

dm

MAGAZINE OF THE DAUGHTERS OF MARY HELP OF CHRISTIANS

2015

Sept-Oct.



BROADEN YOUR VISION

MISSIONARY IDENTITY

Editorial . Messengers of Hope

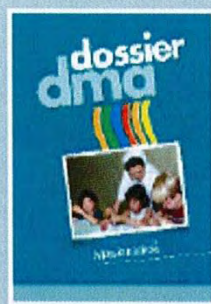


***Peace is the Way
Peace in the Ukraine***

***Women in the Context
Closeness***

***Ecological Education
Biodiversity***

***Arianna's Line
Recognizing the
Other Person***



***Dossier
Missionary
Identity***



***In Search of
Gift and Education
Experiencing Gratuity***

dma

Rivista delle Figlie
di Maria Ausiliatrice
Via Ateneo Salesiano 81
00139 Roma

tel. 06/87.274.1 • fax 06/87.13.23.06
e-mail: dmanews1@cgfma.org

Direttrice responsabile
Mariagrazia Curti

Redazione
Maria Helena Moreira
Gabriella Imperatore

Collaboratrici
Maria Américo Rolim
Julia Arciniegas • Patrizia Bertagnini
Mara Borsi • Carla Castellino

Piera Cavaglià • Maria Antonia Chinello
Anna Rita Cristaino • Emilia Di Massimo
Dora Eylenstein • Palma Lionetti
Anna Mariani • Adriana Nepi
Maria Perentaler • Loli Ruiz Perez
Debbie Ponsaran • Maria Rossi
Eleana Salas • Martha Séide
Giuseppina Teruggi

***The Word
Emmaus: Community
and Proclamation***

***Charism and
Leadership
Make Yourselves
Loved***

***A Glance at the World
A New Frontier
North Horr***



***Communicating
Consecrated Life
Communication and
Animation***

Traduttrici

francese • Anne Marie Baud
giapponese • ispettoria giapponese
inglese • Louise Passero
polacco • Janina Stankiewicz
portoghese • Maria Aparecida Nunes
spagnolo • Amparo Contreras Alvarez
tedesco • ispettoria Austria - Germania

EDIZIONE EXTRACOMMERCIALE

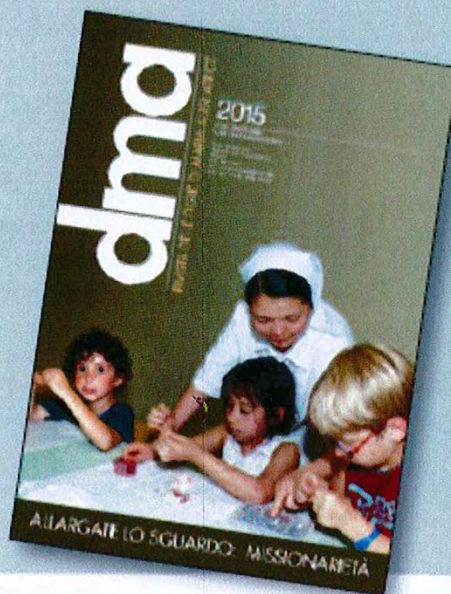
Istituto Internazionale Maria Ausiliatrice
Via Ateneo Salesiano 81, 00139 Roma
c.c.p. 47272000
Reg. Trib. Di Roma n. 13125 del 16-1-1970
Sped. abb. post. art. 2, comma 20/c,
legge 662/96 – Filiale di Roma

Music

***Now We Can See
Music***

Camilla

***Dying Well...
is Good Enough
for Us***



n.9/10 Settembre Ottobre 2015

Tip. Istituto Salesiano Pio XI
Via Umbertide 11, 00181 Roma



ASSOCIATA
UNIONE STAMPA PERIODICA ITALIANA

Editorial



Messengers on a Journey

Maria Helena Moreira

Setting out on our journey as proclaimers is, first of all, a grace, a call, a call that shakes us up, and makes our heart restless, founded on the trust of the Author of this call. It is the announcement of a home, of welcoming the Word that dwells in us, as we travel the journey together with all those who God gives us throughout life.

By proclaiming *Gratuity* in a gratuitous way, we recognize the beauty of consecration, in the humble obedience of continuous listening to the voice of God, which puts us in motion to break the chains of selfishness, encouraging us to give our lives for others, experiencing unspeakable joy, not merely thinking about ourselves. And how, like Maria Mazzarello, redefining the "quarter of an hour" in connection with Him, present in the people and the reality of our world. It is proclaiming peace in harmony, as a daily exercise of inner integration, acceptance of our humanity as a meeting place, where God works and acts with mercy. It is living gently, touching the ground of our existence and that of others, as one who touches a mystery, and we can only kneel before the mystery.

Recognizing the God of Peace encourages us to face injustice, violence, and the pain of humanity, bringing the Word as witnesses to forgiveness, gestures of inclusion, and those of goodness.

Only the God of Peace can use the words of the Magnificat to break out in the existence of all humanity to synthesize the experience

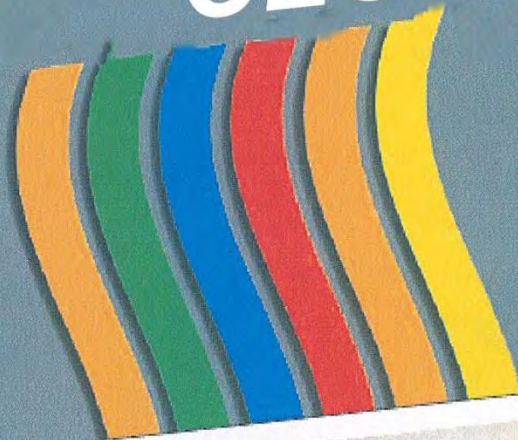
of His love, throughout life, throughout history. To proclaim Solidarity in closeness, as we have always seen Jesus do on His journey with his disciples. In our present time when it is up to us to live and build, we want to walk with our Teacher in the footsteps of solidarity. The pace of proximity helps us to learn, through the gifts and riches of others, to understand their deepest sorrows, and share their expectations, nourished by the hope of the Gospel.

The proximity of the daily encounters with the Sisters in our community, with a welcoming word or glance, one that allows us to be formed and to accompany those who God places at our side on life's journey. It is the proximity to young people and, with them, encouraged onward by the Word, which allows us to continue joyfully, towards the fullness of life for all. It is closeness to the reality of any kind of suffering, present in this world, with the firm decision to compare our lives with the proposals of the Gospel and, gradually, it helps us to see Jesus in the faces of the poor, the excluded, the abandoned, the children, and the elderly. It means touching our vulnerability redeemed by the mercy of God.

Proclaiming, on the journey, asking always for the grace to become a dwelling place of God for others, and accepting the other person as the authentic face of God
mhmoreira@cgfma.org

dma

CLOSE UP



**Biblical, Educational,
and Formative Studies**



Peace is the Way

Peace in the Ukraine

Ganna Zainchkovska fma, Brygida Żurawska fma

The Ukraine is a country in Eastern Europe, and its name means "on the border", but it is actually the center of Europe. It is a border place, always fought over and conquered by powerful neighbors: Russia to the east and Poland to the west. It is, therefore, a vast frontier in the center of the European continent. It is a large mostly flat area that is young, with many different nationalities, languages, and religions. The Ukraine has often been the center of conflicts and its people have always had to fight for its freedom.

Reasons for the Conflict

In its short history since its inception in 1991, the Ukraine has been marked by little and large earthquakes that have undermined its stability. For more than two decades, a political-oligarchic ruling system has devoured the resources of the nation, leaving much of the population below the poverty line. The revolution of 2004, called "the revolution of millionaires against billionaires" and the arrival of Yanukovych, the pro-Russian, decreed the final failure. At the end of November 2013, after the Ukrainians launched yet another revolutionary phase, Yanukovych decided not to sign the association agreement with Europe, which marked the first step for entry of the Ukraine into the European Union. For the sake of Ukraine, on December 17, Vladimir Putin offered 15 billion dollars and gas at bargain prices that Ukrainian President accepted to save the economy.

On January 19, 2014, thousands of Ukrainians took to the *Maidan* plaza to protest against Yanukovych and to invoke Europe. The protest spread across the country, also in the East, where there was a Russian majority. On February 20, *Maidan* became a battleground with 77 people killed, and on the 21st, Yanukovych fled. There was another change of regime, bloodstained and endorsed by the West, which was followed by the Russian reaction to the annexation of the Crimea and the conflict in Donbass.

In particular, the battles took place in the self-proclaimed republic of Donetsk, Lugansk, and Krasnodon. Meanwhile, first the interim President of Ukraine, Turcinov, and then, the President-elect, Poroshenko, launched an anti-terrorist operation, deploying the armed forces of Kiev against the rebels and trying to regain control of the areas "conquered" by the pro-Russian forces. The situation precipitated when the Ukrainian government launched an offensive to oust the rebels from the country. In mid-August, Russian military invaded the eastern Ukraine.

Because of the conflict many families have fled their home and have not yet returned, despite the fragile truce. In some towns of the East only the elderly and the sick remained, without any assistance and basic necessities

The FMA in the Ukraine The Daughters of Mary Help of Christians (FMA) have two communities in Ukraine, one in Lviv (Western part of the country), and Odessa (Southern part) where they operate through a student hostel, teaching in the schools of the Salesians, catechesis and parish activities. The most unstable situation is in Odessa because here the majority is pro-Russian. On May 2, 2014, in Odessa, a city with 110 different nationalities, even though very tolerant, there was a major battle between pro-Russian and pro-Ukrainian forces that saw the death of more than 100 people. The population lived in great fear, but for now one can breathe an air of apparent tranquility and peace, and a certain patriotism on the part of Ukrainians. There have been many events to reach peace, and there were many gestures of solidarity, unity, and faith on the part of the Ukrainian people.

