations and networks that promote peace. The Syrian conflict in recent months has presented us with a true mosaic of people who want a world in harmony where the winds of violence and war do not blow. The echo of the cry of Paul VI in his historic speech at the United Nations (4 October 1965): *"Never again war! Let there be peace, the peace which must guide the destinies of peoples and of all mankind"*, echoed strongly in mobilizing prayer, on September 7, in response to the call of Pope Francis, in the wake of his predecessors

Pax Christi International

Among the peacemakers the "Pax Christi International" is significant. It is a Catholic global network founded in Europe in 1945 based on the belief that peace is possible and that the vicious circles of violence and injustice can be broken. Today the movement has more than 100 member organizations that are active in more than 50 countries on all continents. It has also involved some International Religious Congregations, among them, our own FMA Institute, first as a partnership and now as a member.

From its headquarters in Brussels with ecumenical and inter-religious sense the staff responds to requests for help from local peace groups in the regions of the world where there is conflict, and it supports international coalitions dealing with current problems. In recent years, it has carried out permanent campaigns to encourage peace in the Middle East

(Cf <http://www.paxchristi.net>).

PAX: Unity in Diversity

On the occasion of prayer for Syria, Prof. A. Papisca (University of Padova, UNESCO Chair in Human Rights, Democracy and Peace), in his reflection has taken an allegory of St. Anthony of Padua for the theme of peace. Starting from the Gospel passage in which the resurrected Jesus three times greets his followers with the words "Peace be with you", the saint observes that the word peace - PAX - there are three letters that form a single syllable: this is depicted in the Unity and the Trinity of God. The Father is indicated by the P, the A, which is the first of the vowels, indicates the Son, who is the voice of the Father; in the X, which is a double consonant, is shown by the Holy Spirit, who proceeds from both (the Father and the Son). When, therefore, he said, *Peace be with you*, he recommended to us the faith in Unity and Trinity (cf. The Sermons, trans. G. Tellaro, Padua, Edizioni Messaggero, 1996). Here is the proposition of what can be called the Trinitarian theory of peace, says the expert quoted. And he continues: It is the message of unity in diversity, very useful, among other things, for programs of intercultural and interreligious dialogue to be developed from the perspective of working together and including beginning with those who are in a position of greater vulnerability. Here the imagination and ecological sensitivity of St. Anthony are amazing: "It has been said that when elephants are facing a fight, they have a special care of the wounded, in fact they close them in the center of the group together with the weakest. This is how you also are to welcome into the center of the charity the weak and wounded" (09/03/2013).

True Peacemakers

According to the message for the 2013 World Day of Peace, referring to *Pacem in Terris* by the words: "*Blessed are the peacemakers, because they will be called children of God*" (Mt 5,9), peace is a gift of God and the work of human beings. In fact, the Beatitude of Jesus on peace presupposes a humanism that is open to transcendence. When one lives his/her daily commitments, it leads us to reclaim the gift of being children of God, and as a consequence, makes us brothers and sisters..

When one lives in the daily commitment, it leads to regaining the gift of sonship and brotherhood as a consequence. True peacemakers are, therefore, those who love, defend, and promote human life in all its dimensions.

The peacemaker is one who seeks the good of the other person, the full good of soul and body, today and tomorrow (cf. n. 2-4). Along the same line, the Social Doctrine of the Church abounds in the need for ongoing responsible commitment: "Peace is built day by day in seeking for the order willed by God, and can only flourish when all acknowledge their responsibilities in its promotion" (DSC 495). In this way, the peacemaker is called to act with compassion, solidarity, courage, and perseverance according to what Pope Benedict XVI calls a *pedagogy of peace*

Backlight

Christmas in Tunisia

Tunisia is a completely Muslim country , having no local Christian community. With few exceptions , all Christians are foreigners, having come from several sub-Saharan Africa countries , Europe and the rest of the world . Christmas day is a day like any other ordinary day,

people go to work and only Christians celebrate it in their churches , with high vigilance of the police. For Christmas Eve , 2012, the symphony orchestra of Sfax offered a concert in the cathedral of Tunisia. All the musicians were Tunisians and therefore Muslims. They played Christmas carols in a Catholic church overflowing with people . Gounod's *Ave Maria* was sung by a soloist. During the Eucharist , they remained discreetly on the sides. As for Thanksgiving and the final song, the people joined the choir for the last song. During the fraternal moment , they sang with the young about the birth of Jesus. God united hearts beyond the differences. On that Christmas Eve , men and women , black and whites , a few Chinese , young and old , Muslims and Christians, shared the joy of the birth of the Lord, the Prince of Peace.

Our community was able to share this intercultural , interfaith experience , a sign that peace is possible. This has instilled in us the desire to know the Muslim mind more deeply . Once again we experienced the goodness and simplicity of the Tunisian people . Being Arab is not synonymous with being a terrorist as the prejudices and certain media would have us believe .

(Sr. Maria Roher, missionary in Tunisia)

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Arianna's Line

Daring

Giuseppina Teruggi

We have to believe that a value is authentic when we find it in actual life. Having the courage to dare: it was shown in the experience of a young woman who learned in a Salesian school that it is possible to face, even in the hardest situations. It lies in the conviction that life always offers new opportunities. Daring, the courage to dare does not mean being unafraid, but going forward despite the fear. How? Monica explains.

The diary of a year and a half of being unemployed

"Last year I was laid off from the company where I worked. The firm had failed and therefore...everyone went home. For a few months I looked for work, then discouragement and the scant trust in myself, insecurity caused me to stop the seeking and I decided to dedicate myself more to my family.

We were close to Matt, a classmate of Davide Carlo, my son. Last year when they were in fifth grade, he had been diagnosed with an inoperable brain tumor. So it was that overnight the life of this family, and ours, took an unexpected turn. Two young boys, pure, serene, good and fragile found themselves faced with a reality that was greater than themselves. Matt's family, faced by the almost certain death of their son, and ours with the possibility of losing Davide Carlo's only friend. It was a reality that was difficult to explain, to accept, to live, to overcome. Personally, I was helped by prayer. I asked God to give me the ability to be sufficiently close to Matt's mother and to the boy himself. I also asked him to help me as a mother to prepare my son for any eventuality that He would send us.

