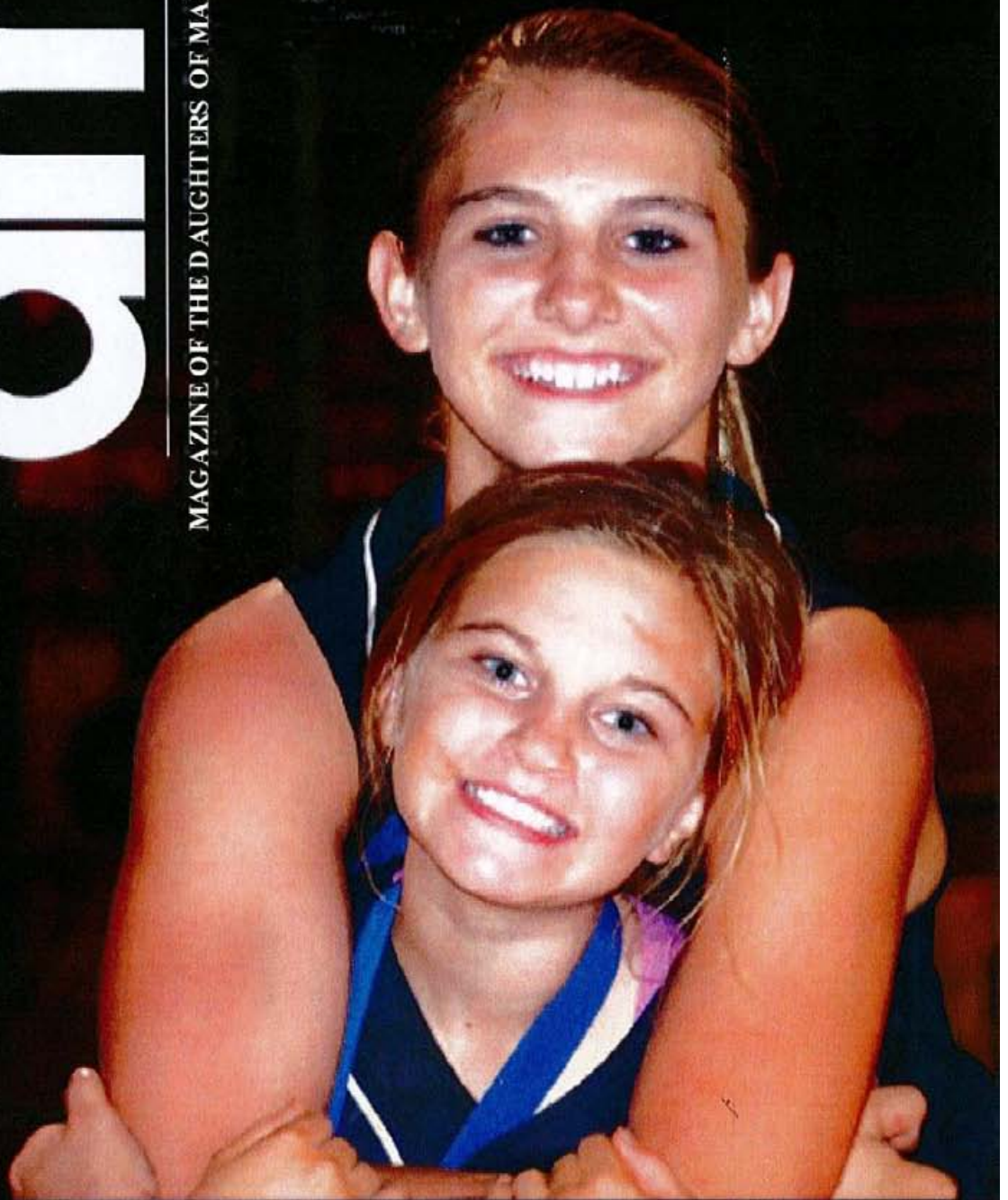


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BROADEN YOUR VISION: ENCOUNTER

Editorial DMA 2015

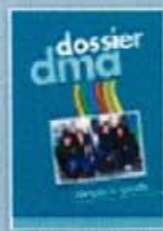


Close-up

***Peace is the Way
Peace in the Middle East***

***Women in the Context
Joyful Women***

***Arianna's Line
Behind the Masks***



Dossier

Encounter



***In search of
Gift and Education***

dma

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Giuseppina Teruggi

*The Word: Emmaus-
In the Wake of
Discouragement*

*Charism and Leadership
Accepting and Forgiving
Oneself in Faith*

*A Glance at the World
A Journey as Long as a
Dream*



*Communicating
Consecrated Life
Communication and
Fraternal Life*

MUSIC

*Green Music: Music
that Supports Planet
Earth*

Camilla

*Once Upon a Time
there was...the Private
Talk...*



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giapponese • ispettorato giapponese
inglese • Louise Passero
polacco • Janina Stankiewicz
portoghese • Maria Aparecida Nunes
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Editorial

The Green Thread of Encounter

Maria Helena Moreira

The horizon that opens with “*Broaden your vision. Missionaries of hope and joy with the young people*”, is, in itself, the bearer of an invitation to an encounter.

The encounter touches the sacred land of the other person and opens to the sensitivity that results in listening and reciprocity. The encounter interests the person, and therefore, is sought within and moves our steps towards each other, towards the acceptance of a different way of thinking, to the surprises that burst forth from existential sharing.

When we make the choice to walk with young people, to be open to new roads and new frequencies and harmonies, we discover a flow of communication connections, which reminds us of the warmth, empathy and the power of the word of Jesus

There is a closeness expressed in his compassion, in the loving kindness, in the gestures of inclusion, in granting hope to everyone. It touches the reality of the people in the encounter of their deepest anxieties. Our daily encounter with Him enables us to dialogue that mutually transforms us, gives us the ability to embark on a journey together, to the existential and geographical peripheries of today, as Pope Francis invites us.

The encounter is a green thread, filled with hope, a thread that weaves our open and reciprocal relationships and enabling to

approach and lead humanity around a life project based on justice, equality, ethics, transparency, love. The encounter is the bearer of a lucid and fruitful hope that sets us in a movement in favor of life. It creates bonds of solidarity and lucidity to heal wounds that have been opened from conflict, war, violence, lack of respect for human dignity, and generates a culture of peace. An encounter is an experience of co-creation, a covenant with the Trinitarian God. From it something new is built by many hands: the Creator and us, in its full expression of an incarnate God. It is embodied in the faces of those children and young people with whom we started walking, firm in hope, anchored in genuine joy of the Gospel.

An encounter is, at the same time, horizon, journey, and destination. As a horizon, it leads us to see and embrace different realities. As a journey, it is a fabric woven of listening, dialogue, seeking, understanding, communication, and communion. As a destination, it keeps our feet walking in time to the rhythm of the steps of God. It is necessary to follow the fruitful breath of His Spirit that leads us to unexpected peripheries.

"It invites us to allow ourselves to be led by the Spirit, refusing to calculate and control everything, and allowing Him to enlighten, guide and direct us where He wants. The Holy Spirit knows well what is needed in every time and at every moment" (cfr Letter to Consecrated Persons, *Scrutate* n.16).

Peace is Life

dma

Close Up



**Biblical, Educational
and Formative Studies**



Peace in the Middle East

Lina Abou Naoum

The countries that make up the Middle East have been horrified by waves of destructive terrorism, drowned in the chaos of civil war under different names, torn, divided, and confused, looking for safety and the re-establishment of peace.

The reasons for the conflict

With an almost daily rhythm, the media informs about what is happening, but not always about the causes of the conflict. Here is an overview of the historical events which, over time, have led to the current situation in the Middle East.

Iraq is one of the most unstable countries in the Middle East. The Islamic State of Iraq and Syria (ISIS) - Islamist extremist group - has taken control of entire cities.

With the US invasion of Iraq in 2003, all the state apparatus in the country: the army, the bureaucracy and the police were destroyed in no time. The strengthening of ISIS and other Sunni militias, the increase in sectarian violence between Sunnis and Shiites, and the weakness of state structures in Iraq explain the general chaos in which the Arab nations, one after another, have been involved

Syria. The majority of the Syrian population is Sunni, but the country is led by Bashar al Assad, a Shiite. On March 15, 2011, thousands of people took to the streets in Aleppo and Damascus to demand democracy. With the first defections from the armed forces and the birth of the first rebel groups, the civil war began. The regime has obtained some important

victories, thanks to the aid of its allies: Iran and the Hezbollah movement, to which Lebanon has sent trained troops and supplies. The opposition, however, is divided. The most moderate, whose main strength is precisely the Free Syrian Army, has some international support. However, the moderates, in addition to the government, must also fight against the rebel groups of Islamic extremists, and particularly against the ISIS that has become one of the strongest military formations within the opposition.

Egypt.

On July 3, the head of the Egyptian armed forces, Abdul Fatah Khalil Al-Sisi, announced the suspension of the Constitution. The government was taken over by the head of the Constitutional Court, which Egypt counted on to end conflicts.

Israel and Palestine. Israel and Palestine. The conflict that broke out in July 2014 was just the latest of many between Israel and Hamas, the Palestinian paramilitary and political organization. Created in 1987 it has as its goal the destruction of the Jewish state. Israel is afraid that an independent Palestine might turn into a hostile country and ally itself with its Arab neighbors in the Middle East. Tel Aviv is also preoccupied that the power that Hamas could win over the West Bank, whose inhabitants are ethnic Arabs and predominantly Muslim, in the wake of what has taken place in Gaza.