However, there is a continual struggle to save their land, to guarantee young people a better future. The Church makes its voice heard and agrees with a peaceful revolution of dialog, prayer, and fasting. Even under dramatic conditions among the various denominations - Orthodox, Catholic, Protestant - in Ukraine there is a lived solidarity, a practical ecumenism because the shared mission is to save lives. No one asks whether one is Catholic, Orthodox, or Muslim. They are united to serve. The FMA continue their mission with courage and bravery and, especially in accepting refugees of war. They commit themselves to charity projects, supporting the path to peace through prayer and their testimony of faith

A young woman who recently arrived from Donetsk tells us: *"My name is Marichka. I was born in Donetsk and lived there for 20 years until war entered even my hometown.*

I will never be able to forget the faces of those armed men who roamed the city, sowing terror, and looting. I had to interrupt my studies at the University, and together with my mother, father, and brother left Donetsk to go to Lviv. I was very worried, but God guided me. At Lviv, it was very difficult to find a place to live, especially for us immigrants. It is very expensive. So I prayed and I trusted Him, and I found shelter and warmth with the Salesian Sisters (FMA). In this house we are a small community of 11 girls we love one another very much and we help each other. We study together, we celebrate the holidays, tidy up the environment, but the most important thing is that every day, at every moment of the day, we have the opportunity to be with Jesus in the Chapel.

For me, it was a great gift to find a home here, and I do not know if one day I will be able to return to my home in Donetsk. But I feel peace in my heart, even if at times, there are moments of despair and concern. I never cease thanking God for what He has done for me. I believe everything will be fine! "

"In order to build peace we need faith that will be transformed into action, hope, solidarity, and unity. In difficult times, it is important to be close to those around us, to be witnesses of peace and of joy, to be messengers of hope through the proclamation the Word of God. "

annazfma@yahoo.it,
brygidazurawska@wp.pl



Closeness

Palma Lionetti, Debbie Ponsaran

Pope Francis met the Salesian Family at Valdocco. His gestures, his words were an occasion for closeness, for freeing up spaces and times to speak, embrace, and greet the great number of persons gathered on the occasion of the Bicentenary year of the birth of Don Bosco and the event of the oratories and young people in Turin.

Since Pope Francis has always spoken from his heart, and precisely to us as Daughters of Mary Help of Christians, he told us to “form the girls and young women so that they may become mothers, and if there is a “strong role” that the woman must hope to have in the Church, it is like that of Mary on the day of Pentecost.

In that house filled with the wind of the Holy Spirit, Mary, with the eleven, was the glue of the primitive community, perhaps because she had already lived her personal Pentecost at the announcement of the Angel, when the power of the Most High God descended on her! Since that time, as a result of the “fear not” pronounced by the Angel Gabriel, Maria faced life with incredible fortitude and became the symbol of a “motherly-courage” of all time. Clearly, it had something to do with her fear, as Tonino Bello writes: “Fear of not being understood ... Fear of not succeeding. Fear for the health of Joseph. Fear for the fate of Jesus. Fear of being alone ... How many fears. “Even if it did not exist, it would be necessary to raise a sanctuary to “Our Lady of fear”. We all seek refuge in its aisles.

Because all of us, like Mary, go through that very human sentiment that is the clearest sign of our limitations.

It is precisely in the shrine dedicated to “Our Lady of fear”, before her who became “Our Lady of confidence,” that we each would be able to find in herself the strength to go on, rediscovering the verses of the psalm that Mary must have murmured endless times: “Though I should walk through the dark valley, I will fear no evil, for you are always close to me ... through all the passing of days”. Have courage, then, not resignation! This is the secret that Mary, woman and mother, entrusts to the heart of each of us to cast ourselves fearlessly into the mission, to live as closely as companions.

In *Rejoice!* The Letter to Consecrated we read: “Go out to try and meet others! Have the courage to go against this efficiency-culture, this culture of waste. The meeting and the welcome with all, in solidarity and fraternity, are elements that make our civilization truly human. Let us be servants of communion and the culture of encounter! I would like you to be almost obsessive in this way, but do so without presumption. ”

Pope Francis exhorts us to “leave the nest”, to live the life of the men and women of our time, and to entrust ourselves to God and to the young people. This becomes possible, becomes a natural requirement of our mission when it is no longer “the ghost of the image of a religious life, understood as a refuge and consolation, before an external



world that is difficult and complex in our consecrated life.

Closeness and Encounter

These two pastoral categories will also become the two ways through which we express our femininity. As women, before as religious, we must not feel that we are "less", less brave, less daring, less capable because we imprison ourselves in the fear of not being able to make it financially, of not measuring up, of not succeeding, of not knowing how to manage our own life, of finding ourselves faced with thoughts that we feel are too great, of not having the capacity, of not knowing how to find a solution.

In short, those infinite experiences that make us feel inadequate and inopportune. Sometimes we need them, but very often they are burdensome. Sometimes they become the only way to approach things and of thinking of ourselves in the same mission. We cannot always walk the path of the closeness of the encounter because we are blocked by anxiety, preoccupation, and doubts. At times this fear leads us away from others rather than bringing us closer to them because we need to have everything under control, to handle things ourselves; we do not want to delegate.

We create challenging situations that are awkward, improbable to handle, and

because of this we find it difficult to survive. We transform them into occasions for taking on tasks, despite our inability to perform them. Or we create overly ambitious evaluation parameters; we are categorical perfectionists. The result is a sadness that takes away our energy to live proximity.

In *Rejoice!* the Letter to Consecrated persons we also read that our path "matures toward maternal and paternal ministry, and when a priest is not the father of his community, when a Sister is not the mother of all those with whom she works, they become sad. This is the problem. For this reason, I say to you: the root of sadness in pastoral life lies in the lack of motherliness and fatherliness that comes from living this consecration badly, which instead should lead to fruitfulness".

Being mothers means nurturing, healing, helping to grow, giving. Of course, in this dynamism there is a high risk of taking over the other person.

Evangelii Gaudium n. 272 shows that "when we live a mystical approach to others with the intention of seeking their good, we broaden our inner self to receive the most beautiful gifts of the Lord."

This spiritual enjoyment of remaining with the people, to the point of discovering that this becomes a source of joy is, perhaps, among the most beautiful gifts that our hearts of women and mothers could desire!

palmalionetti@gmail.com,
debbieponsaran@cgfma.org



Ecological Education

Biodiversity

Julia Arciniegas

The term biodiversity was coined in 1988 by the American entomologist Edward O. Wilson. Biodiversity includes millions of plants, animals and microorganisms, the genes they contain, and the complex ecosystems that they form in the biosphere. It not only refers to the shape and structure of living beings, but also includes diversity as abundance, distribution, and interaction between the different physical and inorganic components of the system, which influence each other (Institute for research and protection environmental - ISPRA).

The UN Convention (1992) on *Biological Diversity* noted that it includes diversity at the *genetic, species* and the *ecosystem*. *Genetic diversity* defines the difference of genes within a given *species* and corresponds to the totality of the genetic heritage to which all organisms that inhabit the Earth contribute. The *diversity of species* includes the *richness* of species, measured in terms of the number of the same species in a certain area, or the *frequency* of species, that is, their rarity or abundance in a region or in a habitat. The *diversity of ecosystem* defines the *number* and *abundance* of *habitats*, living communities and ecosystems within which the different organisms live and evolve.

Living in harmony with nature

At the tenth UN Conference on Biodiversity, carried out in 2011 in Nagoya (Japan), the *Strategic Plan for Biodiversity 2011-2020* was agreed upon. In it are established mechanisms for the use of genetic resources of plants, animals, and microbes for food, medicine, industrial products, cosmetics, and other products. On 14 July 2014, the Secretariat of the CBD (*Rio Convention on Biodiversity*) declared that the *Nagoya Protocol* had been ratified by more than 50 countries and therefore it entered in full force and effect. This plan was called: "*Living in harmony with nature*" and represented a historic achievement because it was a possible connection between policies for the conservation of biodiversity and those for the fight against poverty.

Loss of biodiversity

In the first chapter of his encyclical *Praised Be* Pope Francis brings out "what is happening to our house." He does this by looking at some of the issues that today raise concerns, which we can no longer sweep under the rug. All connected among them is the loss of biodiversity. After this analysis, the Pope laments the weakness of the responses to these situations that cause the sighs of 'sister earth', joined to the cries of those abandoned by the World, with a lament that demands a different route from us.

Pope Francis devotes ten paragraphs to the loss of biodiversity (32 to 42)

He says, among other things, that "the destruction of forests and woodlands implies, at the same time, the loss of thousands of species of plants and animals that have a value in themselves, and that could provide future resources which are extremely important for the power supply, the treatment of diseases, and other services. It is, therefore, necessary to always carefully study the impact of each project on biodiversity in order to avoid the risk of extinction of some species or groups of animals or plants, and the fatal consequences that this brings to the global ecosystem". He notes that "the pollution of the oceans, seas, rivers, lakes, also threatens to transform the wonderful marine world into underwater cemeteries stripped of life and color."

A unique beauty

The Holy Father calls all to the responsibility of concrete actions because all creatures are connected and we need one other. Therefore, each person must recognize that value must be with affection and admiration. "There are laudable", says Pope Francis, "and sometimes admirable efforts of scientists and technicians who try to resolve the problems created by humans. However, looking at the world we see that this level of human intervention, often in the service of finance and consumerism, actually causes the earth we live in to become less rich and beautiful [...]. In this way, it seems that we delude ourselves that we are able to replace a unique, unrecoverable beauty with another created by us "(Francis, Praised Be, n. 34).