However, in all this, there was a *true miracle*: solidarity, the prayers of hundreds of persons on every side, even those of different religions, for that whole difficult period. Many people without even being asked met to pray in the parish, in other churches, in the workplace, in

schools. A difficulty that united so many people was the double surgery that Matt had to undergo after two invasive tests, each of which could cause irreversible damage.

After the interventions there would be a year of intensive therapy.

Matt is now in junior high school is well and his experience has taught me and my family, once again, how ephemeral our lives are and how we all must again thank the Lord for what He gives us each day, because every day of our lives is a gift and should not be thrown away.

We were also close to Yeniamy, my cousin Andrew's Cuban wife, who for years fought against a tumor. In March of last year when we did not know what would happen to Matt, our young cousins, the sons of Yeniamy and Andrew, who were 6 and 8 years of age, lost their mother at only 39 years of age. It was painful to accompany Yeniamy in her Calvary until the end; she still faced all with a contagious faith. I rediscovered the word of God with her, I once again read the Bible, which, as an evangelist she knew almost by heart. I, who thought I was a good Catholic, realized just how little time I spent with God, and the attention that I dedicated to His Word.

We spoke with Yeniamy - who believed to the end in a cure, hoping to see her children grow,

that his illness was a way by which God awakened the faith of all who knew her. With her, we talked about God from Bible passages, as we did not usually do. It was a pleasure for me to spend time with her

Little seeds sown in the Salesian school

Because of all this I still desire to pass on what my teacher, Sr. Maria Letizia, communicated to me together with the rules of Mathematics, Italian, History and all that belongs in school when I was little. Faith in God the Father, Jesus' teachings to love one another, acceptance and sharing, the presence of the Holy Spirit in guiding our words and our actions.

My teacher sowed little seeds in the hearts of her students. From those seeds something special was born in each one of us: faith in God. What we learned was the love of neighbor and I am sure that even those of us who believed that he/she had turned away from God, did not really know that they had Him inside themselves. Yes, because she has taught us a way of life, that Salesian way of life, which gave us an edge.

Over the years I met some of my classmates. Some speak of priests and nuns like smoke in their eyes ... But despite their "harsh" words, their attitudes are "good". Perhaps they don't know they have God within, certainly more rooted than they think. The little seed that our teacher sowed in their hearts is still there, alive, just a bit slow in maturing!

I feel that I am loved by God Not that I have not encountered difficulties in my life, and not that I have always been able to overcome them. Yet even when I asked myself: "But God, did you forget about me? Don't you think that you have tried me long enough?", I knew that, despite the burden I had to bear surely God knew my limit, and I just had to trust Him, and that he that would have given me the strength to overcome everything, and to accept what he had in store for me.

A new glance

I learned that what I want is not always what God wants. Now for me, taking care of my "mythical aunt Carla", welcoming her into my home for a month (because she broke her foot and could not live alone), is a way to pay back the good I received from her when I was small and very spoiled. She showed me so much gentleness and affection when my parents who both worked could not do so, not making me feel their absence.

I learned to keep after my Mother who is losing her memory and every now and then is difficult to live with. She was at our house for two weeks because of a little stroke and then again for three weeks for a foot surgery when Davide Carlo was in a Milan hospital for an operation. It was an endless time! We can really say that it was a bit complicated. It meant having the house like a hospital ward and a husband who, thought he did not complain about having to share the bed with me by turn or with Davide Carlo in order to allow Granny or an Auntie a bit of privacy.

It was a demonstration of love and of a sense of family that was worth more than a thousand words, right? And to think that two years ago I thought that my marriage was almost over. Instead, just a short time ago we renewed our vows in the parish Church, after 15 years together...

But beautiful things still exist ...

The joy of life, despite what happens around us, was noted by a mother of the oratory in speaking with the pastor. "They asked me to become a catechist! With a little insecurity and lack of awareness, but with enthusiasm, I said yes. I experienced my first year as a catechist. What commitment, what effort, and how many doubts, but what great satisfaction, and now I am no longer the mother of only one child! My family has grown to include 11 children and 22 brothers / sisters. I became friends with almost all the families, and we hear from one another

often. I hope that my efforts help me to bring them closer to community life. What I would like to convey to the young children and their families is the courage, the desire to love each other, to forgive, to help one another, to have a style of Christian life. Because it is only by the example of our behavior, which Jesus taught us, that we can ease the doubts of those who are not too convinced!

But it does not end here. One day when seeing me at the altar with the catechism children and his friend Matt, who was serving as acolyte during the Eucharistic celebration, my son said: 'Mom, you and Matt are at the altar close to Jesus, I, too, want to do something to be close to Him. I feel so far away in the church benches...What can I do?' This is how David Carlo became an altar boy!