Lebanon. Since the beginning of the Syrian crisis, Lebanon has received about two million refugees in addition to the approximately eight hundred thousand Palestinian refugees already in the country. The humanitarian emergency and the social and political tensions which increased with the situation in Syria, have threatened to blow up the country into further chaos. The development of the Isis and the threat of *jihadists* operating in Syria and Iraq, are a danger for a third front in the Country of the Cedars. The situation in Lebanon is difficult: political crisis in the election of the President, a position that the Constitution awaits Maronite Christians; role of Hezbollah - the Lebanese Shiite movement - that has divided the Lebanese community; the enmity of Israel with the pro-Iranian party in 2006 that destroyed the country...

From all this it is evident that it is difficult to understand in which direction the current crisis will evolve. The Middle East is experiencing the most dramatic years of its history, and little is left of the dreams of what was called "the Arab Spring".

The desire for peace

It is difficult to Speak PEACE in the Middle East today; it seems to be something impossible. Is this pessimism? No, it is the cruel reality of Nations who are involved in the frantic search for identity and stability. It is true that world interests are in play: the race to acquire energy, raw materials, oil, gas ... and also the arms trade, purchasing markets, the return of international powers to the Cold War, all in a frantic search for solutions to the global economic crisis at the expense of entire populations hungry for peace.

Ignorance and poverty make the situation even worse and do not allow for a glimpse of a different future. One cannot count the innocent martyrs, the refugees, the homeless, the hungry, the unemployed ... It is a tragic situation that brings fragile governments to their knees and does not make them very credible. The FMA Province of the Middle East, Jesus the Adolescent, includes six nations (which does not have a presence in Iraq), already has two Iraqi FMA. All in the province live the complexity and atrocities that happen every day. Many of our Sisters' families have lost their home and have had relatives killed, among whom was the brother of Sr. Jeanne d' Arc, the twenty-seven year old Habib Mardo, who was murdered in Hama, a Syrian city.

Our community in Aleppo has been closed for 4 years. The "Arab Spring" has turned into a "bloody tsunami", a long, cold winter; people fear the terrorist groups that sow fear, expanding their power, acquiring weapons, inciting *Jihad*, to Islamize all

"They will kill you all and believe that in so doing, they will give worship to God!" These are the words that echo in the hearts of Christians who flee from the Holy Land.

"We want to build Peace, to be that sign of hope, of closeness in these very difficult times, where the watchword seems to be mistrust. As Salesians we believe that education is the way to Peace, because only 'Good Christians and honest citizens' will know how to be *Blessed builders of peace!*"

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Women in the Context

Joyful Women

Debbie Ponsaran

With the recent appointment of five women theologians in the International Theological Commission, there is growing evidence of the Holy Father's determination to boost female presence in the Vatican. In addition, Pope Francis promoted the role of women during his meeting with the Filipino youth in Manila on January 18, 2015. He said, "Women have much to say to us in today's society. Sometimes we are too sexist, we don't make room for women. Women are able to see things differently from men. Women can ask questions that we men just don't understand." Emma Watson, the actress who became a UN ambassador for women, officially launched the next phase of the UN Women's #HeforShe campaign (www.heforshe.org) during the 2015 World Economic Forum on January 23 in Switzerland. The *HeforShe campaign* is an initiative to mobilize men for gender equality. The hashtag

#HeforShe has been used by 1.2 billion people and more than 200,000 men and counting have already signed their commitment, including Desmond Tutu and Prince Harry.

Complementary View Studies have shown women and men are poles apart; they share just 10 per cent of their personality traits (Manchester University, 2012). Their brains are wired differently, but possess a striking complementary note (National Academy of Sciences of USA, 2013). Rather than the superiority of men over women or women over men, their differences are made to complement each other as in a synergistic relationship. Sister Teresa Benedicta of the Cross (Edith Stein), a brilliant phenomenologist, also wrote about what was complementary. She said that women are more inclined to pay attention to the whole person in their environment while men tend to be detached, and what they create is their work project. She also



emphasized that this diversity becomes a source of enrichment. Was there ever a time when women and men lived in a truly complementary way? Marija Gimbutas, renowned anthropologist at UCLA, astonished the world with her findings that reveal an ancient culture that flourished throughout Europe between 6500 and 3500 BC. She said, "This was a long-lasting period of remarkable creativity and stability, an age free of strife. Women were equal beings and perhaps more honored because the temple was run by women. But it was a balanced society. It was not that women were really so powerful that they usurped everything that was masculine. Men were in their rightful position, they were doing their own work and they also had their own power." In a complementary existence, life would be impoverished without the contribution of the other. In our world where women are still

struggling to express their genuine femininity, it is hard to ignore the fact that much of female gifts are minimally tapped. Take for example a very basic female energy called "relatedness" which renders relationships with others more important than individualism. The value of the community stands above self-centered achievement. The process of being takes precedence over doing. "Relatedness" is closely linked to a woman's receptivity. Only women are created with a physical empty space inside of themselves, the womb, that's designed to receive another. Even if she may not be physically a mother, her psyche is already imprinted with spiritual motherhood. She is thus oriented toward receiving and nurturing life, openness to another, empathy, and a profound need to share her life with another. This "relatedness" is the source of a woman's pure joy!

Rejoice!

The joy of a consecrated person is born from a "relatedness" with God. In keeping with age-old archetypes, "relatedness" is a woman's gift to humanity. It is innate to her. It is her most precious contribution if the

patriarchal society will allow her to use it freely without the fear of being labeled as needy, weak, and vulnerable. This “relatedness” is akin to having a personal relationship and for a religious this means a life with Jesus, which consequently finds its natural expression in service to others. In his letter to consecrated women and men, “Rejoice”, Pope Francis’ first question is on joy: “Wherever there are consecrated people, seminarians, men and women religious, young people, there is always joy! It is the joy of freshness, the joy of following Jesus... But where is joy born?” Let us hear from our Sisters: The reason for my joy is my vocation. I realize that with the passing of years, I feel inside of me more life and joy. The interior life and creative fidelity give birth to life in others and this is also a reason for my joy. – Sr. Jurga Jagminaitė (Lithuania) The joy of a consecrated person comes from the daily encounter with God with all its surprises... Holiness is possible and joy is the sign of a heart that loves God and I found this joy! – Sr. Lupe Erazo (Ecuador) The reason for my joy is always God Himself. He teaches me that true joy is in

consecrating one’s life and in giving one’s life to others. A second reason for my joy lies in my knowing that I am a daughter of Mary. – Sr. Zrinka Majstorović (Croatia) The primacy of my belonging to God is the reason for my joy. This strengthens me in the choice I made – that of giving my life for the young in the FMA Institute... Belonging, most of all, means being with the Lord. – Sr. Nuha Aboud (Israel) I am happy to be a religious and I find an expression of this in serving others, regardless of their color, age, or nationality. I am happy to be able to bring God’s love to them. – Sr. Kusum Kunnappilil (Syria) There are several reasons for my joy as a religious: Jesus is my profound reason; the thought that God loves me; I belong to a family that belongs entirely to Mary... – Sr. Teresa Kamsuan (India) The reason for my joy is the “call” to belong totally to Jesus. This “call” gave me this beautiful Marian Institute... Another reason for my joy is to be able to accompany persons in the journey to a meeting with God. – Sr. Marian Canseco (Mexico) There is a feminine way of expressing joy – one that is characterized by tenderness, warmth, vivacity, and inclusion of others!



Ecological Education

Toward Something New

Martha Séide

"We do not want to leave behind a world where hunger and waste coexist, where the production of biofuels and animal feed do not take into account the scarcity of water and food, where obesity in one country contrasts with malnutrition in another" (Riccardo Valentini).

This statement comes from the Milan protocol proposed by the Barilla Foundation Center for Food and Nutrition, it confirms, on the one hand, the reality of unsustainable paradoxes of our time on food and nutrition, and on the other, draws people to create something new to change course, and to build a model of sustainable consumption and production, able to reconcile respect for the planet with the physical and economic well-being of its inhabitants

Paradoxes of our time

Among the Millennium Development Goals, established by the United Nations for the twenty-first century, in the first place there is to cut by half the proportion of people who suffer from hunger. A look at the current situation in the world presents a certain progress in reducing chronic hunger over the years. This explains the relationship of the Food and Agriculture Organization of the UN (FAO). Sixty-three countries in the developing countries have achieved the goal, and six others are on track. Globally, if

the data shows a decrease, there are still 805 million people who are chronically undernourished, about one in nine persons suffers from hunger, according to a new United Nations report.

On the other hand, there are those who die from health problems related to poor nutrition or too much food (about 2.8 million deaths from diseases related to obesity or overweight). Every year, about 1.3 billion tons of food are wasted. For this reason it is necessary to find a balance between availability and consumption of resources (cf <http://www.expo2015.org/it>)

What is Expo Milano 2015 ?

It is the universal exhibition that Italy will host from May 1 to 1 October 31, 2015 in Milan. It is the largest event ever organized on food and nutrition. It is the occasion on which countries will show the best of their technologies to provide a concrete answer to a vital need: being able to provide food that is healthy, safe, and sufficient for all peoples, with respect for the planet and its equilibrium. In this sense, the event is presented as a platform for discussion on the theme of food. It aims to stimulate the creativity of countries and to promote innovations for a sustainable future.

The numbers of Expo Milano 2015

Of global importance, the event is characterized by its choral and involving

nature. To get an idea of its magnitude here are the numbers: Exhibition area: **1.1 million square meters**. "Corporate and 3 international organizations are involved along with 13 civil society organizations. There are 5 "corporate Pavilions " i.e., **private companies** which are key questioners in the global debate on the challenges related to nutrition and food. More than **20 million visitors** are expected to attend.