Priority of the Educational Journeys

One of the four major topics covered by the Charter of EXPO Milano 2015 is that of several types of existing agriculture to highlight which of them will be able to produce sufficient quantities of healthy food without damaging water resources and biodiversity. For this reason, it becomes important to think of the educational ways to protect and preserve our "common home". The need to educate ourselves to a sober and sustainable lifestyle comes primarily from awareness of the importance of biodiversity that enables us to teach with words, gestures, and behavior to respect every creature. Even the smallest of these actions will open to the wonder and amazement, to the praise and attention that will arise spontaneously.

PanAmazon Ecclesial Network (Repam):

"The Amazon, the source of life in the heart of the Church."

In 2014 under this title, there arose an initiative characterized by the transnational, an ecclesial commitment to the protection of life. It is destined to preserve the precious heritage of one of the great lungs of the Planet: the Amazon. CELAM, the Conference of Brazilian Bishops, and civil society, with the support of the Pontifical Council "Justice and Peace", have embarked on this project for responsible and sustainable housing in this area rich in biodiversity.

(<http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2015/03/02/0153/00338.html>).



Arianna's Line

Recognizing the Other Person

Giuseppina Teruggi

"Creating all the happiness that you are able to create, deleting all the misery that you are able to eliminate. Every day this will give you the opportunity, will invite you to add something to the pleasure of others, or to diminish some of their suffering. And for every seed of joy that will be sown in the heart of another, you will harvest a crop in your heart, and every sorrow that you remove from the thoughts and feelings of another creature will be replaced by wonderful peace and joy in the sanctuary of your soul" (Jeremy Bentham).

Each person is unique

Despite critical reservations in comparing the thoughts of Bentham - one of the greatest exponents of philosophical utilitarianism - the expression has an evangelical flavor. It follows, in fact, the message and the testimony of the life of Jesus who "went about doing good to all", and inaugurated the commandment of total gratuity. The basic human vocation is linked to the ability to become servants of the joy of others, convinced of the unique value of the human person. Of each person. Regardless of age, ability, or performance.

We are attracted by the uniqueness of the human person, and her undisputed identity which constitute a "value".

It feels good, when we sense that the people around us help us to understand (and sometimes they tell us): "you're worth it." If we dig deeply, we sense, however, that there are different ways to affirm the

value of a person. There is a functional way that highlights her value as if to show her: "You are of value because... you're efficient in performing a particular task." And there is a disinterested way that highlights the intrinsic value of the person, as when I can say, "You count, not because you serve to do something, not because of what you can do. You are valid because you are a person, and as such you represent an absolute value. "

A person is valid in and for herself, and not for the function that she can fulfill. Each person is an end that has an absolute value, not for what she can offer. And she is unrepeatable, unique, and cannot be replaced. In a meeting at the parish of St. John Bosco in Bologna, Card. Carlo Caffara, the archbishop of that city, supported this belief by referring to certain situations. When, for example, a driver who is assigned to be on duty in the city buses, does not show up at work for any reason, the person in charge replaces him with another, because the service must be provided. The role of this person is such as to allow for a replacement. This is possible because in a company, the person is regarded as one who performs work. It does not matter whether the service is performed by Tom rather than John. What is important is the result. Another example. A boy and a girl love one another. They decide to go together on vacation.

At the time of departure, the girl does not show up. The boy waits and, seeing that

she does not come, what does he do? Does he replace her with another? A substitution is not possible. In a love relationship the person is considered, she is loved by and for herself, in her unrepeatable uniqueness, not in view of something else. The statements: "in herself – for herself", are opposed to the concept of substitution. They correspond to two opposed ways of considering a person who is not "countable", not part of a series. Each is unique and, therefore non-repeatable. Her value does not increase or decrease "in relation to ..." means any person that is valid in herself and for herself. Are there, perhaps, realities of which we can say the same thing? If we reflect well, we do not find a positive answer to this question. There is no reality in which there can be anything completely repeatable.. It can, if necessary, be so in partial performances.

A realistically positive glance We tend to believe the truth of these statements. The challenge comes from a level of experience, especially actual living together, when in daily relationships one does not take everything into account when we establish a series of hierarchies where we put people on different levels, not only because of their difference or role, but by a value judgment that is real or perceived. Sometimes we place people (even the Sisters of our community) in standard classifications, which border on a bias, and we draw the consequences. If we notice something unexpectedly successful in a Sister, we become distrustful and suspicious, and we struggle to believe it. Or the same initiative proposed by Sister A, of whom we do not have a positive concept, is not met with the same consideration as that of the Sister B, whom we esteem in an undisputed manner. We give full credibility to the person we

trust; we are critical of those who do not appreciate, even when they offer significant and wise contributions. There are little situations of everyday life, which may, however, disrupt the serenity of community relations and create discomfort.

During General Chapter XXIII, after long reflection on relationship dynamics and their consequences in community life, the members proposed a "change in perspective". This means "cultivating a positive attitude toward one another, moving beyond outward appearances, and looking at every person with the eyes of the unconditional love of Christ." This implies "moving from skepticism toward what is not functioning well, and looking positively towards what works well. Whoever has a positive attitude considers herself, the community, and other realities as an expression of beauty and spiritual wealth "(Acts XXIII CG 34).

The same Chapter urged listening to the laity and young people to receive their invitations to be a home where one lives "loving without measure and without limitations of time". The laity suggests that we are "not afraid" of young people because they have confidence in us, they like to be with us and feel at home in our communities. However, they want us to know how to welcome and value them, and we know how to be with them, loving what they love, adapting ourselves to them in a positive way (Acts XXIII CG 12-18).

A surprising list

A young teacher suggested to her students that they write a list with the names of each companion, leaving space at the side of the names. She asked them to write down in the space something kind about each person on the list. This took a good hour until everyone had finished and handed in their papers. At the end of the week the teacher, in turn, wrote the name of each student on a sheet and all the kind remarks of his companions. On Monday, she gave each one his/her list.

After a short time everyone smiled in disbelief. "Really?", She heard them whispering. "I did not know I was important for someone." "I did not expect to be so well-liked," were the comments that were heard. No one mentioned this list any longer. The teacher did not know whether they had spoken among themselves and with their parents. The exercise had achieved its purpose. The students were happy with themselves and others

A few years later, one of those boys was killed during the Vietnam War and the teacher wanted to attend the funeral. The church was packed. There were many friends present: one after another they approached the body for the last goodbye. Even the teacher who was very moved came. One of the soldiers present asked, "Is she Mark's math teacher?". At the affirmative answer, he continued: "Mark often spoke of her"

After the funeral, Mark's friends gathered. Also present were the young man's parents who waited impatiently to speak with the teacher. "We want to show you something," his father said and took his wallet from his pocket. "They found this when Mark fell at the front ; we think you know what it is." He pulled a wrinkled paper from the wallet that

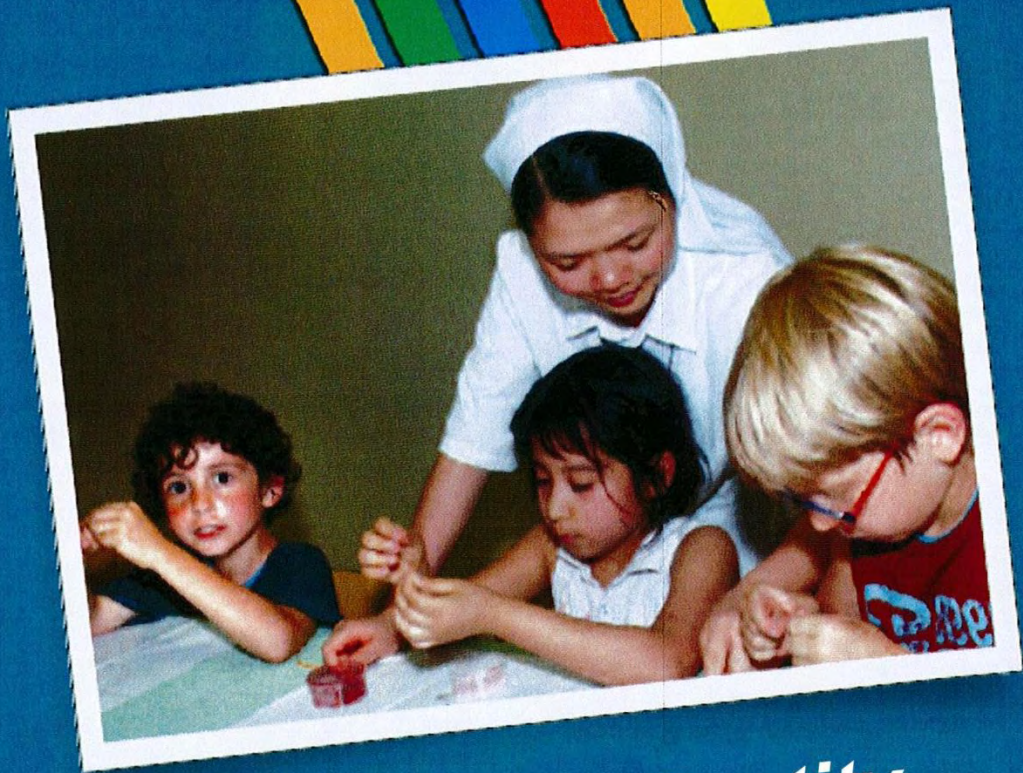
had been unfolded and refolded very often. Without even looking, the teacher immediately guessed what it was: it was one of those famous lists compiled by listing the kindness expressed by Mark's companions about him.