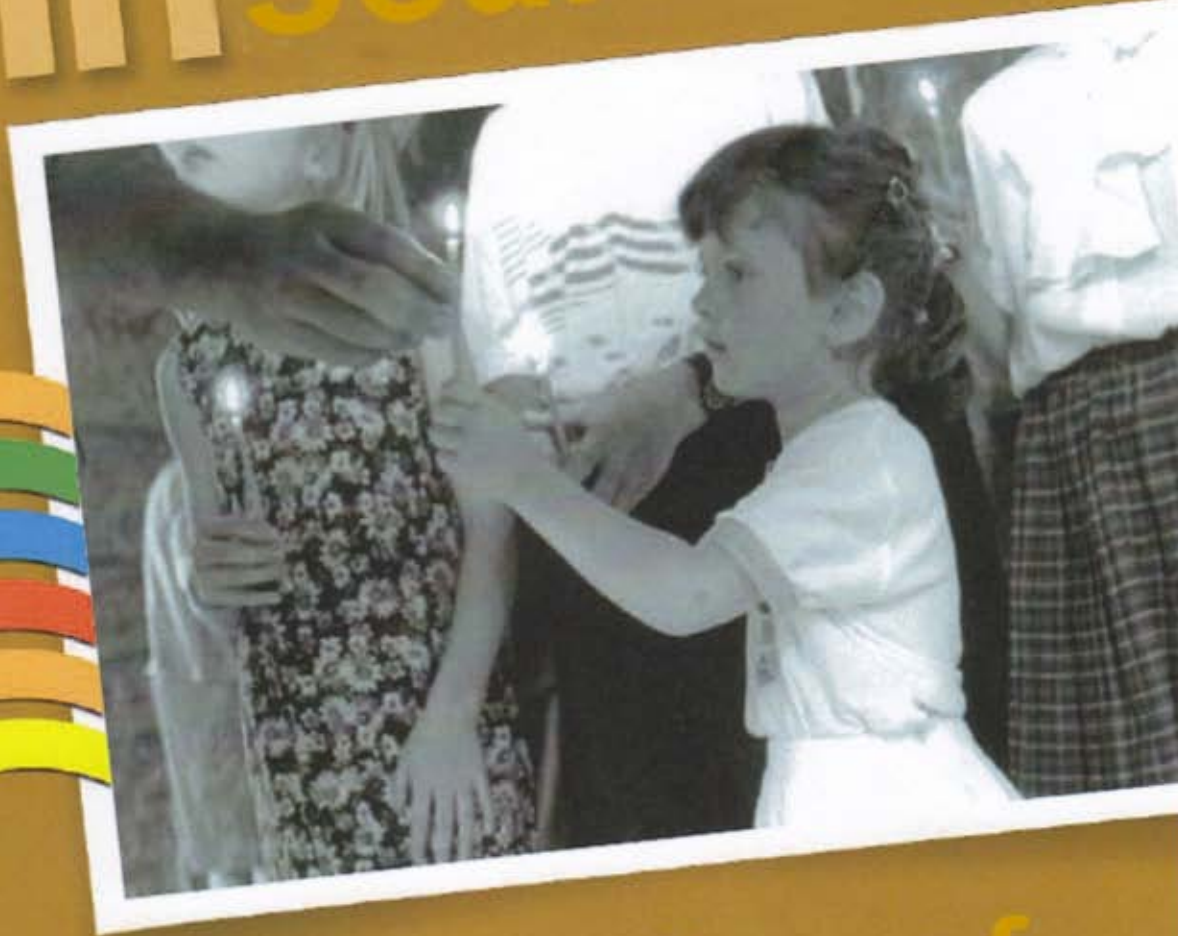
During these days I participate in the Festive Oratory. I am one of three mothers who are working in the secretary's office. We take care of the weekly registration, attendance, accounting, etc. Every now and then we make mistakes in the number of meals, but we are never wrong with the receipts...and we laugh a lot! It is difficult; I work from 7:30AM to 6:30PM. My housework suffers, at times my husband is tired because this commitment steals time from the family. However, he knows that I am happy to do it, and I feel good about it, and therefore he accepts it.

I thank my Teacher for the mountain vacations we have taken, in Val'D'Aosta I learned to love the forest, nature, the silence and even the walks in the rain. Thanks for the days of spiritual retreat where I learn to read the Word of God and make it my own. Thanks for her attention to my shyness that I learned to overcome by creating a "theater" in school. Thanks also because every now and then I dream of meeting her on the way in places where it was unlikely that we would meet, and when I see her, I run to her. She, too, is joyful and hugs me back. When I wake up, I am at peace!"

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idma in search of



Gospel reading of
contemporary facts



Hope believes in difficult times

In 1911 the French poet Charles Péguy wrote: "it is hoping in something difficult, quietly and in a somewhat embarrassed way. It is easy to despair, and that is a great temptation. It is useful words in times of crisis. Hope is a virtue of struggle.

Mara Borsi

1943 Auschwitz: barbed wire, chimneys, ovens, dense black smoke. Etty Hillesum, a young, 29 year old Jewish woman wrote: "Do you think I do not see the barbed wire, the crematoria, and the dominion of death? Yes, but I also have a glimpse of heaven, and it is in this glimpse of heaven that I have in my heart where I see freedom and beauty. "

Clinging to that edge of blue, of hope, is not a type of illusion, but a secret source of energy.

Like faith, hope is a theological virtue; it has its source in God who places it like a seed and as a principle of action in the heart of every person, and has as its goal God himself, the harbor of every human desire.

George Bernanos, the French writer, highlights the aspect of the struggle, of dealing with the risk in order to be people of hope: "Hope is a virtue, that is, a heroic determination of the soul. The highest form of hope is despair conquered ... Hope is, therefore, a risk, but it is worth taking that risk. It is even the risk of all risks." In hope, present and future are intertwined; it requires constancy, commitment, and perseverance. It is a virtue that governs life in the present time, stimulating and feeding it. Ethics and social commitment are grafted here. Hope, precisely because it is an expectation not yet possessed, and has no evidence, knows the thrill of fear. Karol Wojtyła, in *The Goldsmith's Shop* writes: "There is no hope without fear, and no fear without hope." Despite this aura of dim light, hope is the torch that lights the way to proceed in history. It is the tension that makes us wait for the future while being captivated by the present.

Virtue in practice: *The alternative school* a sign of help for the poorest

The alternative school, headquartered in the parish of St. Anthony of Padua in the Zogbo neighborhood of Cotonou (Benin), belongs to the AFO province. It is one of best responses to the educational needs of adolescents and young people who have not had the possibility of attending school. It is distinguished by its simple approach to literacy.

The FMA school began in 2004. The community, noting in the neighborhood the great number of unschooled preadolescents, adolescents, and young people, was challenged to face this situation. All began with a class of twenty-five students in the parish buildings.