A sign of hope

Expo Milano 2015 is a sign of hope in this world of contrasts. The theme seems to give voice to the cry for change: "Feeding the Planet, Energy for Life". The theme addresses the problem of human nutrition with respect for the Earth on which it lives: "After having nourished us for millennia, the planet Earth needs nourishment, made up mostly of respectful, sustainable attitudes, application of advanced technologies and new political visions, to find a different balance between resources and consumption. " It includes four thematic areas spelled out through the principles of awareness and interaction, all feasible thanks to the contribution of new technologies. They constitute a real network that interfaces with the things of the world, making people understand that it is important to know and perfect each stage of the food chain, because each phase is necessary for the success of the entire process.

Nutrition Education

In this framework, Nutrition education has an urgent task to accomplish. On the one side it is seen as a tool for the self-awareness of one's own physiology, and of all their needs; on the other side, it opens to the awareness of the social, economic and cultural dimension of the experience of food,

the lack of it, of its meanings and its traditions.

The Salesian Family at Expo Milano 2015

The Salesian Family is among the 13 civil society organizations participating in this event. It will be represented by Don Bosco Network (DBN), the world federation consisting of eight Salesian NGO, founded in 2010 whose vision, mission and action are based on the values and principles expressed by the Salesian tradition of solidarity with the poor. It intends to make a significant contribution to the education of young people on issues related to poverty and nutrition. All Salesian communities around the world are invited to contribute to the common effort of education and training that has always marked their work, and that will be promoted by DBN, to have a real impact on the public. The educational activity of DBN inside the Expo Milano 2015 will make use of participatory workshops, thematic focus groups, roundtables, thematic exhibitions and seminars, with a particular focus on young people (<http://www.expo2015.org/it>).

Backlight

According to DBN hunger and malnutrition are far from being just a question of food production and the availability of food. They directly pertain to the right to life, access to quality education, water and health, and fair economic conditions. In this view, the right to adequate food can only be guaranteed through a holistic approach to human rights that are interrelated.



Arianna's Line

Behind the Mask

Giuseppina Teruggi

Elisa happily showed me the gift her co-workers had given her for her birthday: a bag that had a clearly visible inscription on one side: "What matters is not to be HIGH, but to live up to the HEIGHT." It was a gift - she told me - that was most appreciated, one that she always carries. Elisa is genuine, brilliant in relationships with others, and in her work, has good self-esteem. However during her adolescence she had trouble accepting herself because she was very short. She is now happy, competent, devoted to others, much loved for taking on the problems of others, and for her enthusiasm and optimism

Interactions

The evolution of the person does not follow preconceived ideas. Everyone in the course of growth is often faced with unexpected results and discovers the gap between dreams and reality, so it is that they have to contend with the distance between what we would like to be and what we actually are. It is a challenge to self-acceptance and knowing how to value it in an authentic way!

Sigmund Freud developed a theory of personality structure that is globally accepted by psychologists and researchers, although with different modulations. He held that the human psyche is made up of three basic components that constantly interact with each other, giving rise to the behavior and style of a person: the Id, the Ego, and the Super Ego. The id, with its reserves of drives and psychic energies, is the unconscious instance that promotes the discharge of tensions. It does not have an

organization: its main task is to satisfy the instincts. The Ego - the area of consciousness - directs human behavior allowing one to adjust in a socially acceptable manner. The Super Ego expresses the needs of social reality and consists of internal representations of traditional values and ideals of society, the result of what each person has implemented in the childhood education received from significant persons.

Self-esteem

A specific function of the Ego is the building of *self-esteem* which, if positive, helps one to evolve favorably. Otherwise, it may limit the balance of growth and the person might build an acceptable alternative image. Self-esteem corresponds to the image that the person has or feels about herself. It is structured through the interaction of the ideal and the actual "I" and also by virtue of relationships with the outside world

Mature and immature aspects shape self-esteem. If, in judging themselves and the world, the emotional judgment is stronger than the reflective, then self-esteem is likely to be immature, "I feel this way, therefore it is this way." In this case, we take into account only one aspect of personality: feelings are telling the truth, but often it is merely a partial truth. If the esteem is based on the choice of judging rationally, it will be balanced, mature, and progressive

In a situation where there is not a good integration of one's image, low self-esteem is produced, which can trigger various symptoms such as mood swings and instability; difficulty in reconciling the ideal self with the present self ; feelings of emptiness, with inability to perceive themselves realistically as a whole; lack of empathy. When the Ego is judged emotionally in a rigid way, one has a negative impact also on others. We know, in fact, that if a person learns to accept her own limitations, she can accept even those of others.

One cannot live without some self esteem and without comparison to others. But how are we to deal realistically with others? Sometimes we look for a loophole to take forms that are not authentic, because it is less burdensome, or because somehow save one's own image. One acts this way when she is incapable of a true, mature, flexible comparison. Self-esteem is then built on defensive forms that prevent us from seeing reality in an objective way. It is a defensive self-esteem, shown in "defense mechanisms", i.e., strategies that have the task of safeguarding self- esteem from threats that could diminish it.

The Genesis of defensive styles

Psychologists speak of "**defense mechanisms**" as ego functions that are intended to protect the person from the excessive demands of the id. They are processed in childhood when there is a threat from the internal world or from external reality. They are structured **within a relationship**, so they are inter-subjective, and always involve communication with

another. They become *ill-adapted* when **they compromise the ability of balanced relationships** and the objective assessment of ill-adapted reality. Distortion occurs with these ill-adapted forms: the reality as perceived by the individual is not the reality shared by all.

Defense mechanisms, therefore, are protection strategies used by the Ego to guarantee safety, to avoid anxiety, and to maintain psychological integrity. Having an important adaptive function

often comes into play in normal conditions, and tends to influence the character and behavior of every person.

From the first months of life, the infant activates defenses to protect itself from pain. Not having the means to master and tolerate reality, he invents it, transforms it, and "denies" it by fantasy. He is helped in this by adults, who create for him the most beautiful fairy tales: the child enters a world where the lawns are greener than those that are real, flowers have colors that are brighter ... It is a world where justice, courage, the happy ending where everyone "lived happily ever after" prevail. These *inventions* have a defensive value and, because when they *work*, they have an adaptive value

Which defensive forms? *It is believed, in general, that without defensive forms the person would be at the mercy of impulses and dangers, and the only outcome would be annihilation. There is no framework shared by all on their nature. However, we can assume some form of "mature defenses" that favor the balance of the person in the order of self-esteem, without compromising its authenticity. Other defensive expressions are more or less negative, and can make it less genuine to intrude in neurotic or psychotic disorders.*

Anticipation has an adaptive function: we imagine an anxious situation and think of different ways to solve it. It's like anticipating a real event in one's imagination (e.g. an

exam) and diluting the intensity. **Humor is an effective defensive attitude, because** when you use self-irony about limitations, it makes them lighter. **Sublimation makes** desires and unconscious drives undesirable, so as to be channeled in an acceptable manner.

Balanced repression allows for consciously canceling unacceptable thoughts or feelings. It occurs **when in self-observation**, given a distressing situation, the person looks at self directly and tries to bring out all aspects, not hiding anything. This mechanism reveals introspective capacity. **Identification** is an unconscious mental process by which a person acquires the characteristics of another person and takes on their traits, qualities, behaviors

Among the ill-adapted forms I make mention of **removal**, which eliminates from consciousness unacceptable desires, fantasies as though they did not exist. **Reactive formation** is the transformation of a desire or negative impulse into its opposite. By the **sense of omnipotence and idealization** the person deals with situations as if possessing special powers or is superior to others. **Projection** leads to attributing to others aspects considered to be negative, from which the subject feels they are immune and therefore blames others. The mechanism of **rationalization**, by which you give a rational and plausible justification to reduce the anxiety of a failure: it is an unconscious "lie", with the intention of the devaluing something alien to itself

The reality principle

In the adult, the defenses of the Ego are intended to alleviate the struggle of living and escape from unpleasant and painful feelings. Sometimes it can become a real covering of reality, a "mask" that is assumed

to make life tolerable. Often, forms of defense are considered something negative, saving oneself in some way at the expense of relationships with others. In reality, however, they are structured by personality and are necessary for healthy development. Some become pathological only when they assume a rigid character and undermine the flexibility, harmony and adaptation of the person especially when they impede authentic interpersonal relationships.

Certainly some defense mechanisms lead to the risk of falsifying reality. This is exactly what happens in childhood with fairy tales: in this case, however, the falsification falls within the aware control of the adult, who gradually helps the child to understand that what he was told is fantasy.

But who says that the falsification of reality is not true for the adult?

It is the *adult* himself who has to say it truthfully, dealing honestly with personal illusions, and lack of authenticity.

He confronts himself effectively when he decides to replace the *pleasure principle* by the *reality principle*. The first tends to satisfy one's taste at any cost and in immediate form; the latter knows how to wait and allows for meeting real needs. The *reality principle* is the ability to place oneself before a true, authentic situation, without masks; it is one that we are called to assume. It leads to dealing with it responsibly and to the structure of a healthy personality.

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dossier dma



Allargate lo sguardo

Broaden Your Vision



Encounter

Mara Borsi, Gabriella Imperatore

Encounters among ourselves with Don Bosco and Mother Mazzarello, and other witnesses of the faith and of service to others, the encounter with other boys / girls who share our values, the encounter with God, realized only when there is total attention to the other person and life flows and is transmitted from one person to another.