"We would like to thank you for what you did", his mother said. "As you can see, Mark greatly appreciated this gesture." All her past pupils surrounded their teacher, each with their own interesting comment. Charlie smiled and said, "I still have the list. It is in the top drawer of my desk." Chuck's wife said, "Chuck begged me to paste it in our wedding album." "I keep mine in my diary," said Marilyn." Vicky, another former student, took her pocket agenda and showed her list to her companions who were present. "I always have it with me," she said and added, "We have all kept them."

The teacher was so moved that she had to sit down and she broke out into tears. She was crying for Mark and his friends who would not see him again in this world. She cried at the thought of how a small gesture of love and recognition proposed to her pupils could turn into a fragrance of joy and confidence that had accompanied or was accompanying their lives. It was the mysterious fragrance that came from recognition, showing people our esteem, our love, and how important and special they are to us.

gteruggi@cgfma.org

dossier dmd



Missionary Identity



Dossier

Missionary Identity

Gabriella Imperatore

The "Missionary Identity" is not just a matter of geographic territories, but of peoples, cultures, and individuals because the 'boundaries' of the faith are not only through places and human traditions, but the heart of each man and each woman" .

Let us not allow our missionary enthusiasm to be stolen from us! The insistence with which Francis calls for Church to be "outgoing" was interwoven with the path planned by the Institute of the Daughters of Mary Help of Christians at General Chapter XXIII, on the path to pastoral conversion and a renewed missionary practice. The words the Holy Father addressed to the whole Church resounds for us as consecrated women, for every educator, as an urgent appeal to renewing the passion and commitment to the educational mission of evangelization, in any situation, in any work, also unexpected, in which the Salesian charism is expressed.

I hope that all communities will take care to implement the necessary means to advance along the path of the pastoral and missionary conversion which cannot leave things as they are [...]. Let us constitute in all regions of the earth a "permanent state of mission" (Francis, *Evangelii Gaudium*, 25-27).

Paradigm of Christian Life

Faith is a gift, but the measure of our faith is obtained from what we are able to communicate. Faith is "a gift that you cannot keep for yourself, but it is to be shared." This is the teaching of the Second Vatican Council and "we are all sent on the pathways of the world to walk with our brothers and sisters, professing and witnessing to our faith in Christ and making us proclaimers of his Gospel." Pope Francis says that the missionary "is not only a programmatic dimension of the Christian life, but also a paradigmatic dimension that affects all aspects of Christian life." He warns of a submissive, a less than enthusiastic attitude in spreading the Gospel, and cites

Evangelii nuntiandi of Paul VI: "We must always have the courage and joy to propose, with respect, the encounter with Christ; let us become bearers of his Gospel ". Often there is violence, and falsehood in pointing out mistakes and proposals. It is urgent to make the light of the good life of the Gospel shine forth in our time by proclamation and witness.

Today, in a world where communication and human mobility make it difficult for a pastor to get to know his parishioners, where in previously traditional Christian regions there is "a growing number of those who are strangers to the faith, indifferent to a religious dimension or animated by other beliefs", where the international community is slow to halt the work of faithless death assassins without borders, we need a renewed missionary spirit.



The crisis that the world is experiencing is one of meaning and values, and for this reason it is "urgent to courageously bring the Gospel of Christ, which is a message of hope, of reconciliation, of communion, of closeness to God, of his mercy, of his salvation. It is a proclamation that the power of God's love is able to overcome the darkness of evil and to guide on the path of good." The missionary spirit of the Church, therefore, does not lie in proselytizing, but in the testimony of life that illuminates the path that brings hope and love. The preferential option for the poor, the marginalized, and those who are excluded, is the most direct and concrete of how faith in Christ, the crucified and risen Lord, takes shape in the lives of Christians. Today it is the migrants who attract our attention. For many of them our land is a way station; for some it is a strong desire to seek political asylum, and others stay, hoping for a better life. It is Christ himself that challenges us to see in each of these persons a stranger, who is homeless, and asks us to welcome

them. Migration is not a temporary phenomenon, but a challenge that involves our whole mission, and opens new areas of attention toward the poor. It does not regard only the institutional realities, both political and ecclesial, but every single person who is called to respond. It needs everyone's contribution. Our bond in Christ must find its expression in the fact that we work together wherever people need our help.

Welcoming is not an act of kindness, it is a political project, a re-examination of our common life in the light of the world where migrants are the real actors, the avant-garde. Rejecting the welcome is, instead, a fault, but above all, it means not accepting the challenge to rethink one's own communities and works. We must feel the duty of being "sentinels of hospitality", so that everyone - especially if poor, persecuted, offended - feels at home no matter where he/she comes from, and we have the responsibility to see to it that before they leave they will have been given

the gifts of a culture, religiosity, a story. The future cannot be built without encounters, without the migrants.

Way, service, gratuity

In the changing era in which we are living, our commitment is not only to improve something, rather it requires a real *missionary conversion*, to become a Church that "generates, helps to grow, corrects, nourishes, leads by the hand (*Acts* GC 23, 50). On our journey to God and to others, in service and in poverty. Commenting on the passage of Matthew (10: 7-13) in which "Jesus sends his disciples to proclaim the Gospel, the good news, the gospel of salvation," Pope Francis emphasized that one can extrapolate "three key words to understand well what Jesus wants from his disciples-missionaries " and "from all of us who follow Him. " The three words are: 'pathway, service, and gratuity". Jesus first sent to a "journey". A journey which, of course, is not a simple 'walk'. That of Jesus "is a sending forth with a message: to proclaim the Gospel, to go out to bring salvation." This is the task that Jesus gave to his disciples. Therefore, who "remains firm and does not go out, does not give to others what he has received in Baptism, is not a true disciple of Jesus." In fact, "he lacks a missionary spirit," he lacks going "out of himself to bring something good to others." Then there is "service". We must "walk by serving others." We read in the Gospel: "Along the way, preach, saying, "The kingdom of heaven is at hand". Heal the sick, raise the dead, cleanse the lepers, cast out demons. "Here we find the duty of the disciple in serving. "If a disciple is not on a journey to serve, he/she is not on a journey. If their lives are not for service, they do not live as a Christian. "

Finally, there is "gratuity". "The way of service is gratuity, because we have freely received salvation, none of us have bought it, none of us has deserved it, and it is sad when we see Christians who forget the words of Jesus: "You have freely received, freely give". It is sad when one finds Christian communities that have forgotten gratuity because behind it is the deception (to assume) that salvation comes from riches, from human power. "

Today faced with the wounds of history, to be disciples-missionaries means making one's own the words of Mary Magdalene: "We do not know where they have laid him," referring to the Risen Jesus. A humble mendicant seeking together with others is the most beautiful proclamation that can be given. Antonietta Potente, 56, is a Dominican Sister from Liguria, who is a biblical scholar and missionary. Small and frail, she is also determined and daring when she speaks of the poor. For almost twenty years she has experienced an "outgoing Church ", living in Bolivia, first in Santa Cruz de la Sierra, then in Cochabamba, she lived a form of community life with a few Aymara *campesinos*. With them, she has participated actively in the process of socio-political change that has seen her as a leader of popular movements. She possesses a courageous and contro-current choice that well expresses her missionary style, made up of a relentless seeking for God and sharing with the least. A Copernican revolution of the mission, which the missionary-theologian proposes, is well summed up in the chorus-imperative of "walking together". Having been engaged in various teaching posts in Italy for years, she teaches theology at the Catholic University of Cochabamba. From 2000 to



2004 she was a member of the Theological Commission of the Latin American Conference of Religious (CLAR). When asked why she became a missionary she said: "A believer must continue unceasingly to seek, and my desire was to seek outside of my culture, from what I already knew, from my context: all this led me to go to Bolivia."

From that land and that intense experience I learned to read Mystery and theology in another way. There remained with me the dignity of a people that has changed its situation without any kind of guerrilla warfare, and today with all the struggle and the mistakes of any process of change, has opened a way for other people. This also can be read as a process of evangelization: the poor are not only those who are waiting for us, but those who know life so well and push it forward. It is up to us to help these processes of change."

Sr. Antonietta said: "The mission changes the life of a Sister because it expresses a

passion for the deep seeking that constitutes the essence of consecrated life. One comes out of contact with God and another person profoundly renewed."

Journeying toward the peripheries

An "outgoing" Church is the community of missionary-disciples who take the initiative, which will involve and accompany, one that leads to fruition and celebration. [...] Therefore the evangelizing community is ready "to accompany". It finds ways to ensure that the Word becomes incarnate in a concrete situation, and bears the fruit of new life, even though it may be apparently imperfect or incomplete (*Evangelii Gaudium*, 24).

It is a church on the way toward the peripheries, listening to the Gospel and to the poor. It is a Church modeled on the prophet Jonah, called to Nineveh, and setting out on the road to proclaim, first of all, the amazing mercy of God. It is a Church capable of not only listening to the



cry of the poor, an urgent imperative, but also of the many expressions of one faith, which in every culture and continent takes on a specific form. People need words and gestures, which, beginning from ourselves, directs our glance and desires to God. Faith generates a testimony announced no less than a living witness. With his personal touch, Pope Francis shows the strength and agility of this shape and style of this witness. How many images and metaphors from the Gospel he succeeds in communicating, satisfying the search for meaning, igniting reflection and self-criticism that opens to conversion, animating a denunciation that does not produce violence, but provides insight into the truth of things. In the current fast-changing world, and in some cases as a result of scandals, we run the risk of losing this widespread presence, this healthy proximity, of being able to enter into the world as a sign of a love that saves. It is also a closeness that has a strong symbolic

presence, and an ability to communicate more eloquently than many sophisticated strategies. We need a strong commitment to continue to be missionaries in the demographic, social and cultural transformation which the planet is undergoing: the struggle to create and educate; massive immigration that produces important metamorphosis in the social fabric; a change in lifestyle that takes us away from sharing with the poor and weakens social ties. "If you have not touched them, you have not met them," said Pope Francis of the poor. Without the preferential option for the poor, "the proclamation of the Gospel, which is itself the primary form of charity, risks being misunderstood or submerged by the ocean of words to which today's communication society exposes us on a daily basis" (*Evangelii Gaudium*, 199).