In 2007 the international telephone company MTN financed the construction of a scholastic building because the number of students who frequented the school was ever increasing.

Presently, there are six groups divided into three levels that alternate during the day, three in the morning and three in the afternoon. Classes never have more than 25 students. The ages of these students range from 11 to 18. Classes last for four hours a day, either in the morning or in the afternoon, because many young people must work or are apprentices. The organization of the alternative school takes into account the availability of the time of the adolescents and young people, and collaborates with the employers or with the parents. These agreements with the adults are indispensable if they want to assure the continuity of attendance.

In the school *accelerated or alternative* programs are followed according to those prepared by the Education Ministry based on regular school classes, but here they are reduced to the essential. The State, in fact, is seeking to promote this type of school as much as possible.

State officials are very interested in our experience, and in the numerous seminars to which we have been invited to participate and share our educational work, Mr. Paul Bohissou, director of the FMA alternative school, is much appreciated, as are our programs which now exist on the national level.

*Hope is the strength to love
life each day,
until the day with no sunset.*

Tonino Lasconi

Results this year have been very good, and have met and surpassed the national average. In 2011-2012 the average was 78% and we arrived at 92%

The school is a true source of hope for the younger generations of the neighborhood. It has given new horizons to the young people and their families. Girls and boys have become aware of their capabilities as have the employers, parents, and neighbors. Thanks to the school we have seen a real change on the levels of thought, behavior, and life has changed. The success of the alternative school shows that “in every young person there is an accessible point of good”. Therefore, every person carries within self the seed of hope. We all have the responsibility to provide a favorable opportunity for the practice of this

theological virtue. This requires our attention so as not “to allow anyone or anything steal our hope” and to give a reason for hope through creativity. The true source from which we receive this virtue is Jesus.

Sr. Monique Amegnaglo (AFO) .





PASTORAL-LY

Vocational Animation for

Discernment

Palma Lionetti

One lives of events, but one can also die from them in the sense that living with car lights focused continually on events runs the risk of not allowing us to see beyond, because of this all that is beyond the beam of light remains in the darkness, and therefore so do the faces of the young people in their human and faith lives.

We run the risk of going from one meeting to another, from one event to another, but in the "middle ground" of the daily life of young people who are left on their own. It happens that we no longer have time to be part of a group, to be together, to study a theme, to make a retreat together to plan and manage camps. It is import to play this game between *extraordinary vs. ordinary* in a correct manner.

We might be able to organize fantastic "Come and See" days, with hikes, pilgrimages, meetings, but the efficacy of these vocation-oriented situations takes place on an ordinary day, at any time, with the same smile of an "exceptional event" when we invite the young people to lunch, supper, to pray or better still when they themselves ask to be with us and find in us the readiness of a love that welcomes them, without expecting too much in return, otherwise they will leave and never come back to ask for it.

Youth ministry , and specifically that which is vocational, cannot be identified by the ecclesial or religious community through events, and/or mass gatherings. It exists by taking into

greater account the bond that these events have between themselves and daily life that today tends to become always weaker.

There could be the conviction that a good youth and vocational ministry can be carried out in the province or by the vocational team, but also without the basic journey, especially without a formal journey of a group promoted by an actual community located in the area.

Educators do not always succeed in being a vibrant, living presence for the young people, and so the latter go in search of means, and techniques, always entrusting the message to be given on something that is outside of us

"For Pope Francis there is no message; it is a means. There is a message that shapes and molds the form in which it is expressed. The first form is his own body . Pope Francis handles his own corporeality in a way that naturally unbalances the interviewer. He does not have a rigid composure, but posses a flexibility that drives him to a deep, absorbed concentration as happens, for example, when he celebrates Mass; or he possesses a momentum where it seems like he loses his balance.

The most famous statue of St. Ignatius in Rome is in the Church of Jesus, it seems to be on fire. Pope Francis manages his corporeality thus, vividly assuming the posture that the message he wants to communicate demands. He transforms himself into the "message." If this applies to his body, it is also true of his voice and the epistolary communication that is very dear to him "(A. Sapadaro).

This is why Francis continues to make us marvel at the exceptionality of these "normal

gestures". Here there is no communicative strategy; there is only the will to be himself and to be the shepherd that he has always been. "Let us remember that which he said in an interview in Brazil: 'if you go to see someone whom you love, friends with whom you want to communicate, do to you go to visit them behind a glass case ? I could not come to come to visit these people, who have such a great heart, behind a glass case.' For Pope Francis the Church is the "holy Mother Church", she is mother, and Bergoglio says further, 'there is no mother who communicates 'by correspondence'. A mother shows affection, touches, kisses, loves...Pope Francis' language is not speculative, but missionary, it is *uttered* not to be 'studied', but to be 'heard', immediately reaching anyone who listens, so that they react' (A. Sapadaro).

Perhaps our youth and vocational ministry needs a "body" as well as "soul." Now more than ever it means giving "flesh" to our pastoral "roles", thinking that the first, most important means of communication, pastoral care, is not only a personal relationship, but one of the body. The person of the pastoral communicator plays a fundamental role in the way in which he/she is presented and is perceived as a person. Josef Goldbrunner, a psychologist and professor of pastoral theology, wrote about it in 1971 by highlighting five criteria, dimensions or levels of pastoral communication:

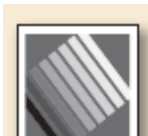
1. *The emotional dimension*, i.e., the awareness of one's own emotional disposition and the impression it arouses in people. How are we perceived by others and what emotions do we arouse in them?
2. *The intellectual dimension* refers to the intellectual capacities and their application on the part of the pastoral communicator and that of those entrusted to her. The ideas, reason alone are not enough to

reawaken the faith, but are still always a way to lead to belief.