A surprising encounter that changes one's life

The encounter with God is always something mysterious and transforming. It is an unforgettable page like that of Moses before the burning bush, or of St. Paul on the road to Damascus. It is the decisive meeting with Him that transforms our lives, changes them, fills and gives courage to realize a life project founded and directed by His love. However, everyone lives this meeting in an absolutely personal way. There are no pre-established rules. God, in fact, is encountered in many ways. Among the many possible, we have chosen to tell of some testimonies, those of Georgia

Elizabeth and Maria Laura.

Georgia: My life has changed so much in the past seven years. I started the service experience as an animator in the Don Bosco oratory, coming into contact with the youngest children, and sometimes with those who were the poorest. After some time, however, the mere service dimension was not enough to make me feel that I was really on a journey. I noticed, however, that

as I listened to the Word of God on Sundays or during retreats, as I prayed, I felt better. I felt that those flashes of light that occasionally filtered into my life, could find stability if I frequented the sacraments (Reconciliation and the Eucharist) more often and I allowed myself to be formed on a daily basis by the Word of God.

So I started to ask this grace in prayer from the Lord, who did not delay in making Himself present through those mediations which He loves to freely show when we allow Him to touch our heart. This is the way it was for me, and I allowed myself to encounter Him through many consecrated and committed lay persons who have helped me to mature in the faith. This gradual process of discernment has freed me from so many fears, and made me gradually believe in myself more and more until I come to consider myself a great *Gift* of God.

An exponential growth in relationships, especially with my family and my university journey are just a few of the manifestations of my inner change. Welcoming Him led me



necessarily to the root of my desires, purifying many superfluous needs that burdened and slowed my existence.

It was natural that, after I compared my life with those who guided me during these years, I have made the choice to take the path of consecrated life by starting the period of verification and orientation in the Institute of the Daughters of Mary Help of Christians. I consider it to be a simple answer to the great gift that the Lord wanted to give me, a first step on the way, and only He knows where it will lead me. I do not care to know where, but what really matters is that I will be able to keep the eyes of my heart always open, to love and to recognize in every step and at every moment of my short or long life, the One whom I love ... the Lord Jesus.

In this journey of discernment I am being helped by the community of the Daughters of Mary Help of Christians where I have been living as a candidate for two months.

The family spirit, proper to all Salesian houses, has helped me to feel 'at home' from the very beginning. It is a climate of serenity and simplicity that finds its primary source and naturally flows into loving service toward the little and least.

I am sharing this beautiful experience with two other young candidates in the company of Sr. Gabriella, who helps and guides us on this human and spiritual journey. The conditions to spend a beneficial time of my existence are many, now it is up to me to allow myself to listen to the voice of God through His mediations."

Elizabeth: "Everything began in 2013 when I registered for the first year of university. I had to deal with a new environment, a new educational autonomy, a great number of exams to be taken, much free time to spend in the best possible way, and the great desire to participate in the 10 day summer camp with the young people of secondary school proposed by my parish. I decided, therefore, to commit all my energies to quickly finish all my exams so as to be able to live a unique experience with other young people.

I did so successfully, and in July of 2013, I left, happy and eager, to make each of those little ones protagonists. In those days chatting and meeting with a mother-animator, a question was whispered in my ear with a healthy concern that would never have left me all summer: 'Is it possible that you are not called to marriage, but to something else?' The question shocked me. It was something that I did not want to hear, and now that I had been forced to reflect, to respond, to look deeper for a real answer, not so much for the one who questioned me as to whom I would have immediately answered no, but for myself. *Who was Jesus for me? Who was He, and who was I?"*

This was where an extraordinary journey of seeking began. It was founded on trust in God, and nourished by the desire to discover God's plan for me. It was like unwrapping a gift, the gift of grace that is already inside each of us and awaits only to be known by ourselves, from my great disbelief, fears and anxieties to that of being immensely loved.,

The responses that gradually emerged as I allowed myself to touch the greatness of

God, where one understands that He is truly important, and that all is very little before His fullness. For us this is living and shown in the young people.

Now, thanks to the community in Bologna, I have been able to understand the importance of the education that is the integral formation of a person: to choose, will, and desire the happiness of the young people that is the aim of their complete realization. If at first I considered the educator as a gruff and unwanted character, today I feel transformed by the encounter with Don Bosco and Mother Mazzarello

Education is a matter of the heart, and involves learning to live, to live together, and to seek the good and the true. Not having known the Salesian reality, I was so amazed by the preciousness of the educational work and the care with which everyone is trying to accomplish this task with the sole intention of loving young people, and accompanying them on the way of salvation, beginning by spreading sincere joy, a sense of family, and a true desire for paradise. This lifestyle can only attract you, making you say, 'I want to be like them'".

Maria Laura: "My first real encounter with Jesus occurred during a confession during the summer after an exam. Unlike other faiths I had lived up to that moment, that day I realized the Real Presence of Jesus in the sacrament that I had just experienced and, without fully understanding how and why, there was born in me a desire to know Jesus more deeply. At first I tried to keep it hidden as much as possible, but after a year and a half the desire had become so strong that I could no longer help but follow that voice that asked to be part of my daily life. The moment I truly allowed Jesus to come gradually into my heart, many things have changed from the simple, such as the commitment to study, my behavior with friends and family, and soon with the help of my spiritual guide,

I started to take part in the celebration of the Eucharist every day and to go to confession regularly, as the sacrament that cures and continually heals.

The encounter with Jesus helped me, then, to discover over time the dream that God has placed in my heart, that of giving to young people, especially the poorest, the great Love received and today to follow this dream that is changing my life radically

Since September I have been living the experience of the time of verification and orientation in the FMA community of Bologna trying to understand whether the Lord is calling me to follow Him more closely by following the Salesian charism. Community life is not always easy, but it is helping me very much to live the joys and difficulties with greater serenity, because I am conscious of not being alone on the journey, but to be always supported by the community. Living side by side with the other two young women searching, like me, Georgia and Elizabeth, and with Sr. Gabriella our formator, I am discovering the beauty of sharing all the little (great) things of everyday life, knowing that I am sharing with them the same love for Jesus, and the same deep desire to give my life to Him and to the young."

An encounter that becomes a place or joy for others

The encounter with God is inseparable from the encounter with the persons to whom He sends us.

Love sets us on our feet, places us on the way, and is eager to communicate itself.

Sr. Gabriella Savoia shares life with the young people who are seeking, and

safeguards the gift of a life transformed by encountering Jesus and with the young.

Sr. Gabriella: “My life has grown in quality and intensity, inasmuch as meeting with these young people is a further call to be an “instrument” and “mediation” of God's love. The initial approach was that of feeling inadequate in the face of what the Lord was working in their lives. I was wondering what I should say and do; being with them and experiencing the moments of prayer and sharing in the spontaneous, ordinary moments of the day, I realized that it is precisely the family spirit that is of great value, and it is what young people want from our communities.

Therefore, for me it is “*being and being present*” with that glance and attentive heart to help them to read the signs of God's presence in their lives. At the same time, for my own life, it is re-motivating me and making me become more profound in my vocation ... I would even venture to say that thanks to this experience I am getting to know more about myself and the purpose of our mission!”

The power of an encounter



The young people in our educational environments carry out encounters that are authentic paths for change, at times redeeming the values received from the family, at other times undertaking a difficult path of self-discovery. Many come not only fragmented, but even 'pulverized' by failures, neglect, and thanks to the proposal and the educational environment in which they find themselves, they discover the strength to change, to find the meaning of life, confidence and hope for a different future. Here are the testimonies of some teenagers who attend the Vocational Formation Centre (Ciofs-FP) a Bologna.

“I am Paul. At the moment I'm pretty well because it is a quiet period in Bologna, where I have been living for three years. I had to leave my native country because there is so much organized crime and there is no future for anyone. Now I attend a course of rehabilitation at Ciofs-FP Bologna. When I was in school, I failed at a difficult time, outside of any plan, my parents were in crisis, they were separated and I was very sad and angry. If there had not been the school at the time, surely I would have

ended up badly. The school environment has helped me in a country like mine, corrupt and at risk for delinquency and petty crime. At one point instead of rotting away

like others, I ran away...maybe I ran from the from the problem, I don't know

Upon arriving in Bologna I heard about the Ciofs-FP from social workers, and it seemed interesting, and so I joined. The vocational center for professional formation helps many kids. It's a very peaceful environment and the teachers emphasize helping your self-image to grow. During these two years I have gained a strong sense of responsibility and cooperation both at school and in working internships. In the first stage I had problems with clients who had little education, arrogant, and presumptuous. I myself was "unwelcoming", but then everything went well. Sometimes I think that certain encounters in difficult situations can change your life and leave you open to new horizons of happiness."

"My name is *Bruna*. As a child, I suffered much; I had a very violent father who beat me, my mother, and my brother. After a while my mother had the courage to denounce my father for violence and more, so they arrested him in front of me and my brother. Unfortunately, however, the judge said that my mother was not able to take care of her children, because she had neither a home nor a job. So I was assigned to a foster family and then to the Sisters in an Institute in Viareggio. After two years my mother finally found a home where she could live with me and my brother, in *Medicina*, a village in the province of Bologna. I remember that we shared an apartment with another family. I did not care where it was. What was important that we were once again with my mother. She was a woman who had suffered much, but she was strong for me and continues to be a great reference point for me even today. I believe that I owe her very much.

I am now attending a professional formation course sponsored by CIOFS, and thanks to this formative experience I have re-discovered my passion and love for Art.