"The Daughters of Mary Help of Christians of the Indian Province of *Mater Ecclesiae* of

Guwahati (ING), are committed to the mission toward the poorest, reaching the population in refugee camps in Assam after a violent massacre broke out between ethnic Bodos, Adivasis, and Sathali, which resulted in the death of many people, especially children and women in areas of Sonitpur, Kokrajhar, Chirang and Bongaigaon. Thousands were homeless, many had been forced to flee their villages. Many houses were destroyed and rice fields were burned. Children, women, and the elderly were most affected by this cruel and inhumane action. Relief camps were set up in different places, but people continued to suffer due to a lack of the most essential things: medicines, food, clothing and houses. "The FMA joyfully welcomed the invitation of the General Chapter XXIII to reach out to the new "peripheries", and together are committed to realizing the mission as Don Bosco and Mother Mazzarello would have done. They are engaged in the formation and education of girls who are in refugee camps and prepare them to take exams. There are 156 girls from 12 different camps of Kokrajhar and Darrang to whom they are giving special formation in the homes of the Auxilium in Bongaigaon, to Dotma and Majbat. In all the centers, two FMA endeavor to accompany them in the process of education and formation to the true values of life. The young people were also given learning materials and stationery, as well as clothes, blankets, and all necessities. Faithful to the mission and charism of the Institute, the FMA of Guwahati live the mission among the poorest of society with daring and courage. *"What is the life of a person worth? Of what value are the lives of those who live along the sidewalks of marginalization, young migrants who are deceived, sold, purchased as merchandise*

and reduced to slavery? The missionary spirit is also the response to the cry of pain and sorrow, to that new call that opens to a renewed missionary dynamism. In its outgoing it is further strengthened in faith and hope as we go with courage and joy to the existential peripheries, those in need of the light of the Gospel. Providing a welcome is not simply organizing a service, offering a bed, a place to put one's things, giving food, and staying warm. It is not just "doing" for those in need, but it is especially and primarily making room for these young women who have been violated in their dignity, so that they may find the warmth of a home, live in our lives, our feelings, and will be able to find space in our heart of consecrated women. At Caserta in southern Italy, this gave rise to *Ruth House*. Ruth becomes a presence, a "friend". This is the meaning of the name, to say with all the ardor and tenderness of one's womanly heart, "Where you go I will go also; wherever you lodge I will lodge; Your people will be my people and your God my God" (Ruth 1:16). One word, that of Ruth, which became the choice, commitment and loyalty of life, hope and salvation history, that becomes the passion of daily love, so that everyone can find in Him the dignity and freedom of the children of God.

It is a courageous gesture that has led the Institute of the Ursuline Sisters to take care of women in difficulty, especially immigrants, who live in a state of invisibility, of social and human precariousness. It was a gesture that led them to leave the safe confines represented and protected by community life with its traditions and religious customs, to set out on a heretofore untraveled road. The road, the symbolic place of the existential periphery, always gives hospitality to those who are



considered to be losers, and are therefore rejected by history. It is a place, continuously inhabited by Jesus, so much so as to be traveled to meet and be touched by those who are his favorites: the poor, the oppressed, the enslaved, thus restoring their dignity and salvation. Ruth House thus became a living space inhabited by faces, by so many stories where the dimensions of listening and meeting weave and color the day's essential gestures used to make a living, paths that bear the fragrance of dignity: Human-psychological health, learning and improvement of the Italian language, socialization and formation in order to make women more aware of their liberated dignity, a protagonist of her own pathway to freedom and autonomy. These are the miracles that are realized when the doors of the heart, mind, and practical initiatives become open to the embrace of welcome.

How are we to look to the future, taking into account the challenges that the ongoing changes pose to our communities in mission?"Starting afresh from the least, those most in need." How to keep faith, today, to this promise?How are we to live in the peripheries so that new life may flourish, in a culture of generated persons?

"Wake up the World!". This is the appeal of Pope Francis to religious. To awaken ourselves and others is the only evangelical cry at this time; this is what it means be prophets today . This is what it means to be missionaries today .

gimperatore@cgfma.org



Fourth Objective: Reduce Infant Mortality

The fourth Millennium Goal says that we need to reduce deaths of children under five years of age.

Today, globally, 17,000 children die each day.

The highest rate of infant mortality among children under five years of age continues to be found in Sub-Saharan Africa and in Southern Asia. These two regions together are the locations of 75% of infantile deaths in the world.

Malnutrition contributes 45% (3.1 million deaths) to global infant mortality.

Millennium Development Goals

AGENDA POST 2015



Objective 4
Human Rights
The Rights of Children

Let us save the lives of thousands of
children
and let us give them a future...



dma *in search of...*



**Gospel readings
of contemporary facts**

Gift and Education



Experiencing Gratitude

Edited by Mara Borsi

The consolidation of gratuitousness cannot be entrusted only to educational interventions with regard to reflection and contemplation. We need to invest energy in action under two titles: to gain experience of gratitude in practice and to begin a new positive lifestyle.

A first experience is the immediate contact with the useless, the rejected, the marginalized, the poor, the elderly. Not to silence, every now and then, one's own conscience on their lifestyle, perhaps one of self-centered consumerism, but to learn from them a reason for living. This means going to school. At the same time, it is inspiring to meet with the "witnesses" of a life spent in giving to others, for a cause.

The attitude of gratitude should be consolidated in particular through volunteer experiences. Against a welfare society that is too centralized it is necessary to re-evaluate the role of volunteering in society to invite it to justice, starting from the idea of gratuitousness.

Volunteering closely recalls the choice of non-violence as a way of life. Even here it is necessary not only to invite a theoretical reflection but to participate in small, local initiatives, and to commit self to a practice of non-violence in the workplace, in the family and in group life.

One educates to gratitude by favoring experiences of an encounter between generations, and among young people and groups in different living environments. The

emergence of personnel is improving meeting for the pleasure of meeting and celebrating together. Here one should not see merely avoiding commitment. It is, rather, a time when it is affirmed that the meaning of life is to be with others more than working or in group efficiency. Certainly, together with education, it is necessary to manage and handle spaces of responsibility.

The strategy of volunteering

We know that the young volunteers are generous and open. We can courageously propose a pedagogy of peace to them, which "requires a rich inner life, clear and valid moral references, appropriate attitudes and lifestyles. We must teach people to love and to educate themselves to peace, and to live with kindness rather than with mere tolerance. Encouragement to say no to revenge, to recognize their wrongs, to accept an apology and finally to forgive is important, so that mistakes and offenses may be recognized in truth to advance together towards reconciliation" (Benedict XVI, 2013).

We educators and teachers can courageously and without discouragement propose to them, from childhood to youth and adulthood, 'something extra', lofty goals, vast and exciting aims for good! Let us encourage the witness to the faith and in sharing it, let us accompany the young people. Only in this way, together, will we be more aware of the reason for our faith

and our hope. "Education to gratuitousness has resulted in a generation of generous young men and women, who join voluntary associations, especially those found in the Institute. In this way, volunteering becomes a place where we train together - young and old - to grow in patience, meekness, joy in giving to others, willingness to do the will of God "(PG Scope, Educating to Gratitude, no. 7/2013).

maraf@fmail.it



VIDES International: Young People Speak

Ciao! I am Marian Z. Belarmino. I am eighteen, a girl of Mobile Library (BMDK), and a VIDES animator. I frequent the third year of the course for Business Administration in Manila. My family consists of mom and dad, and three brothers and we live in slums in the city of Quezon. I was twelve or thirteen when I met Vides Philippines when the activity of the mobile library began in our community. I started to attend out of curiosity, but I stayed because I was drawn to the activities and games.

My journey was not easy. There were times of ups and downs, but I stayed. The association has seen me grow up, and I saw how VIDES grew.

Earlier programs were focused only on children's rights. Now VIDES also takes into account external factors that affect the child's life - the environment, the family, the parents. Therefore, the Association also teaches parents how to increase revenue, and how to accompany their children.

Over the years, I realized that this was the right place for me, one where I could get involved, use my talents, and where I could strengthen my skills.

My family was poor and had to face great difficulties. Because of this I would have to stop studying. VIDES, however, helped me with a scholarship and showed me that money was not a problem if one is truly committed. It had confidence in me and helped me to grow through various experiences where I also was able to experience my potential and meet children from different parts of the country. We shared our experiences and learned from each other.

I could realize unexpected dreams, and became a more aware person recognizing that life is more beautiful if it has the flavor of gift.

I participated in various projects and saw how much work the volunteers did. There is good coordination. They became part of a large, beautiful organization, from which I learned three essential words: *One for others*. I will always be a gift for others.



The Word

Emmaus: Community and Proclamation

Eleana Salas

Setting

A large bible, a crucifix and the Paschal candle. A knapsack and sandals.

Invocation to the Holy Spirit:

Come Creator Spirit, come, come. (2v) (or another hymn to the Holy Spirit known by all)

We are now at the height of the journey of Emmaus and Resurrection: the return to the community and the joyful proclamation of Easter. All that had hindered the recognition of the Father's plan is fulfilled in Jesus. The ardent heart and forward-looking eyes, the certainty that the project of love was realized in Jesus, makes their hearts burn with joy for the humanity of the Master ... they cannot hold it for themselves! No one can stop them.

The text is clearly proclaimed by a reader. Each participant personally re-reads the text. Later one can repeat the most significant sentences.