3. *The archetypal dimension* that is, there are reactions that often stand in the way as an obstacle to total communication. Archetypes such as father and mother, brother and sister, etc. How do we communicate them ?
4. *The existential dimension* refers to the profound relationship that exists or that could be developed between the communicator and his/her questioner, producing among other things, an effect facilitating or not the choice of a faith.
5. *The more specifically spiritual dimension*, the spiritual reality will become more or less alive and radiant in the measure in which the communicator will allow him/herself to be led by the Spirit. This is how the pastoral communicator coincides with the spiritual communicator and the ordinary will become the precious pearl of the extraordinary.

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In Motion

A Summer of Young People in Motion

The Editorial Board



The events lived by millions of young people during the World Youth Day (WYD) of Rio de Janeiro from July 23-28, 2013 were rich in meaning for those who participated and those who followed the events from a distance.

All the discourses of Pope Francis, his invitations, the words spoken with strength and enthusiasm filled the heart of a Church that seeks new ways and new courage to continue its work of Evangelization.

The enthusiasm of the young people, their desire to meet with their peers from different continents, their smiles, their knowing how to adapt to situations, to the unforeseen, their desire to begin to be protagonists, all restored vigor, strength and courage to the Church.

The young people of the Salesian Youth Movement (SYM) were protagonists together with all the other young people in the great event of WYD in Rio.

July 24 especially was an important day for the SYM when in the Salesian Collegio *Santa Rosa* in

Niterói-RJ the world Forum was celebrated in the morning and in the afternoon the worldwide encounter of the SYM was held.

The Forum saw the participation of 34 national delegations with more than 160 young people, SDB and FMA who studied the missionary dimension of Salesian Youth Spirituality. In welcoming and greeting the participants, the two Delegates for Youth Ministry Fr. Fabio Attard and Sr. Maria del Carmen Canales, extended the wish that the fruits of the work, as in preceding editions of the Forum, would have great importance for the national and province levels.

What is the meaning of service that often becomes power on the part of those who exercise it, how to make volunteering a form of social transformation, how to have young people meet Jesus in a society that tends to become more and more secular, and how the Salesian Family SYM can take this on to become more effective in social reality, were the topics of the questions posed by some young

people to the Rector Major and Mother General at the end of the morning session.

In the homily during the Eucharistic Celebration, in commenting on the Gospel of the Wedding at Cana the Rector Major offered four points for the young people of the SYM, three inspired by Mary and one by the disciples: be attentive and present, not mere spectators and see the needs of others; make reference to Jesus; "Do whatever he tells you, because it is a set point that gives security and hope; and finally, become his believers.

The Forum was prolonged even during the celebration that was organized along the idea of a great oratory with various activities: in four tents some of the young people who had taken part in the morning's work shared in different languages- French, Portuguese, English, and Spanish-the experience of the Forum and the message of the Rector Major and Mother Yvonne.

Notwithstanding a slow, steady rain, the planned activities went on. There were typical dances and songs from the various cultures represented, and in the evening there was a musical on Don Bosco .

During the evening in the large indoor gym there was a prayer vigil which, like the one in Madrid in 2011, saw the adoration of the Cross, the welcoming of the Word, and finally a time of silence and Eucharistic Adoration.

The Salesian Day of the WYD in Rio de Janeiro was concluded by a dual Good Night by Mother Yvonne Reungoat and the Rector Major. Both invited the young people to look to Jesus. Mother Yvonne suggested the attitudes of listening, of the joy and awareness of being a worldwide movement; Fr. Chavez spoke of taking up the cross, recalling that in launching the experience of WYD, John Paul II had entrusted it to the young people, and he spoke of the availability of being young missionaries working for the most needy youth, those who are poor materially, morally, socially, and culturally.

The Forum wanted to reinforce the ecclesial, charismatic and social dimension of the journey of the SYM through a direct sharing between the young people who are called to transmit what they have lived and their companions.

For the young people of the different delegations the experience of the Forum and the SYM celebration was not to be filed away, but prolonged in the local environments so that together they could plan new, practical journeys in the plurality of the local groups in which the SYM be nourished.

The experience of the different groups from diverse countries facilitated the communication of the reflection that was already realized in their own context: to be missionaries. It is one dimension of Salesian Youth Spirituality.

Mother Yvonne, Reungoat, present at the Niterói Forum, commented: "Young people cannot keep this message of God's love only for themselves; they must communicate it to others, not only with words, but also with actual gestures. The young people of the SYM are called to be symbols of hope for other young people, because that is what Jesus did.

The young people of the SYM showed their great joy in feeling part of a worldwide movement. Many of them expressed the desire to become true missionaries among their peers, seeking the way to share in an efficacious manner the beauty and joy of having a personal relationship with Jesus.

IN DIALOGUE

Interview with **Fr. Peter Zago** and **Sr. Teresa Szwec**

Debbie Ponsaran

Fr. Peter Zago, born in Padua, has been a Salesian missionary since 1969: He has served in India, the Philippines, Papua New Guinea, Indonesia, and since 2001, Pakistan. The FMA are not present in Pakistan, so Fr. Peter sends Pakistani vocations to the Philippines where there are currently a novice and two aspirants.

Sr. Teresa Szwec, Polish, is the animator of the FMA community in Moscow, Russia, where the official religion is Orthodox Christian. During the time of communism, a good part of the population became atheists. .

How do you enter into dialogue with believers of other religions?

Fr. Peter: For us as Christians dialogue is not only based on what we say, but on our being persons with that love of Christ which is universal and gratuitous. It is a dialogue of life, of action, of human understanding, of participation in the sorrow and in the joy of people without distinction of faith or theology. For us Salesians in Pakistan it is a motive of great spiritual joy to offer help to thousands of our Muslim brothers and sisters who were victims of earthquakes and floods! It is in the dialogue of life that we Christians can reach the love which makes us similar to the Father.

Sr. Teresa: I enter with a smile and welcome and simple conversation. The people are open and are thirsting for true, good things. They are looking for authenticity in relationships and want someone to listen to them without judging them. I meet these people in the cathedral where I work and participate in their joys or the pain that they live or carry in their heart. I think that it is important how we live as believers, how we behave and how we love one another in Jesus Christ. .