From the time I was little I always loved to draw, and whenever I did so it was like entering into a world that was completely different from the one in which I was living. I feel that this experience is changing me and is helping to heal many deep wounds that have made me sad at some times in my life."

"I would like to introduce myself, I am *Glori Jubaida* from Bangladesh and I am eighteen years of age. I have a brother who is five years older than me and is studying at the Faculty of Pharmacy. My mother works in the hospital and my dad in a pastry shop. My family is an important point of reference for me. They are people who have taught me so much in life and helped me to achieve my goals. I remember when I was small my problem was the color of my dark skin. In Bangladesh, a woman is considered beautiful when she has light skin and straight hair, but I am the opposite, and therefore almost all Bangladeshis made fun of me because of the color of my skin. I cried so much, I felt that I was ugly and I was very insecure. I thought that beauty was the most important thing, but my parents have always taught me that beauty counts for little and that it will not last forever, because we all grow old, and what is left is what you are, how you act with people, kindness, how you speak, and especially how you respect others. Only now do I understand what they wanted to tell me, that being a woman does not only mean to be beautiful outwardly, but being a person who has values, makes a difference in this world.

When I think of the word "school" the first thing that comes to mind is the alarm clock in the morning. I never thought that one day I would have taken a course of professional formation; it was completely beyond my imagination. The environment that I frequent gives me the opportunity to have positive experiences, and it is giving me many opportunities to grow and improve myself. For example, the experience of apprenticeship made me realize how the world of work actually is. During the

internship I have met people who have encouraged and valued me. I feel I have always given my best during the apprenticeship, and even at school, because both are two basic things. At the conclusion of the course, after qualifying, I think I will continue to study and attend school, because I want to obtain a diploma and at the same time I will also work part-time that I have earned thanks to the apprenticeship."

Paul, Bruna and Glori Jubaida have shared their experiences with respect to the different worlds and environments they have come to know, from school to work, from family to society, to friends with whom they have formed relationships and living real, authentic encounters. The family remains a safe place in which to retreat, despite the problems, and wounds found therein; friends are those who accept and support, the school accompanies and guides them toward new horizons.

From their choices, their characters emerge, as do their expectations: kindness, courage, optimism, freedom, the ability to wait and not give up, the need to be recognized, to trust

...
Young people are looking for those who are able to stand at their side, who are more attentive to their person rather than their generic need for education. Fr. Domenico Ricca, Salesian and chaplain of the juvenile prison Ferrante Aporti of Turin, says: "The educator is the normal man without spectacular actions", who knows how "to be in the midst of young people by implementing two important gestures: the urgency of 'intervention and projecting long-range solidarity."

"Do not be" afraid of young people ", they have confidence in you, and feel at home with you. Be, as they expect, sisters and mothers full of compassion; full of wisdom to

guide, to empower; full of hope to encourage, to nurture the vision of a more positive future for all, "this was the call of the laity to CGXXIII

In any real encounter one experiences the mystery of life, the mystery of the other and the mystery of God, because what happens is a free gift. The encounter is the place where you are located and re-located in the references to daily life and one's own personal history. Often, it is sufficient to keep the door of your heart open, so that the other person may enter. If God enters into the life of each one, then, everyone has entered into the lives of others. Every meeting we have leaves a trace on ourselves and on others, as long as we choose to make contact and realize the meeting. An encounter can change your life!

Am I willing to get involved in a face to face relationship with young people?
How do I manage and care for this relationship?

At the Community level how do we allow ourselves be challenged by the changes of the young people?

Are we aware of them or are we so focused on our difficulties of managing the infrastructure, on relational conflicts, that we struggle and find it difficult to allow ourselves to be urged on by their little victories?

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Millenium Development Goals

Achieve universal primary education

Basic education is a human right. Many regions in the developing world have made progress towards universal primary education, but 115 million children still do not attend school. More than half of them are girls and there is a further numerical imbalance in sub-Saharan Africa and South Asia.

Nor only do we see people being retained, scholastic failure and a general poor quality of education lead many of those who attend school not to obtain the necessary qualities for literacy

EVERYONE IN SCHOOL



because education is the
key to our future !

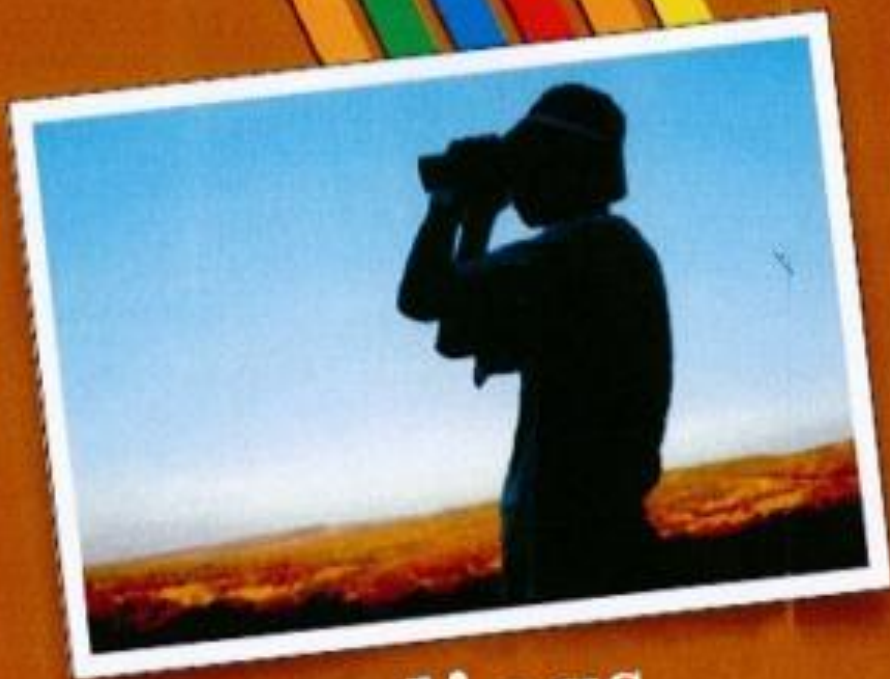




..now is the time for change!
Priority: school in first place!



dma *in search of...*



**Gospel readings
of contemporary facts**



Meaning of Life

Edited by Mara Borsi

Making young people aware of the necessity to consolidate attitudes of gratuitousness means, in the first place, getting them to find out the root of their dissatisfaction. Joining the existential logic of having, of possession, self-centered egocentricity does not satisfy

Two attitudes towards life create discomfort: the attitude of those who feel overwhelmed by the absurdity and do not move in any direction and that of those who allow themselves to be taken over wildly by experiences and live compulsively so as not to have to deal with limitations and finiteness. Against the sense of discomfort and disenchantment that generate possessive behavior or schizophrenia, gratuity easily recovers the meaning of life. The need for gratuity is a need for meaning, for something or someone to spend your life, a basic option that opens to a hope that does not disappoint. For this it is important to make young people aware of a philosophy of life as a "gift" rather than as "conquest."

The "yes to life" cannot be a naive attitude or a challenge to the absurd without seeing a chance of victory. For a Christian, the "yes to life" is the acceptance of limitations, but also the radical victory over evil, suffering, and death the gratuitous offering of the resurrection of Jesus.

A new scale of needs

In the first place gratuity remembers the instance of living existence in a different way, of life by restructuring the hierarchy of needs. Gratuity is attention to the personal dimension of relationships, beyond roles in the family, at school, in the workplace. Gratuity affirms the priority of qualitative needs (mutual recognition, acceptance, inner well-being) rather than quantitative (career, objects, economic well-being).

It is necessary to walk with young people to overcome the attitude of the *homo economicus* that never meets anyone because one only sees personal interests. We need to guide young people to learn that existing does not mean conquering, excluding, accumulating, but in receiving, enjoying, sharing for freedom and for the good of others. This is the real priority.

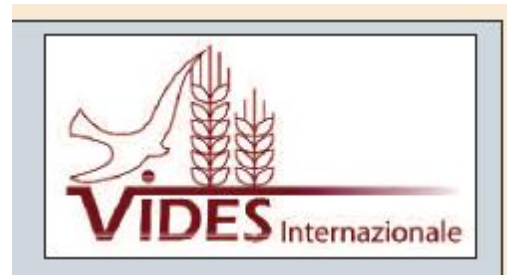
The educational environments in which we live with and for new generations are places where one can educate and be educated to gratuity, to the culture of *being* rather than to that of *having*. In these environments one can learn from children and teenagers to state the facts that the human person is worth more for what he *is* than for what he *has*. Children and young people who are gradually educated to brotherhood, sharing, generosity, sacrifice, through concrete small, daily gestures, will be the young people and adults who will have a critical sense and will be able to oppose society that has put at the center profit and efficiency as interpretative models of existence.

The young people speak

I am Ariana Olivares and I belong to Vides USA. I have done my volunteer service in Ecuador, and I spent most of the time assisting elderly nuns, helping with the work of the FMA nurse, but I also had other experiences.

Ecuador is a very beautiful country, but it is also oppressed by poverty and injustice. I feel I can say that I tried to do my best every day. When I saw a need, I tried to meet it. When I was tempted to avoid the small things, I endeavored to be attentive to the smallest details.

With its formative proposal Vides USA taught me to take the initiative, to be creative in mission and to try to respond to the real needs of the community. When I saw that the infirmary lacked indispensable medical instruments, I looked for help, received a donation, and so we were able to buy what was needed. The Sister infirmarian learned to use those instruments that she had not known about previously. As a group of volunteers we succeeded in changing things a bit. The elderly Sisters were happy; they saw that I loved them. Every day I tried to make the persons I lived with feel loved..