Luke 24, 31-35

Then their eyes were opened and they recognized him. But he vanished from their sight. And they said one to another, "were

not our hearts burning within us while he talked with us on the way, when he explained the scriptures to us?" They then left without delay and they returned to Jerusalem where they found gathered together the eleven and those who were with them, to whom they said: "The Lord has risen and has appeared to Simon." Then they told what had happened on the way and how they had recognized him at the breaking of bread

Reading: the text in itself

At the end of the journey of faith, Luke proposed a fundamental commitment: to listen to the Word,

and to share it in the community, as the disciples lived the experience of listening to the Word, and the conclusions they reached. Compare and comment on other biblical passages in which the disciples recognized the Risen Lord (John 20: 16; 21.7).

They rose and returned to Jerusalem." Unlike the passage of the Transfiguration, there was no temptation to stay, because the invitation of the Lord was to go to proclaim that which they had seen and heard (John 20, 17-18).

They met the Eleven with their companions. The journey to Emmaus was a way of fleeing for fear of being considered accomplices of the condemned; they had abandoned the community and the disciples. The first fruit of a return is fraternal communion. What did those who returned and those who remained have in common? (John 33-35). They tried to share sentiments, words, and gestures... Then Jesus would be present in their midst (vv 36 ff).



Meditation: the text for us today

In the light of the Scriptures what themes most appeal to us, from which we get a sense of the events of our history? Let us evaluate the way we share the Word. To what extent do we share the depth of our search for God and the experience of our faith? Is our community the place of missionary identity, of passion for the young, of the joy of the proclamation? How do we nourish it?

Prayer We need to "open our eyes", to see and contemplate the action of our merciful Father and the Spirit. Let us continually ask for the gift of faith. Let us fall in love with Jesus, our Lord and Spouse.

The reason for a heart that burns with the *Da Mihi Animas* is having had the mystical experience of the Risen One. We need to constantly ask for the ability to contemplate

and "to see" a faith capable of discovering the signs of God among the young people of the community in today's world.

Contemplation – Commitment

It is not enough to study and pray the Word of God; it needs to bear fruit in our lives. How are we to continue to cultivate the mystique of our gaze to discover and contemplate the Risen Jesus?

How are we to make our communities places of proclamation and outgoing missionary identity missionary? Let us share some thoughts of our prayer.

Final Prayer

For you, my God, I will sing,

In the joy of being your witness, Lord.

(Espinoza)



Charism and Leadership

Make Yourself Loved

Piera Cavaglià

Fr. Philip Rinaldi, third successor to Don Bosco, indicated formation as the way to add color to the sketch initiated by the Founder.

FMA Formation

In order to implement the new social mission that Don Bosco and the Church entrusted to the Institute for the formation of young people, it was necessary to consider as a priority the formation of the FMA as teachers and missionaries. The innovative aspects that presented themselves for the education of the girls required a more systematic and in depth formation of the religious. Fr. Rinaldi promoted suitable environments in which there were specific formation courses at various levels.

Accustomed to working, he never tired of guiding the FMA to rediscover the requirements of their mission, and to prepare themselves for it with the professional competence and spiritual perspective of the Salesian spirit. From the broad reality of formation Fr. Rinaldi, in addition to the care of the assimilation of Christian principles and those of their Salesian spirituality, focused on preserving the spirit of Don Bosco in the communities, rather, of reviving it. What he reaffirmed often was that vigilance was to be maintained and the family spirit was to be empowered in such a way that one heart and one soul was to be maintained and that there be mutual love and active cooperation. In Salesian Spirituality Fr. Rinaldi accentuated certain characteristic traits: profound union with God expressed

through the daring of apostolic action, reciprocal charity, the spirit of family, maternal relationships between the superior and Sisters, and the missionary spirit.

He used to say: "Work for the formation of the Sisters and you will have many vocations, good and valued in every respect. All our Sisters are to be educators, but how do we educate if we are ignorant?"

Formation of women and families

In motivating the need for formation in view of the mission Fr. Rinaldi guided the attention of the superiors and communities on what Don Bosco taught. In education it is necessary to care for the little ones, but at the same time to be open to the young women so that they may be good mothers.

There has been preserved a very interesting conference on this issue which spurred the Institute during those years to evaluate and perhaps indicate a new perspective at the apostolic level: "Caring for children is an angelic work! It is never quite sufficiently understood and never quite done to perfection ... But what good is it to work with children if we later lose the young people, the mothers? It does not help to say: there is a seed that might germinate ... it might not even sprout. We have youth at the most important time; we are antiques: we continue to live as we did fifty years ago.

Let us be caring, let us accompany the young women even when they grow up, otherwise we will no longer see Christian mothers. If we do not care for it, the plant will dry up and be overtaken by weeds. Let us think that the family is no longer what it once was: the Christian mother is lost, has become half a person and neglects her family. I do not deny that I find in FMA great zeal to follow the older young people, but

because you think you became Sisters and believe to have done all the good. But do you believe that there will be fewer vocations if there will be good mothers? It is the Lord who gives vocations. Let us not abandon those who are not called to become Sisters. "

The missionary and intercultural horizon

In order to spread the spirit of Don Bosco in the world, Fr. Rinaldi, with prophetic vision, points to the missionary strategy, not only to send the missionaries from Italy, but to care for native personnel at the Center of the Institute, forming personnel capable of inculturating spirituality according to the needs of the places. "The spirituality of the Institute", he taught, "is missionary spirituality, and not only one of the missionaries!"

At the first Congress of the Novice Directresses, in 1925 Fr. Philip Rinaldi spoke of the openness of the Institute beginning from the mutual solidarity among the provinces: "Sending personnel for the Missions is a means to awaken new vocations. I will bless the Lord on that day when I know that the exchange of personnel between one province and another has broken down the barriers between the Alps, the Andes, and the Ocean, to form unity in the Institute".

The missionary dimension of the Institute is nourished by the awareness of belonging to a religious family that is open to the various countries without barriers of language and culture. This awareness gives to the experience of the FMA a broad, universal horizon. The transfer of personnel not only from one Province to another but from nation to nation facilitates openness, exchange, a sense of belonging, and the overcoming of

nationalism. It allows us to feel responsible for a long-range vision of the well-being of a global Institute, its spread throughout the world, to the point of economic sharing.

He was convinced of the importance of the formation of indigenous personnel not only in the various provinces and communities, but also through a time at the center of the Institute. On the one hand, Fr. Rinaldi encouraged the formation of indigenous personnel and, on the other, he invited the Institute to empower the missionary spirit to respond to the urgent educational needs in the various contexts.

In his extensive and varied work of spiritual guidance and formation of the woman and of the FMA, Fr. Rinaldi on the one hand emphasizes formation to the inner life, to the spiritual strength of the person in a Christian perspective, and on the other formation to apostolic daring, the spirit of initiative, of courage, and of social solidarity.

There remains only one regret: the educational experience of Fr. Rinaldi, which still impresses for its modern approach to initiatives and especially his farsighted insights for the formation of women, may not have had adequate development, and therefore is still waiting to be able to revive its extraordinary prophetic aspects in this unique phase of history.

For further study: CASTANO Luigi, *Beato Don Filippo Rinaldi* (1856-1931). *Vivente immagine di Don Bosco e suo Terzo Successore*, Leumann (Torino), Elledici 1990. VIGANÒ Egidio, *Don Filippo Rinaldi genuino Testimone e Interprete dello "spirito salesiano"*, in Atti del Consiglio Generale della Società Salesiana di San Giovanni Bosco 71 (1990).

pcavaglia@cgfma.org



A Glance at the World

North Horr: A New Frontier

Anna Rita Cristaino

Nomad with the nomads. The mission of the FMA in North Horr is characterized by the precariousness typical of nomadic peoples. We move from one season to find good land for grazing. One lives in tribes, where each family is also your own. The region is desert, the large distances and trips last for days. There are no precise appointments, fixed schedules to be respected, but only long hours of travel, meetings along the way, and changes of direction. There are requests for hospitality, welcome, sharing a meal and a place to sleep. Conversations begin with the demands of daily life, and trying to bring the Gospel with its message of salvation in the traditional ways that have survived for hundreds of years.

The FMA in North Horr

In 2011, responding to a request from the Bishop, the FMA initiated a new presence in the desert of North Horr in the north of Kenya, in the province of *Our Lady of Hope* (AFE) that takes in Kenya, Rwanda, and Tanzania. North Horr is a dry, weary land, far from the city. At the beginning it was not easy; there was some resistance, but then, with courage and a tenacious, visionary view, the Sisters answered the call. There was great enthusiasm on the part of the first Sisters, Sr. Patricia, Sr. Sr. Anisia, and Sr. Purity. The full dedication continues to the present time, thanks to the presence of the actual FMA community which, with

passionate heart and apostolic zeal, is experiencing how much good is being done and the great hope of sharing the Gospel proclamation with the people of the desert.

The community settled in a small house next to the parish and there has been good collaboration with the priest and the whole parish community. They are carrying out the project *"Reach Out"*, a mission of itinerant evangelization, going through the Chalbi desert and reaching groups of "Gabbra" nomads" in the villages. Thanks to these meetings the faith of the people and their sacramental life is growing, and through catechesis in schools the Sisters seek to promote a more solid and confident Christian education. The FMA are involved in all the activities of the parish. The insertion was gradual and after the mandate of Mother General and her Council, a small presence was launched during the summer holidays. Some FMA, novices, postulants, and Vides volunteers from Kenya and the UK have animated summer camps with various formation, educational, recreational-expressive activities. There have been several meetings with the bishop and the pastor of North Horr. Together we have sought to become more familiar with the reality, the needs and the demands of the territory and the people. We have planned together and set tasks and roles from the start, so everything went well with regular and intermediate evaluations. The cooperation continues to be very positive. The prevailing culture is the traditional of the place, and is, therefore, non-Christian. This makes the path of evangelization difficult.