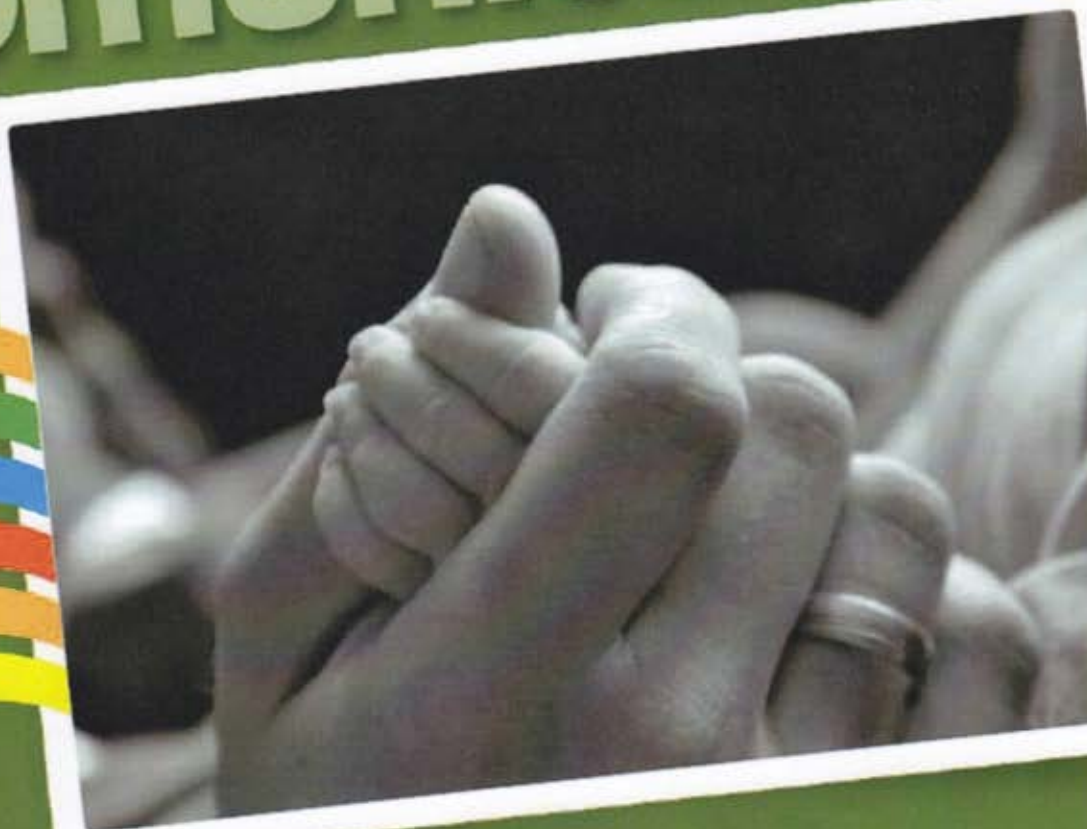
What can Jesus' message tell non-believers?

Fr. Peter: That they are not excluded from the love of the Father. The message of Christ is the hope that considers the non-believers not as being excluded from salvation, but as seekers of truth, and as such they remain in Christ's plan of salvation. Perhaps we will never succeed in telling them this, but we must remind ourselves not to judge or condemn. If I live my faith and practice universal, gratuitous love my witness becomes the message

Sr. Teresa: Christ's message tells the non-believer that they are beloved children of God, that He is their good, merciful Father who is always close to them and lives in their hearts. Jesus tells them that they should live in joy, love, and hope, not to get discouraged in the struggle against the evil one, to make the effort to build good, true relationships with others, to have the courage to walk confidently toward Paradise where the Creator awaits them with open arms.

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dmca comunicare



Information, News, and Novelties
from the Media World



Walk the Talk

Communication and the New Evangelization

Maria Antonia Chinello

"Dialoguing with the person of today to communicate the beauty of the Church". Pope Francis asked this of the members of the plenary session of the Pontifical Council for Social Communication that met last September.

We may sum up here the same urgency as always: to communicate the Good News that runs through thousands of years in the history of the Church. Beginning from Jesus' invitation: "Go". It is an active verb as is the communication which, in a time such as ours, with the multiplication of stimuli, channels at our disposition, we run the risk of being "silenced" by the superabundance of information.

The theme of this last issue of the year is in close relationship with the Dossier *Between the Word and words* (DMA 5-6): Which languages, narrations, expressions, relationships, can be activated to illumine contemporary men and women with the "light of faith"?

Narrating for a "new generation"

The digital era forces us to change the communications models from the one known as the "one to many" of mass media to that of "one to one" and "many to many" of personal media. The communications process is being re-thought in terms of interaction, sharing, participation, more than that of transmitting.

On closer inspection, it is the model that runs throughout the history of salvation, which tells of the communication of God close to the person and the lives of all persons. God enters into dialogue with people. It is a "face to face" which, in the Word

made flesh, reaches its summit: Jesus in his communication points directly to the lives of those in front of him, hears and answers, speaks and is silent, touches and heals.

It is in the unity of the glance and the words that communication creates and re-creates: "Thanks to this union with listening, seeing becomes the following of Christ, and faith appears as a journey of the glance, in which the eyes become accustomed to seeing in depth "(LF 30).

Today we run the risk of consuming news and being unable to tell it. According to Ricoeur, the narrative is a "ethical gym that compels us to discern between what is important and what is not, to put in order events according to connecting threads capable of interpreting them, taking a stand on what is good and what is bad". Batchin argues that "it is always" polyphonic "because it interweaves the voices and events in the lives of many, and even "polychronic" because it embraces the past, present and future, personal biographies and collective history."

Pompili states that narration is "a way of passing on what you have received, so that it can, in turn, be transmitted. A concrete, plastic way, in which what has universal value, becomes understandable through images linked to life. We think of the value of parables in the Gospel narratives-images capable of connecting daily and eternal life, simplicity and grandeur, the material and spirit ".