Spending time with other volunteers allowed me to share, to interweave my story with those of others in a very beautiful, simple way, and to discover those bonds that united us was the desire to give of ourselves to the elderly Sisters taught me a beautiful lesson on unconditional love. I shared their needs, their struggles and they allowed me to become a part of their life and their pain. They showed me that there are no limits to what love can do. When Jesus asks us to take care of the needy, of the forgotten and marginalized, He does not set conditions.

I learned to know myself. This was a marvelous gift, every day I grew a little more. I better understood my limitations. I was surprised at how much I was able to take steps to overcome them.

Vides prepared me to face daily life with courage and trust, to overcome one's own limitations, those challenges that we are called to face on a daily basis. What I learned from the experience I lived was to believe that this challenge was also a gift for me and for the world.

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The Word

Emmaus: in the wake of discouragement

Eleana Salas

Environment

A large Bible, on the Bible a crucifix and close by the paschal candle. On the floor, around the Bible, newspaper clippings with news of sad events.

Invocation to the Holy Spirit

Come Holy Spirit, come in the name of Jesus

Only Luke speaks of this fact and puts on the lips of the disciples an intense lament, that allows us to draw close to the 'crisis' of the early Christian communities: they killed Jesus on the cross like a criminal, even though he was innocent; as a subversive, even though he was a man of peace. How, then, are we to proclaim that a crucified person is the expected Savior?

Moreover, Jesus was the Teacher-Rabbi: The encounter with him, listening to him, living with him, had brought a ray of light into their lives. But now He is not there: it all fell apart.

Let us try to get closer to the deeply saddened heart of the two disciples. An unknown person shares the path, with them and silently listens to them.

Luke 24,19-24

The text is clearly proclaimed by a reader. Each participant will again read the text. Afterward the most significant phrases could be echoed.

¹⁹ He said to them: "What?" They answered: "The fact of Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people; ²⁰ how the chief priests and our rulers delivered him to be condemned to death, and they crucified Him.²¹ We had hoped it was he who would have delivered Israel; however, with all that, here it is the third day since these things happened.²² It is true that some women among us amazed us; going early in the morning to the tomb, ²³ they did not find his body, and returned saying that they had seen a vision of angels, who say that He was alive.²⁴ Some of us went to the tomb, and found everything as the women had said; but we did not see Him".

Reading: the text in itself

Jesus' attitude is not evasive. He faces the problem head on, questions, and invites to an objective expression of it (what are the facts?). This will allow the disciples to open their hearts and sentiments.

The *disciples*: allow themselves to be questioned, to be helped.

- How they saw Jesus, the image they had of Him (cf Mk 8, 27-28).
- How they saw the passion and crucifixion of Jesus (cf con Acts 3, 14-15; 4, 10-14).



Do I

- What attitude/sentiments did they experience now (Comment on verse 21).
- How they perceived the first announcement of the resurrection (compare verses 22-24 with Mk 16, 9-13).
- Comment on the concluding phrase, verse 24b, and keeping in mind verse 15: "*Jesus Himself drew near to them*".

Meditation: the text for us today

Jesus offers the problem: "lays it all on the table", as he had done previously (Mk 3, 1-3). What is our attitude toward the problems we face? There are people who prefer to escape, not knowing, or not hearing about them; others let themselves be invaded by fear or taken over by violence; others find the strength to take them on with courage. What is our attitude?

What are the fears, problems, pain, preoccupations that I face at this time of my life? I read them in my heart; I say that I verbalize them within. Can I also ask myself: What is it that is crippling me, afflicting me? What scares me?

allow my pastoral service to be plagued by negativity and discouragement

Prayer

We speak to the Lord, beginning from the text read. I express to Him my pain, my suffering, my fears. I ask for the power of faith and hope to assume everything from the Crucified and risen Christ. I ask for the gift of clearly uniting peace, strength and gentleness. Together we can share some resonance of our own prayer.

Contemplation – Commitment

It is not enough to study and pray the Word of God, it is important that it germinates in our life. Which attitudes does this inspire in me to face difficulties? How can I better express in community strength and hope when faced by challenges and pastoral difficulties?

Closing Prayer

A Pilgrim joined me on the journey to Emmaus; I did not recognize Him on the way, but now, yes, I have seen Him in the breaking of the bread...



Charism and Leadership

ACCEPTING AND FORGIVING ONESELF IN FAITH

Maria Américo Rolim

GC XXIII warned strongly of the need to "form ourselves to leadership suited to the time," able to implement "a style of animation and government which, from a faithful reading of reality, clearly knows how to direct the project of redefining consecrated life, the presence and the works, in the light of the Salesian charism, in fidelity to our Rule of Life (Acts GC XXIII, 31).

Community witness of mercy

Our spirituality is characterized by humanizing, interpersonal relationships, prophecy that today becomes an alternative to the situation of intolerance in a society in need of reconciliation and peace. In this context, mutual acceptance and forgiveness are among the basic pillars supporting the building a *home that evangelizes*. Those in consecrated life are called to live in a state of reconciliation, the living testimony of God's mercy

The task of each FMA and of the whole community is going to the root of one's own humanity and that of others, revising the criteria for judgment of people and life, with the awareness of one's own frailty and the humility of one who knows how to begin again (Acts CG XXIII, 33). A relationship of welcoming in faith requires a heart free from resentment that prevent one from loving self and others with the sentiments of Jesus. A journey of interiority helps us to re-read our history with clarity and courage, trying to discover the saving hand of God that heals the wounds so that we may actually be the "transparency of God's love and a reflection of the maternal

goodness of Mary in the educational mission". (C 14).

Here there enters into play the commitment of the conversion of every person, a willingness to go out of ourselves, and to broaden our vision from the peripheries, from those who live it in their hearts and who are also present in the community, to those of the world of young people. Of fundamental importance is the task of the animator of the community, called to "create in the house that gospel climate that helps all to feel at home" (C 164), and to "promote valid fraternal relationships" (C 52) favoring the overcoming, in charity, of those inevitable conflicts inherent in the human condition.

At times we run the risk of committing personal and community energies in the management of conflicts which, however, could be dealt with realism, humility, dialogue and the unconditional acceptance of diversity. Pope Francis has warned us: "If we remain trapped in them, we lose perspective, horizons become limited, and the very reality remains fragmented. When we stop at the conflict situation, we lose the sense of the profound unity of the reality" (Apostolic Exhortation *Evangelii Gaudium* n. 226).

Love: the secret of Mornese

Mother Mazzarello actually provides a key to overcoming the conflict in forgiveness and in the spirit of mutual acceptance: "He who loves Jesus gets along with all" (L 49.6). Mornese became *the house of the*

love of God, because the first community, animated by a wise, humble mother made this principle her life plan. Only if Jesus is indeed "the heart of the house" (C 40) will we be able to overcome, in faith, the hardships that come from living and working together.

Mother Mazzarello urged her daughters to *the awareness of their own frailty*: "You have to conquer yourself, otherwise everything becomes insufferable and malignant like pustules that will arise in the heart" (L 64, 5); with *true charity like that of the heart of Jesus Christ*: "Love one another with true charity..." (L 49, 2), "... charity like that of Jesus, who never stopped suffering for us and wanted to suffer to what point?" (L 26, 4); *communion in differences, rooted in Jesus*: "Let us all commit ourselves to practicing true humility and charity, enduring the faults of one another" (L 52, 3 L). "Seeing ourselves and at every instant being close to the Sacred Heart of Jesus" from which flow our prayers for one another, "in this way our hearts will always be united" (L 22, 1).



The person who animates the community proposes *the knowledge and the accompaniment of each sister in her individuality*: "I think if you know how take it, you will succeed well. This is the way it is with others, each has her flaws: we need to correct them with charity, but do not expect them to be without them and that they will correct them all at once, no, but with prayer, patience, vigilance and perseverance, but gradually you will succeed in everything. At times, in order to take into account many little things, you allow bigger things to slip by. We need to study the natures and know how to deal with them; you need to inspire confidence" (L 25, 2, 3).

The private talk is a privileged moment to express mutual acceptance and forgiveness (C 34). Like Mother Mazzarello, in dialogue with the Sisters while seated on the steps or at the well, the animator will find the way to reach each Sister, seeking to help in the process of evangelization, first of all of their *home-heart* to empower her being a missionary with young, "walking with them in the ways of holiness" (C 5).

Let us welcome the wish of Pope Francis: "May this year of Consecrated Life be the occasion to cry out to the world with strength and joyful witness and the sanctity and vitality present in the majority of those who have been called to follow Christ in the consecrated life" (Apostolic Letter of Pope Francis to all consecrated persons on the occasion of the Year of Consecrated Life, n° 1).