There are traditional rites and practices, in contrast with life according to the Gospel. Education is the way for development so that these people can improve their lives and escape the poverty that enslaves him. They believe that the education of girls makes them more free and able to express themselves, and consequently, they do not favor their education, precisely to avoid the risk that they will not be docile and submissive. Therefore, there is much of work to be done; however, the people are very happy with the presence of the FMA!

The Sisters tell us: "In 2010, we gladly accepted the invitation of the Bishop of the Diocese of Marsabit to work among the people of the Gabbra tribe, in the parish of North Horr in northern Kenya. A year later, in 2011, we began the community entrusting it to Jesus, the Good Shepherd.

We felt that this was a positive response to the supplication of the Church for the New Evangelization. We also saw it as an opportunity to realize our dream of crossing new frontiers. "

Making the desert bloom

The place is very dry and water is life for all. There, where cultivation seemed impossible, the FMA with care, and using water properly, have made the desert bloom. For the first time the people of North Horr saw how vegetables grow and what flowers are. A desert also means great distances. The closest mission, in fact, is a three-hour drive from North Horr and is reached by crossing the desert. It takes five hours by car to get to Marsabit, the nearest town.

The four sisters of the North Horr community coordinate 28 nursery schools scattered in the desert in all centers of the

parish. They take care of the catechesis of children and young people preparing them for the sacraments and also that of the adults. The FMA also coordinate the training of teachers and care for the animation of the Association of Catholic Women. They animate groups of children of the Pontifical Missionary Childhood and small Christian communities of the parish; they have oratories and summer camps; they care for the formation of catechists and animators in the creation various groups and movements for children and young people. In addition, every weekend the FMA accompany the priest to the Mission Centers for the celebration of Holy Mass, the sacraments, and the apostolate among young people and adults.

What was the origin of this desire? What prompted the opening of this community, and why in this place? When asked these questions, the Sisters replied: "In addition to responding to the explicit invitation of the Bishop, we also wanted to expand our presence into other parts of Kenya, to go out of our "comfort zones" and to begin offering our charism in new frontiers, in places where there was poverty in all its different forms, and where there was no religious presence. For us it was a challenge, especially because it was an area that had less than fifty years of Christianity. Then, too, it was an opportunity to network with the local Church to collaborate in the evangelization of an area of Kenya that was the poorest and most neglected."

Sr. Patricia Lacharite, Sr. Anisia Ngai, Sr. Gesel Mashauri, and Sr. Magdaline Mweni have learned the local language and know well the needs of the parish. They have extended their apostolate in youth animation in the chapels that belong to the parish. They have also taken the commitment to



coordinate catechesis in the whole parish, working especially for the advancement of women.

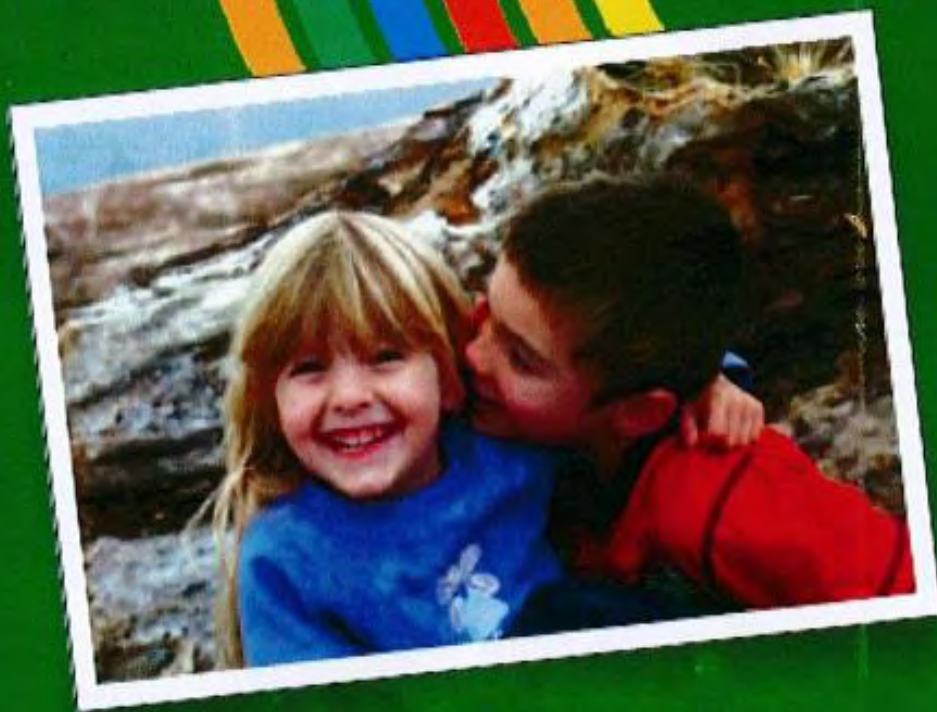
In their contact with a people living an essential life, the FMA feel enriched by being able to share the same lifestyle. The challenges are many: the size of the territory and the poor roads, which in some places are non-existent; the lack of appreciation for formal education, especially for women, by the population. For girls, in fact, life is more difficult, since at a very early age they are given by parents in marriage in exchange for a dowry, and they cannot object. Uses and traditional customs are very strong, but not always in tune with the Catholic faith, so it is an important work of clear and respectful evangelization.

Another challenge is that of the war between the two tribes living in the parish whose way of reconciliation seems far off. It is a daunting task even to educate young Catholics to dialogue with Muslim fundamentalists without using violence.

Nomads with the nomads then, for an “outgoing” Church, one which goes to the borders where a very strong poverty is still lived, where people are still waiting for the proclamation of the Good News, and where the Salesian charism, through a gradual process of education-evangelization, can help entire populations to progress toward a different, better future for their children.

arcristaino@cgfma.org

dmma comunicare



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

Consecrated Life



Communication and Animation

Maria Antonia Chinello

Why the binomial of animation and communication? In what sense do we speak of reciprocity between these two terms? To animate is the capacity to reawaken inner energies, to communicate arouses involvement, participation, and collaboration.

GC 23 reiterated "the need to form ourselves to a *leadership proper to the times* for a style of animation and government that is authoritative for consistency between words and gestures; one that facilitates involvement of all, obedience to God's plan and co-responsibility in the mission. "This style of animation and government leads to "*clearly guide* the project of giving new meaning to consecrated life, the presence and work in the light of the Salesian charism." The challenge is the implementation, at all levels, of co-responsibility, coordination for communion, the assumption of "a style of animation and government that is more involving, in a circular manner, and awakens the responsibility and initiative of each person" (Acts G 23, 31-40).

Numbers 40 and 41 of the Acts reflect on how to understand a new style of authority and animation. The verbs, nouns, and adjectives used deal with concrete strategies and the dynamics of communication. Animation is a service open to dialogue, verification, and participation. To animate is to grow and develop in co-

responsibility, obedience, and involvement around the mission; it is active listening, dialogue and inclusion and also a divergent way of thinking.

It is a positive way of looking at life and the person. Convinced of the beauty of the gift of life, we believe that every person, without exception, is profoundly capable of good and, for this reason, it is possible to lead the individual to demonstrate the good that is in him/her and to live life to its full. Believing in communication is always possible, capable of repairing the breeches, of breaking down walls, of walking towards the other with soft, tentative steps, because "Animation", I read on the Internet, "lives the dynamism between two poles: the man dreamed of and the real man, utopia and the concrete, the difficulties of the present and the beauty of a goal achieved with effort." "Don Bosco would say that in each person there is an accessible point of good, and Francis de Sales would speak of "optimism".

The Acts further urge us to "move from an animation and governance concerned mainly with the management of the works to a style that *pays attention to the person*, creating a climate of confidence in those who are called to lead the community, with the participation of all on different levels, thus there will be reborn the shared dream that the Institute will become a suitable place for future generations."

Animation is essential because the dynamics of communication are important; how many misunderstandings, silences, unspoken, out of place words ... for this reason it is urgent to place oneself at the service of communication, to make it "work", striving to understand people and to make oneself understood. Learning to communicate means learning how to overcome the conditions of interpersonal relationships. It is a goal, but also a question of method. An animation frightened by the mechanics that develop between people that never touches the difficult aspects that arise among people is not animation. Freedom must exist not only with respect to things, ideas, topics, but also with regard to people.

What kind of leadership?

What kind of leader (and leadership) are we carrying out and witnessing to in our communities, in the educating communities, in groups and organizations? Are they merely *functional* to guarantee reaching an objective? Or are they *relational*, focusing on the affective wellbeing of the persons involved? Or are they *ideal* in order to anchor the witnessing of components?

The answer is neither simple nor categorical. It is about ensuring the dialectic between power, inclusion, and identity. Power means that we act to change things, acting, influencing reality, doing business; inclusion means participation, feeling a strong connection to others; identity, finally, refers to ideas: I participate because I share the goals, the vision of the world and, by joining, one defines self.

Pope Francis is also incisive and precise about this. In his December 2014 address to the Roman Curia, he stressed that the Curia is a small model of the Church, "called to

improve itself, to always improve and grow in communion, holiness, and wisdom to fully realize its mission." The Holy Father warns against certain diseases that weaken service to the Lord: the disease of being "immortal", "immune" or even "indispensable", neglecting the necessary and normal controls; the "materialism", excessive busyness; of "mental and spiritual stagnation; excessive planning and functionalism; poor coordination; "spiritual Alzheimer's": i.e., forgetting one's own history of salvation, one's personal history with the Lord; rivalry and vainglory; existential schizophrenia; gossip, grumbling and murmuring; deifying leaders and indifference toward others; funereal faces, of one who believes that to be serious it is necessary to paint the face with melancholy, severity and treating others with rigidity, harshness and arrogance; in accumulating and in closed circles, where membership in the group becomes stronger than that of the Body and, in some situations, to Christ himself; and, finally, mundane profit, exhibitionism, when it transforms service into power.