Perhaps it would be the case of asking ourselves if we still know how to tell the story, to narrate personal lives, those of our community, of the Institute, of the Church, because there are still those who say "We have found...Come and see!" Or perhaps the struggle of speaking, of having chosen at times those rigid, formal, abstract communication styles have distanced us from concreteness, from suffering, from being

wounded...has it actually made religious life lose its "social evidence" ?

In Brazil Pope Francis, reflecting on the flight of Christians away from the Catholic Church, invited the bishops to ask themselves "why". "Perhaps the Church has appeared to be too weak, perhaps it is too far from their needs, perhaps it has been too poor in responding to their anxieties, too cold in their confrontations, perhaps too self-referencing, perhaps a prisoner of their own rigid languages, perhaps the world seems to have made of the Church a relic of the past, insufficient to meet the new demands; perhaps the Church had answers for the childhood of the person, but not for his/her adulthood."

Setting oneself on the journey and journeying with all

The Internet is the scenario of social action, "a place of unveiling the old needs for which humanity does not cease searching". The need for relationships that runs through it and that shows forth between the lines of *e-mails*, *sms*, and the messages of *WhatsApp*, could be opportunities to renew the lines of contact, places of narration, because relating is translating the experience to make of it a gift for others, placing oneself on the journey, together with men and women, walking with them in time to the same rhythm.

"We need a Church", continues Pope Francis, "that is not afraid to enter into their night. We need a Church that is capable of meeting them along their way. We need a Church in condition to insert itself into their conversation. We need a Church that knows how to dialogue with those disciples who, fleeing from Jerusalem, wander aimlessly on their own, with their own disenchantment, with the delusion of a Christianity held to be now sterile ground, infertile, unable to generate meaning [...] We need a Church that is aware of how there are people who already have in themselves reasons for a possible return, but one needs to know how to read it all with courage."

It is up to us to decide whether to make all this possible. To ensure that the present culture is a home for the Gospel of Jesus.

How? "Walk the Talk" for 2014 will try to offer some points of reflection on some verbs that speak of communicating and evangelizing: *connecting, exploring, experiencing, exchanging, hosting, and participating*...See you in the next issue!

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Women in the Context

Faith and resilience: is there a connection?

Bernadette Sangma

"I was a young university student and I looked at life with much expectation; I dreamt big dreams and planned beautiful things for my future, but all was shattered by a car accident from which I survived with no apparent external injury. A few days later, I was suddenly paralyzed from the throat down. I was devastated." This is how Winnie Mugure describes her initial reaction to the consequences of an accident that took place fourteen years before. From then on she was forced to use a wheelchair. But Winnie was a woman who knew how to conquer. I met her at the Institute for Youth Ministry-Tanganza (Nairobi). In my interaction with her I knew I had met a woman of faith and strong resilience.

How was your recovery from the accident?

Winnie: It was a long, arduous process. Initially, I seemed to be in a dark, black tunnel with my body smashed. More than once I asked the Lord what the reason was for all that was happening to me. I seemed to be receiving bad things in exchange for the good that I had always tried to do. At the university I was the catechist for my companions and I prepared them to receive the sacrament of Christian initiation.

I gradually began to recover, and as the pieces of my life began to come together I heard a voice like a whisper saying: 'Winnie, everything is grace!' This helped me to face my new situation. I can say that my recovery took a positive turn since then, not so much in the physical sense, but in the emotional and spiritual. I am convinced not let myself be defined by the situation of my physical disability.



What are you doing presently?

Winnie: From an academic point of view, I am completing my doctoral thesis. At the time of the accident, I still had a few exams to take for my bachelor's degree. Because of the paralysis, I had lost the use of my hands and could no longer write, but the university allowed me the possibility of taking the exams orally. After eight years, I regained the use of my hands and in 2008 I returned to the university to complete my second degree in education. Now I am enrolled in the doctoral program for the Psychology in Education and I am writing my thesis.

From the work point of view, I teach part time in a high school and, on occasion, I am a consultant in a Jesuit school and in the Camilliani Health Center. In addition, I volunteer in a nursing home for the terminally ill and in the Nairobi trauma hospital for spinal injuries of which I, too, am a victim.

According to you, what is the situation for a handicapped person?

Winnie: The life of a woman who is handicapped is marked by a dual disadvantage. You are on the margins because you are a woman and even more because you have a handicap.

Therefore, survival is hard because of the double discrimination. I experienced this especially when I was looking for work. Employers were enthusiastic when they read my resume, but when they saw me in person the disability almost immediately led to a distancing and then a rejection, even though I was qualified. It also happened that I won a contest for a job in China. I was ready to leave, but was stopped from going the day before.

Today we speak of affirmative action or positive discrimination for disadvantaged socio political groups. The aim of these politics is to protect from the effects of any disadvantage that the person may have, but in the encounters with daily reality it is something else. One is considered to be a second-class citizen. It is necessary then to have great strength not to give in and in daring to push one's self forward.

What is the secret of this resilience that you have?

Winnie: At the beginning of this "adventure" I found myself crying out to the Lord, asking Him why this happened to me. I asked Him what meaning my suffering had on that hospital bed. While I was in this state, I remembered an experience that I had with a group of university students. I had accompanied them to a Coca Cola producing factory. One official who was guiding us explained how this beverage was produced. He explained to us that it was prepared with plain tap water that had been purified. He said that this process guaranteed such a level of purification that even if the dirty water was taken from a ditch, it would be good to use. While I was immobile on that hospital bed, this explanation came back to me. Like the water for the preparation of Coca Cola, I was in the process of an intense purification in God's factory to become a masterpiece of a divine brand. He is the supreme artist of my life! The words that sustain me are from the book of Jeremiah: *"For I know well the plans I have in mind for you, says the Lord, plans for your welfare and not for woe! Plans to give you a future full of hope" (29,11).*

The experience of the handicap that I bear has made me very sensitive to the sufferings of other people. Today I am a psychological consultant to those persons who, like me, are victims of spinal column traumas. I am aware that I can speak to them with much credibility because I am one of them. This helps me to facilitate their drawing closer to God.