A Glance at the World

A journey as long as a dream

Anna Rita Cristaino

Leaving home, family, personal history, roots, in short, all that one holds dear, and which has nourished the individual up to that day, the migrants gamble on a better future, investing in a new possibility for existence. They are willing to risk their lives, to follow this dream. The journey is a concentration of feelings, dramas and hopes, courageously facing the risks to attempt to allow fate to straighten out their lives. There are many who dream of a better future, a place in the world where one can grow, find their own way, from poverty, war. The United States has always been a popular destination for those who dream of freedom, who hope that, with courage and determination, they can rebuild their lives. The US is the country that was most formed by the integration of peoples and cultures. Many have made it, many arrived with nothing, but by hard work and tenacity, they managed to carve out a place in the new world. That is why even many of those who live in situations of poverty, lack of freedom, or who are at war, decide to risk everything to go to a nation that can offer new possibilities

Networking

Corpus Christi-Holy Rosary School is the school of the FMA working in the two parishes animated by the Salesians. In different ways FMA and SDB, are at the service of many immigrant families who live

in Port Chester, N.Y. The two Salesian parishes, *Holy Rosary* and *Corpus Christi*, share the work in favor of those who arrive. Holy Rosary cares primarily for all legal aspects related to documents and work; Corpus Christi, offers cultural support in education not only of the children, but also of their parents, thanks to the school administered by the FMA. And all this thanks to a network of collaboration that sees many mothers, who are now integrated into the neighborhood, working together. This is what Sister Karen Dunn, FMA, Provincial of the province St. Philip the Apostle (SUA) told us: "We call this group of mothers *madrinas*. Together with us, they have been able to reach out and find many families in difficult situations, and through family meetings, making them feel at ease, they have slowly been introduced to the school, to facilitate the enrollment of their children in our school."

The family climate

The FMA school is a place where children are offered the opportunity to become integrated, to study, to find themselves in a familiar environment. And not only children, but the entire family is followed and accompanied. Sister Karen goes on in her narration: "The Sisters of the community here are working together to coordinate the different resources, to meet financial commitments, to maintain the school that is working for the education of young people. The University of Notre Dame in Indiana provides assistance and support, helping others to get to know the school and in seeking aid for the population of migrants in the area. The Archdiocese of New York also helps us financially, friends of the Salesian Sisters and the FMA here, along with the Salesian Family throughout Port Chester, put together the resources to assist young



people. Members and staff of Holy Rosary Parish and in that of Corpus Christi help to provide for the spiritual needs of the children and their families.

The work of the FMA is not merely academic. It is important for them to create a family atmosphere that makes those arriving feel loved and accepted. This facilitates integration and inspires confidence.

There are many stories of children and adolescents who, while still children, have encountered situations of risk and suffering. They are the stories of those who have not had an easy childhood, during which they had to suffer the distance from their parents, having left to seek ways that will allow them to have a better future; stories like those of Paul and Luis.

The stories of Paul and Luis

Here is what Paul told us: "I was in Ecuador and my parents phoned often to ask me how I was and if everything was okay. I was in my grandfather's house and one year, during vacation time, they told me that they wanted me to take a trip. So it happened with my Dad's cousin we went to the airport to take a plane. Actually they did not tell me where I was going, so when I got on the plane and we landed in Peru, I started to ask questions, I was a bit nervous, because I did not know why I was in Peru."

The following stages of Paul's trip were Honduras, Guatemala, and Mexico. All were difficult and fraught with danger. There were sudden changes of destination, traveling at night, not knowing where he was going. The

group was diminishing in number. The last stop was in Texas.

“They put us on a bus”, said Paul, “but after three days we were all caught by the authorities. They called my parents and told them where I was and they began to cry because they thought I would be sent back to Ecuador, but the next day they arrived. I have to be honest...when they arrived I did not recognize them immediately...they were strangers to me because I had not seen them for so long. When the woman told me she was my mother, I began to cry. It was ten years that I had not seen them. That was the happiest day of my life.”

Luis also lived his early years in the house of his grandparents but without his parents.

“When I arrived, I could not speak English, but here Sister Karen and my teachers helped me a lot. That year I attended the eighth grade. At first I did not understand the teachers, but some friends told me: ‘You’ll get used to it, go ahead.’ I had a good friend who came from another country. Sister Karen provided us with a good program to learn how to speak, write and more ... When I came here I did not know many people, I felt alone. At first I felt I had lost my friends, my country, and my grandmother with whom I had lived for almost 13 years. I thought I had lost everything ... Now I am busy at school, on a local level, and I have friends who helped me through the difficult times. I’m really grateful for what the school and friends have done for me.”

Beatriz, the mother of Luis, lived 13 years without being able to have her son with her, carrying in her heart the suffering, knowing that her child was far away: "My husband came here first when I was in the sixth

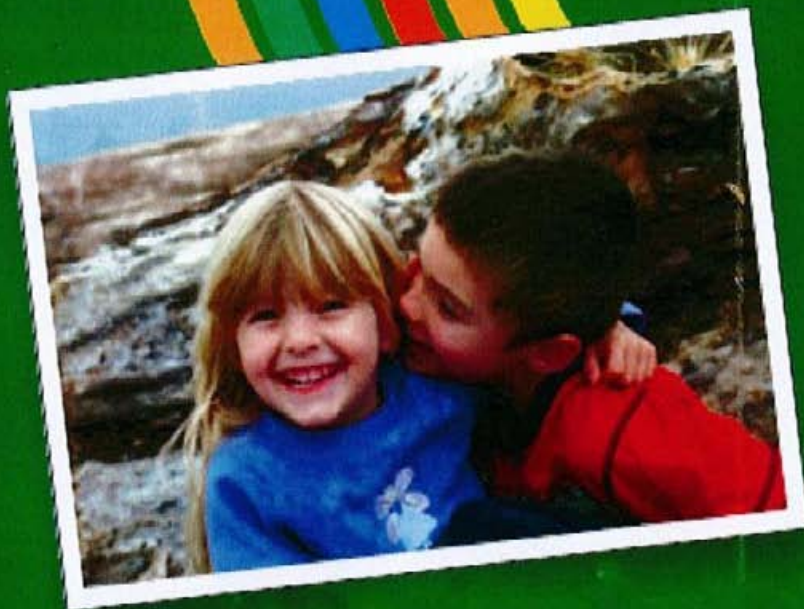
month of pregnancy, seeking a better future for us. When Luis was only fifteen months old, I had to leave, leaving my son with my mother.

Time passed and we could not go back because my husband and I did not have the necessary documents, and if we left the United States we would not be able to return. Ten years passed before we could have the documents and could go back to our country. Luis was then eleven years old. We met, and my husband saw his son Luis for the first time. It was another three years before we could try to bring Luis to the United States. My son is now trying to understand, and I only ask God that one day Luis will be able to understand why we live here. For him, the relationship with us is not easy, and for this reason I said to myself: 'I put him in a place where he can hear the Word of God, where he can learn to keep the Lord in his heart, because one day he will understand what I have done for him as a mother.

There are many stories like these and, unfortunately, not all have a happy ending. Arriving in Port Chester and having the opportunity to know the FMA and the other members of the Salesian Family working together, is an opportunity for redemption. They are cared for by having their basic necessities met, and they are given the opportunity to learn, to grow, to be integrated, without forgetting the richness of the culture of their origins. In some moments, especially for young people, teenagers, it becomes difficult to have a clear identity. They are no longer Brazilians, Peruvians, and Koreans ...but they are not yet United States citizens. They belong to both worlds. They are unique.

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dma comunicare



**Information, News,
and Novelties from
the Media World**



Communication and Fraternal Life

Maria Antonia Chinello

In a time when connecting / disconnecting in and from environments of digital communication is easy, we are called to overcome the temptation to regulate even fraternal relationships on the parameter of login / logout. Religious communities are a theophany of the presence of the Risen Lord: living a life given totally to Him and breathing, by the communication network that is, the relationships among us, with our brothers and sisters.

False equivalences

Digital devices promise a sort of "technological communion", to use an expression of Sherry Turkle, as they offer meeting spaces that are accessible, and open, where even the "controls" are easily bypassed, where it is possible that you "never feel alone". They are a shelter, mediation with respect to each other. They must always take into account the percentage of the unknown to the reactions, the struggle, the limitations, the context, the words and gestures. It is easy to connect and access, confirm or select: just click or touch the screens of monitors. But it is just as easy to log off at one's own discretion. Zygmunt Bauman calls this the "relational mode of login /logout.

In this way, the simultaneous physical risks may no longer be a sufficient guarantee for the communication, if each person disconnects from the situation of proximity, dislocating in a relational environment dematerialized thanks to its own devices.

The easy "connection / disconnection " runs the risk of becoming the paradigm of human bonds: it is both together and alone. Face to face interactions are often interrupted and "paused" by the arrival of calls and messages, we "unlearn" to tolerate silence, solitude with ourselves or simply the temporary absence of network coverage. And last but not least, there is the very real danger that "we succumb to the" despotism of devices ", that is, becoming servants of the machines that we have built and we fall under the spell of the technology which "is seductive when what it offers meets our human vulnerabilities"

Fraternity: space of mystery and place of Presence

St. Paul wrote to the Romans: " Hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit who was given to us" (Rom 5,5). It is the difference between the mystery that we live and daily life, the challenge to move from the "common life" to the "grace of brotherhood", because the love of God lives in us and makes us so.

Pope Francis repeats it often: "It does much harm to experience how in some Christian communities, and even among consecrated persons, there is space for so many forms of hatred, division, slander, libel, revenge, jealousy, the desire to impose one's own ideas at any cost, to the point of a relentless persecution that seems to be a relentless witch hunt. Who can we expect to evangelize with this type of behavior? [...]

No one is saved alone, that is, either as an isolated individual or by their own power. God attracts us by taking into account the complex web of relationships that involve life in a human community "(EG 100, 113). The enthusiasm and the smile with which we accept His teaching, everyday gestures and speech, cannot help but disrupt and push us to go deeper, beyond the simplicity of the language

Our communities are a *network of women or women networking*, i.e. in communication, with characteristics that are typically feminine. It is there that we recognize one another, in the warp and woof of fraternity: open to encounter, to the conviviality of differences, in the climate of dialogue that is friendship and service, in the united convergence of a shared mission.