"We share the "dream of being open and welcoming communities: spaces of the Gospel where Jesus is the center; where young people can live the family spirit typical of Valdocco and Mornese in respect for each person and in co-responsibility; spaces which prepare for an active involvement in society (Acts GC 23, 58).

mac@cgfma.org



Music

Now We Can See Music !

Mariano Diotto

It all happened within the past ten years. It was February 15, 2005, when three young men: Chad Hurley (delegated administrator), Steve Chen (technical director) and Jawed Karim (councilor) founded You Tube, the most important multimedia platform of the world.

The first video uploaded by Jawed Karim was entitled *Me at the Zoo*. It was 8:27 PM of April 23, 2005 and it lasted about a scant 19 seconds. It was the most important revolution of the beginning of a new mass media offering. Chad Hurley said: *"We wanted to create a place where whoever had a video camera and an internet connection could share a story with the rest of the world."*

From that time on, the evolution of this platform has been under the eyes of all. Today it is the third most visited site in the world after Google (which is the actual owner) and Facebook.

From the music on television to music on the web

Until 2005 music was listened to on the radio, played by acquiring a CD or already in a digital mp3 file, and could be seen on television, another planetary mass media form through themed channels.

In 1981 there was born in America a TV channel that would have revolutionized music through the creation of music videos supporting songs, MTV. The first video musical video to be transmitted was, ironically, the Buggles song entitled *Video killed the radio star*. From that time on every nation in the world started developing their own type of television with a musical theme. They regained a quota of the market that had been lacking and especially reached a youth sector that had been distancing itself from general TV programming

The birth of YouTube began to chip away at this type of leadership of music themed television up to the present day where the majority of young people enjoy music and video directly from the web via the website www.youtube.com.

Already in June 2006, the music industry announced that every day about 100 million videos were displayed thanks to a growth rate that was the world's first, transforming itself from a platform of videos made by users to one of new media content distribution. From now on, music was the most important element leading to this successful platform divided by channels (such as television). Currently the channel MUSIC has 89,539,912 members

Music on the web

The success of YouTube is also linked to an evolution in the use of media by young people who, beyond the sound aspect, also love the visual. Music videos manage to combine these two elements in an excellent manner: music and image.



The ten most viewed videos in June 2015 were: the first dance of the famous Korean singer PSY entitled *Gangnam Style* which, in 2012 made all the youth of the world dance, and accumulated on the Web a good 2.347.386.744 views. In second place was Justin Bieber with the song *Baby* which totaled 1,173,901,560 views. Following in third and fourth places was the American singer Katy Perry with two songs *Dark Horse* (977,667,423 views) and *Roar* (945,675,691 views). In fifth place was Taylor Swift with the song *Blank Space* with 902,153,384 views. Today YouTube has locations in 75 countries, is available in 61 languages and half of the views are from mobile devices. In 2013 the YouTube Music Award was created. This is the award given by the industry to the videos of the most popular singers through the nomination and winners, just as is the awarding of the Oscars for film

From YouTube to VEVO

In 2009 there came into being a site called vevo.com that has some features similar to

YouTube. If YouTube was created as a generic platform for sharing video, then the music aspect of it has become the largest source. Vevo is an exact variation of thematic channels that are exclusively musical. Ownership of three major international music giants are Sony Music, Universal Music and EMI, and is currently the platform preferred by singers with over 10 billion monthly views in the world.

So it was that in just ten years young people's music use has changed completely. They are no longer content just to hear a music selection, but they also want to see it, getting excited, looking at it on the net or on their smartphones, sharing their social network, expressing their opinion with a LIKE or with a written comment itself.

This is the power of the *new media* also in music.

m.diotto@iusve.it



Dying Well... is good enough for us!

Dear friends,

I know that with you I can dare to say it. The title will not keep you from reading my letter anyway! If you have not yet noticed, I dedicated this year to the sound traditions of our religious family, and I discovered that we are not always able to maintain them in the same condition that our founders had given them to us. Also, what in my day what was called the *Exercise for a Happy Death* is no exception - unfortunately - in this logic. One cannot use this expression today because we can be mistaken for the dangerous supporters of euthanasia! However (and I say this for our younger members...) the Exercise for a Happy Death was nothing more than what we now call the monthly retreat day! Now I have to ask but do these words still make sense? How were we able to go from practicing to die well to retreating once a month? To me, who am a bit of an old lady and slow to understand, it seems that in this passage from the ancient to the modern way we lost a few pieces of some importance. It is one thing to practice, it is another to retreat!

They taught us - I mean the young girls of my age - that once a month you must suspend all activities to pursue a total

cleansing of your own life: putting in place the issues of one's soul, becoming reconciled with your Sisters in the case of some little pending "debt", making one's "things" orderly, as though you were to stand before the Almighty on that very day. In short, it was a day marked by a careful activity on many fronts, a tiring day. Today, instead, one makes a retreat or...she retreats! One "retreats" as soon Community obligations are less pressing, and so at least once a month we are not forced to put up with those around us; one "retreats" to be alone with oneself and the radio is not a disturbance, because it helps us to say the rosary; one retreats to her room and rarely to the chapel, because she needs to "pray to the Father in secret". In short, making the retreat is becoming more and more a step back, a withdrawal, a retreat into a shell, a hiding away from everything and everyone.

Now I ask myself: is this the way that an exercise of the past stumbles into a comfortable armchair or a cozy couch and falls asleep? No, because you know how it is with sleepy, foolish virgins...five were enough!

Camilla's Words !

In the next issue

DOSSIER: *Broaden Your Vision...prophetic gestures*

Consecrated life needs to renew itself, because the Holy Spirit is manifested in different ways according to the times. We FMA today are entrusted with the search for new ways of bringing the freshness of the Gospel to men and women, especially the young.

ECOLOGICAL EDUCATION: *Food and its Rituals*

Food can assume a "representative" value ", i.e., it represents something else besides itself, both in terms of the ritualistic and the symbolic levels. Expo 2015 explored these issues with a 360-degree view on the languages and through a global perspective

ARIANNA'S LINE: *Fragile or Resistant?*

An observation on daily reality, the various forms of information, and conversations that are held among educators to emphasize the fragility of the younger and adult generations. Some suggestions to encourage, train, and empower natural resistance, and to become capable of overcoming the difficulties.

COMMUNICATING: *Communication and Vows*

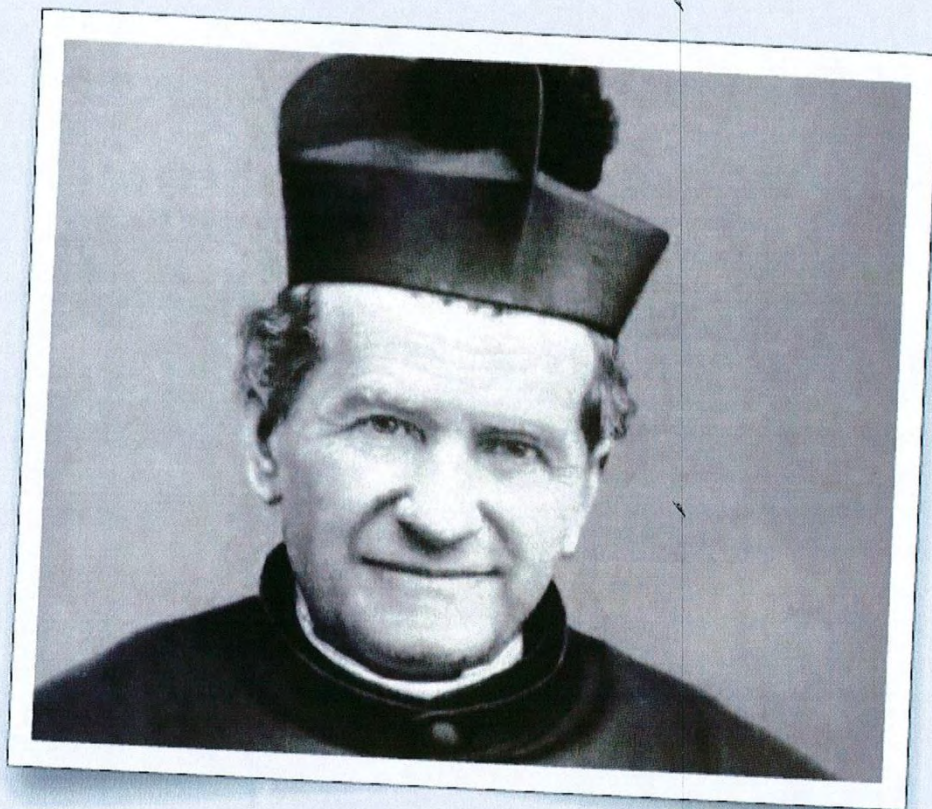
Overcoming the temptation of going into the supermarket of life offerings to center on what is essential, learning to renew the choice for the consecrated life in a constant discernment of the actual implications of chastity, poverty, and obedience.

CHARISM AND LEADERSHIP: *Scrutinize the signs of the times*

The issues addressed in the text, with reference to the charismatic Mother Maddalena Morano, are: the ability to take (and to help others to take) steps forward, not to rest on what one does and does well, promoting the cultural aspect, to delegate! "

Da mihi animas:

Our way of growing together



"Like Don Bosco, always
go among young people,
and among them to the
poorest!"

Pope Francis