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MUSIC

Video Game Music

Mariano Diotto

"Nothing is real. Everything is licit . Rest in Peace"
(Assassin's Creed II)

Some time has passed since 1961 when the first video game was sold. It was called *Spacewar* and was developed by six young scientists at MIT (Massachusetts Institute of Technology) in Boston. Today the videogame of choice is called *Grand Theft Auto V* and its debut on September 17, 2013 did not pass unobserved. Young people stood in line outside stores, some even from the previous day, just to have this new game.

When the first videogames came into being the music was a secondary element, so much so that the only sounds that were reproduced were melodies created by synthesizers, and at that time they thought they were already ultramodern. Now, instead, along with the avant-garde graphics, music has become the protagonist of the videogames and the record companies are signing exclusive contracts with their own artists to insert one of their songs in a game.

The music trend in videogames

The more popular videogames usually deal with epic themes, adventurers or detective stories with great interaction between the characters and the young people who play them. Undoubtedly, the music emphasizes the most significant passages : an *ad hoc* musical background more greatly emphasizes the action and adventure of a chase or a battle. Hence the need on the part of manufacturers of video games to have appropriate music for every moment of the game. At the beginning the songs chosen were already famous and needed the waivers of the singers, but in recent years this mechanism has been turned upside down.

The video game market has not been affected by the crisis and, indeed, thanks to the mobile versions or tablets (mobile device), they enjoy a

widespread dissemination and acquire more and more market shares daily. As a result it is now the record companies with their most successful pop star that provide new songs since they know well how profitable it is to associate their image with some trending video game titles.

So it is that the music for a video game fills the same function as the soundtrack for a movie and is designed to accompany the events taking place on the screen. This interaction is greater for games since they must take into account a key variable : the player .

The great success of music-themed video games such as *Guitar Hero* and *Rock Band* has favored this change of course . For example, the famous singer Katy Perry is the testimonial and protagonist of "*The Sims 3*" in a special edition called : *Showtime Katy Perry Collector's Edition* . It also happens that unknown singers become famous by playing a song from a video game. In fact, Malukah , a young Mexican girl , was a complete stranger until a few weeks ago, and then unexpectedly became a multi-media phenomenon after posting on YouTube a cover of *The Dragonborn Comes* , a song from the soundtrack of the famous fantasy game *The Elder Scrolls V : Skyrim* , in no time getting more than 4 million views .

What can we deduce from the influence of music on games? Or until what point can it influence the way in which games are created?

From Japanese to American music

Music at this time definitely plays a crucial role and is an interchange between the reputation of the

game and the artist. Both will earn something like fame, prestige and money.

Koji Kondo is certainly the most famous Japanese composer and musician since he has been involved in adding music to the more popular Nintendo titles such as "*The legend of Zelda*" and "*Super Mario*", contributing toward making these games masterpieces. In fact, he had the brilliant idea of merging the sounds and gestures of the characters with the background music.

After this first wave of music from Japan, it moved to United States domination. In fact, Michael Giacchino (composer of the music for *Call of Duty*, *Call of Duty: The time of heroes* and *Secret Weapons Over Normandy*) and Hans Zimmer (music for *Call of Duty: Modern Warfare 2*) were able to divide their work with great success between cinema and gaming.

his market, therefore, still has great possibility for expansion and integration between the game and the soundtrack that emphasizes the most significant phases. Certainly the hip-hop genre is what is laying down the law in most video games, but as the audience quickly changes its taste in music, in the future we will see a further evolution of the link between music and games.

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When it rains, it pours

My dear magazine friends,

With the change of community I have started again- more intensely than ever- my favorite activity: looking around! I started to see the new reality into which I happened to fall, concentration my power of observation in the presence of the new animator, who arrived in the house two days after my arrival. At first I did not pay much attention, but over time the reception that was given made me think a bit on the theme of faith. Unfortunately, it seems to me that faith has little to do with the arrival of the person of the newly promoted to the government of the house! Allow me to explain.

There are those who, nostalgic for the animator whose term of office just expired, look askance at the newcomer, at who she can do, and propose taking refuge in the underground criticism or in a thinly -veiled boycott; there are those who, stressed out from past experience and eager to rejuvenate the environment, welcome her with open arms, investing in the poor women all their hopes, mistaking her for a universal panacea; there are those who, unable to delete old grievances that make it difficult for peaceful coexistence in community, trust in her careful mediation to resolve old relationship problem. There are those who not finding space and a way of expressing a personality that over time has turned in on itself, expect the unaware rookie to lend herself to it's ambitions and to smooth the road. In short, it is difficult to find anyone who is willing to accept her with faith and freedom of spirit!

Now far be it from me to defend an indefensible category (I do not have the guidelines...) but I ask myself: have we never considered that each community leader might have a stormy past ? I

look at this poor Sister who tried to understand the environment into which she has been vcatapulted and who is trying to get to know the people around her, takes in confidences, concerns, and expectations and I think at the same time-little by little- she is trying to reassemble the debris left by the hurricane that hit her when she was asked to be the animator !

And then I Ask myself, would it not be better to put our faith in God? Would it not be more 'religious' to welcome with faith those who are called to walk beside us, to carry us on her shoulders?

My dear friends, we know that life gives storms and typhoons to everyone ! However, let us avoid having it rain while it still pours !

Words of C

Your text here.

Your text here.



In the next issue

DOSSIER: *Words and Gestures: Trust and Tenderness*

Arianna's Line — **Ingratitude**

SYS/Culture — **Salesian Spirituality**
a proposal to live with passion

Pastoral-ly — **WYD and educational faith journeys**

A Glance at the World — **India**
united for a better society