Fraternity: a land to be guarded and healed

The network of fraternity is the fabric to guard the joys and hopes, to cure hardships and suffering for ourselves and others: it is attention to relationships, encounters, listening, dialogue, generosity, hospitality, care for the common good, sharing, co-responsibility, are essential ingredients of Community existence open as a lifestyle. It is the humanizing power of the Gospel that supports and is witnessed to by the fraternity lived in community.

It is a force that requires one to enter into the school of the Word and to sit at the table and recognize Christ in the breaking of bread, to transfigure the lived and sometimes gray horizon of everyday love, to commit to a serious process of formation, which includes updating even in those sciences that can help us in our mission.

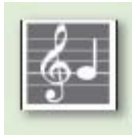


Living witness to boundless love

"Today, more than ever this world needs to see in you men and women who believed in the word of the Lord, in His resurrection and eternal life, to the point of dedicating their lives to witnessing to the reality of this love, which is offered to all men. [...] Is not this grace for the man of today like a refreshing breeze coming from a liberation of self, in the perspective of an eternal and absolute joy? Being open to this divine joy, renewing the affirmation of the reality of faith, and interpreting it in a Christian light to the needs of the world, live generously the demands of your vocation. It is now time to work with the utmost seriousness for a correction, if need be, of your consciences and also a review of your whole life for a greater fidelity"

(Pius VI, Apostolic Exhortation *Evangelica testificatio*, 53).

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Music

Green music: the music that support the planet earth

Mariano Diotto

In recent decades there has been increased sensitivity to social issues relating to compliance with the planet Earth and the eco-sustainability of our consumerist lifestyles. It saw the birth of a *green economy* that deals with the environmental impact of the industrial production of raw materials, manufactured goods, and the use of natural elements such as water. Organic food lines came into being that care mainly for production in environments protected from pollution and using recyclable energy. Even in the world of music there is *green music*.

What is *Green Music*

The Green Music Group is a project created by the American non-profit organization Reverb. It is worldwide union of musicians, industry leaders and music fans using their collective power to bring about an environmental change in the world by spreading it through music.

Giving good example by Green Music Group means: amplifying the work of national nonprofits to build on an international scale a vibrant community committed to the action of protecting the environment; creating an online community of musicians, music industry leaders and music fans all committed to addressing the larger environmental concerns; facilitating more *green* awareness in the public, thanks to the tour of international artists through

grants or with the production of viral videos and public service campaigns. It was February 1, 2010 in Hollywood - Los Angeles when artists such as the **Dave Matthews Band, Linkin Park, Maroon 5, The Roots, Willie Nelson, and Sheryl Crow** gathered for the official launch of the Green Music Group

*"Tonight we celebrated a turning point. Leaders of the music industry and fans coming together to create a significant change. The association **Reverb** has helped individual artists to make their shows green during the last six years. We wanted to do more. Our artists, venues and labels have wanted to do more inviting us to take the initiative by launching the Green Music Group, "said the singer Adam Gardner of Guster who, with his wife, environmentalist Lauren Sullivan, had founded the non-profit organization Reverb . "Green Music Group answers the call using the collective power of the music community to bring about a lasting change environmental development*

Since 2004 Reverb had already sponsored 80 major music tours sensitizing over 10 million music fans. The non-profit group has also collaborated with various entities within the world of music from record labels to radio stations.



"Green Music Group will be based on what Reverb has already made, the creation and implementation of guidelines and standard green industry-wide, providing a dynamic online community where fans can intervene."

What does it mean to make music green?

Perhaps we did not realize it, but the realization of a tour of singers brings an enormous environmental pollution: the production set up such as the stage, the tensile structures, shells and movements of means of transport (usually 4 or 5 trucks) are highly polluting. Even the disposal of materials at the end of the tour is a considerable task.

The Green Music Group takes care of reducing energy waste, recycling materials at the end of the tour, the disposal of waste material from the use of the stadiums or public spaces, of course, all to raise awareness among young people on the environmental protection of the planet to

reduce waste and optimize natural resources.

Also joining the cause are even actors like Ellen Page, the star of the famous film Juno, or the champions of the *National Basketball Association* (NBA) like Jordan Farmar.

There have been many songs about the environment. *"Oceans, rivers, lakes and streams have all been touched by man. The poison floating out to sea now threatens life on land. Do not go near the water"* sang all the **Beach Boys** at the beginning of the 70's in the song *Don't go near the water* facing the issue of water pollution; but also *A Hard Rain's A Gonna Fall*, Bob Dylan 1963 which speaks of the rain of radioactive waste in Cuba as a result of a nuclear explosion; or **Michael Jackson's** with his *Earth Song* in 1995

For further information and to discover the initiative of the *Green Music Group* go to www.greenmusicgroup.org

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Camilla

Once upon a time there was... the private talk ! (Rendiconto)

My dear friends, the topic I want to address this time is as close to my heart as much as it is to yours because it is one of those burning issues. I must confide that if I talk about it, it is because it gives me a sense of discomfort whenever I am asked for an opinion on the matter. Of course our Constitutions are clear about it, but this month I happened to pick up two confidences from old friends and ... judge for yourself if it is not permissible to allow for the discouragement typical of one who does not know which fish to catch !

Confidence of Sister Ursula, animator: "Oh, dear Camilla, time passes quickly, and also the religious life is no longer what it once was. Take the private talk, for example ... fifteen years ago I had a community of 40 Sisters and in a month I could meet with all...now that I am in a community often, I tell you just 10, some Sisters pass weeks without presenting themselves, no one !

I seem to hear your words of reproach: yes, of course I'm not just waiting for them in the office! I approach them in the most informal time and setting, and they dismiss me with a joke; I visit them in their activities, but they are too taken up by what they are doing, I leave the door of my office open, and you may be sure that rather than going by they will go all around the house to avoid it...and for the last reminder, it is also a point of the

Rule, but they respond that there are more modern ways to communicate...the problem is that there is no longer any desire to converse!"

Confidence from Sr. Carlotta, who is responsible for the Oratory: "Hello, Camilla...how's life? Yes, even here all is going well, if it were not for that blessed and holy woman of a Superior. As usual, she has a thousand things to do...so she does not find a bit of time for anyone. There are the laity with whom she has to meet... When there is someone to be substituted, when there is a meeting where she has to represent the Institute...in short, she almost doesn't know what I look like! And then on the day that I succeed in having her seated before me, either she knits, or leafs through a magazine, or dozes off, exhausted from her thousand commitments...the problem is that there is no longer any desire to listen!"

You can well understand, dear friends that I find myself on the horns of a dilemma: is it dialogue or listening that is lacking? Are the animators who are always boycotted by the Sisters who are right or is it the Sisters who are barely supported by the animators?

Perhaps the answer is that a bit of balance for both would not hurt!,

Camilla's words.

In the next issue:

DOSSIER:

Broaden your vision..with the young people

Being an open and welcoming community. The spaces in which Jesus is at the center, where, with the young people, we can live the family spirit that was typical of Valdocco and Mornese in co-responsibility and in the respect for every

ECOLOGICAL EDUCATION:

The person is at the center of the food chain which, seen through the application of the new technologies, becomes more sustainable and self-sufficient.

ARIANNA'S LINE:

From sincerity to truth

Sincerity and truth are not the same thing. One can reach shared truth only through a respectful listening to the other person and the awareness that we are not the only keepers of the truth.

GIFT AND EDUCATION:

Educating to Gratitude

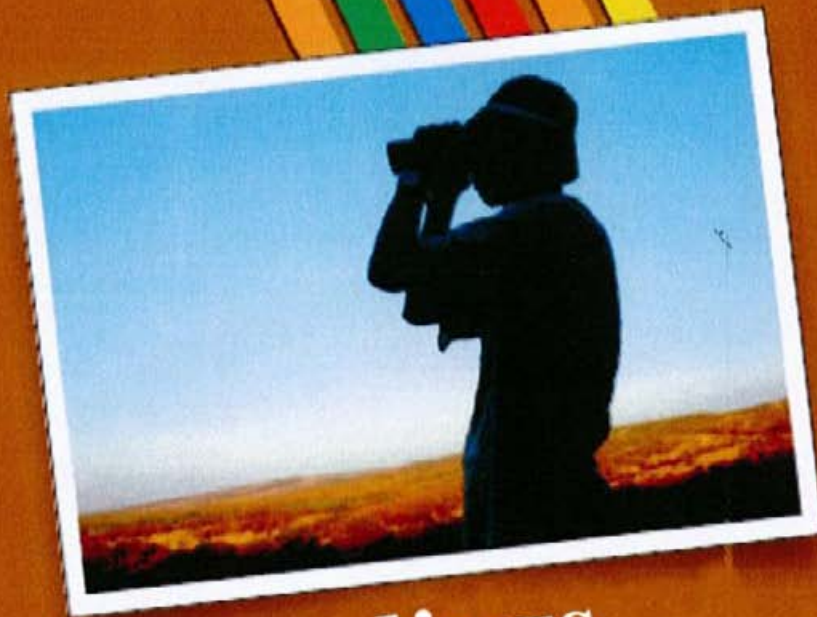
The need for gratitude in an era of disenchantment, an original way to cling to life.

CHARISM AND LEADERSHIP:

Convergence: mission and community project

The issues discussed in the text, with charismatic references to Laura Meozzi are: the ability to network, encouraging action, helping people to relate to each other.

dma *in search of...*



**Gospel readings
of contemporary facts**